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To Jerusalem Through the Lands of Islam

Among Jews, Christians and Moslems

By Madame Hyacinthe Loyson
Preface by Prince de Polignac

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THIS remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy, or in a hate at Pere Hyacinthe, will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the words, "He that is not against us is on our part," and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For *she writes down what her own eyes have seen;* and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.—*Expository Times, London.*

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Her notes of social visits give interesting pictures of Arab manners. The Arabs she pronounces "the best behaved and most forbearing people in the world," and not unlike "the best type of our New Englanders." She evidently moved in the best society, but even among the common people she noted points in which Christians might learn of Mohammedans. Polygamy, however, is noted as the black spot on the brow of Islam. Evidently the tour of the Loysons accomplished good. It were well if all missionaries were animated by their spirit. The volume is handsomely printed and illustrated.—*The Outlook.*

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THE KREMLIN AT MOSCOW.

The Representative Monument of the Old Order in Russia, that is Now Passing Away.

Frontispiece to The Open Court.

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THE RUSSIAN REVOLUTION.

BY JOSEPH REINACH.*

THE visit which I paid last summer to Russia greatly increased the deep sympathy which I have always felt for that grand country and its great peoples. I came home with a clearer and more precise idea of the real situation in that vast empire. As, during my sojourn there, I had spoken a good deal with the leaders of all the parties, with the supporters of the government as well as with the reformers, I was fully convinced, even before the stirring events now taking place in that unfortunate land, that the old state of things was irredeemably condemned.

I was in Moscow when the Czar issued his proclamation which convened the Douma and was present in the ancient cathedral of the Assumption when this important document was read. This was on August 20. Though the concessions accorded were notable, I received the decided impression that autocracy was too late, that the old Russia had abdicated and that a new Russia was born. I felt that a mighty volume, full of glorious pages, sadness and horrors, was closed for all time, before my very eyes; that this was indeed a historic date. On that day and for some days to come, the Czar still remained, as a matter of form, the Autocrat of all the Russias, but only as the King of England is King of France, or the Emperor of Austria is King of Jerusalem. While the holy music

* Joseph Reinach was private secretary to M. Gambetta, and is best known as the editor of the collected speeches of that great statesman. See *Dictionnaire-Manuel-Illustré des écrivains et des littératures*, s. v. "Gambetta." He enjoyed the confidence of his illustrious friend, and his own name ranks high in contemporary French politics. He has written books and essays on various historical and political as well as economic questions and is still a member of the Chamber of Deputies. Incidentally we will mention that he is one of three remarkable brothers, the other two being Salomon, the archæologist, and Theodore, the art critic.

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was still echoing through that venerable pile where all the Russian rulers have been crowned, like our French kings in the cathedral of Rheims, I saw vanish into the dead night the old régime, while the ideas and even the party cries of our own first revolution came to take its place. With the poet, I repeated the verse:

"Novus rerum nascitur ordo."

One had simply to read this proclamation to see how poorly it suited the situation and to perceive at a glance that it had come too late. It satisfied neither public opinion nor the evident necessities of the hour. On that day and on the following days, I met several leaders of the reform movement, and I found that, though quite accustomed to be deceived by what came from the government, they really expected that something more than this would have been offered. I told them this story of Diderot. A child refused to learn to read. "All I ask you to do is to say A," said the father. "No." "Why not?" "Because if I say A to-day, I will have to say B to-morrow." And at the same time I called their attention to the fact that the Russian alphabet is much longer than our alphabet!

My expectations have been realized much sooner than I imagined would be the case, and doubtless much sooner, too, than these Russian friends of mine imagined, though they were full of sanguine ardor in their fine fight for liberty and justice. In August, the Imperial Government had said A. But I do not pretend to know at what letter of the alphabet they are to-day, and who can tell what one they will have reached when these lines are in print on the other side of the Atlantic? But what is evident even to the most careless observer is that in no country of the world has liberty advanced with such rapid strides as in Russia during the present revolution.

In this twentieth century, revolutions are not made as in the nineteenth and the eighteenth, when the gun and paving stones played such a prominent part. The up-to-date Russian revolution has utilized the arms put in its hands by the modern social system. The magnificent idea of a great pacific strike of the railways and all the industries is something new in the history of revolutions. Was the plan conceived by a single man, or did it spring from the people itself, from the soil, from the force of circumstances? I cannot answer the question. Perhaps history will tell us some day. It would be finer, if it came from the people, spontaneously, as gushes forth the sources of those great Russian rivers, the Volga, on whose waters I have passed never-to-be-for-

gotten hours, or the mighty Dnieper. However this may be, all the noble idealism of the Russian soul has burst forth upon the world, which at one and the same time, is astonished and terrified at this well organized movement.

Thus, as I have said above and as I stated to my Moscow friends last August, I have never doubted that once under way, the Russian revolution would succeed, would triumph over all the accumulated obstacles, sooner or later, after ups and downs, and terrible tragedies. He who doubts it to-day is blind. Blind and criminal he who strives to stop this great on-flowing river. No one has ever seen a stream turn back to its source. They often, however, overflow their banks. If an attempt is made to dam the present Rusian torrent, the inundation will be awful!

The men who, for years and years, have been preparing the nation for this grand regeneration, and who will soon be called upon to build up the new Russia, free Russia, are not of the calibre to need advice from foreigners, however great may be our sympathy for their cause and for the nation of which they stand to-day the best representatives. But I will venture to suggest to them not to push ahead the hands of the clock which is to strike the hour for the introduction of universal suffrage. Though it is true that universal suffrage is the necessary form of all true national sovereignty, it fails to become an instrument of progress in the hands of a people where the illiterate class, if not in the majority, is nearly so. If the figures which have been given me are correct, there are in Russia about 130 millions of inhabitants, of whom over seventy per cent. cannot either read or write.

I am afraid of the ignorant voter. Here in France, more than sixty years after the French Revolution, in the very midst of the nineteenth century, our new and ignorant system of universal suffrage inflicted on the nation Napoleon III, and the second empire, with Sedan and the rest. Prudhon has well said: "Democracy is demopædia." In other words, it is in the school that a people is taught how to govern itself. Make the basis of your electorate as broad as is rationally possible, my Russian friends, but do not begin with universal suffrage. Let that come slowly and later.

While you are establishing individual liberty, do not neglect to put in your laws a clause in favor of liberty of conscience. In politics, establish the representative régime. Unfetter the press. Cut off without hesitation abuses of caste and privileges. Sweep away bureaucracy, which since the time of Gogol, has been going from bad to worse and which dishonors Russia in the eyes of the

whole civilized world. Place the finances and the employment of the public funds under the strictest control. Democratize your body of army and marine officers. Suppress without pity all your administrative tribunals. Abolish your Russian latifundia, which are as baneful and unfair as were those of Roman times, the destruction of Italy, and adapt to Russia the land system which the French Revolution created in France and which established that admirable class of small land-owners, who, attached firmly to the soil which they cultivate, have been the rock on which have been wrecked all the efforts of the counter-revolution in France. And above all, open schools everywhere, where will be enforced compulsory education and where education will also be free. Thus will you kill ignorance, that eternal and latent enemy of right and liberty. Such are some of the suggestions that I venture to make to my Russian friends.

I perceive another consequence of this Russian revolution, and I trust that this will come to pass also. Free Russia must repair the historic crime of which poor Poland has been the victim throughout so many long years. It is scarcely necessary for me to say that I do not believe possible the realization of an independent kingdom or republic of Poland. In fact, I do not think the Poland of to-day desires such a thing. The Poles know too well what a tempting morsel they would then be to their German neighbors. But the administrative autonomy of Poland, a return to the constitution of 1814, this would be an act of justice, equity, and wisdom, which new Russia owes to the world.

To Poland must be given back again the free use of her own language, the prohibitory employment of which has been a cruel and continual source of suffering to her. She must be granted all the liberties which she has been demanding for so many years, and to which she has a perfect right. In a word, instead of an enslaved Poland, always in a state of fear and trembling, must be raised up a Poland that will be a sister and friend of the new Russia. It must always be remembered that Russia and Poland are children of the same Slavonic mother. Free and united in the same federation, under the same general laws, they would supplement one another.

And now a final word on the effect which the Russian revolution will have on European politics and especially its effect on the relations between Russia and France. However paradoxical has appeared to many the alliance between autocratic Russia and republican France, I, for one, have always favored that understanding;

for, after all, it is not more extraordinary than that of Catholic France of the days of royalty with the "unspeakable Turk," in the time of Francis I, or with Protestant Germany, Holland and Sweden under the great Cardinal Richelieu. Behind Russian autocracy, I always saw the Russian people, which was rising like a tide. But to-day there is not even an apparent paradox. -Based so solidly on the common interests of the two countries, how much stronger this alliance will be when it is the bond that unites not only two policies but two free peoples. It is our French "Marseillaise" that the Russian reformers and revolutionists have been singing during the past few weeks all over that vast empire.

PARIS, November, 1905.

ANTHROPOID APES.

MAN'S NEAREST KIN IN THE ANIMAL WORLD.

BY THE EDITOR.

THAT comparisons are odious is an old proverb which is applicable when in judging of the higher animals we are involun-

APOLLO.
A new orang-utan in the Zoological Gardens of London.

tarily struck with a strong similarity to man. Although the apes range indisputably higher than any other creatures except *homo*

sapiens, so self-styled, their very aspect is repulsive to us, and if we analyze our sentiments we will be compelled to admit that we have become prejudiced on account of the tacit comparison we make to ourselves. Apes range far below man, and man deems it opprobrious that they should be considered kin to him, and yet how human are they! We abhor them as a caricature of ourselves. They appear like an attempt at manhood which has turned out a conspicuous failure. If an ape did *not* remind us of a human figure, we would find in the expression of his face, his stature, his carriage, and general deportment, as much beauty as that which we admire in a St. Bernard or a full-blooded Arabian steed.

Let us try to divest ourselves of the odium of comparisons and consider the ape race with that natural interest which we cherish for all life, so as to be impartial in our judgment, and we shall find that the eye of the chimpanzee is remarkably soulful, that the manners of the orang-utan are astonishingly affectionate, and the devotion of the gorilla to his family is manly to a degree that compels respect.

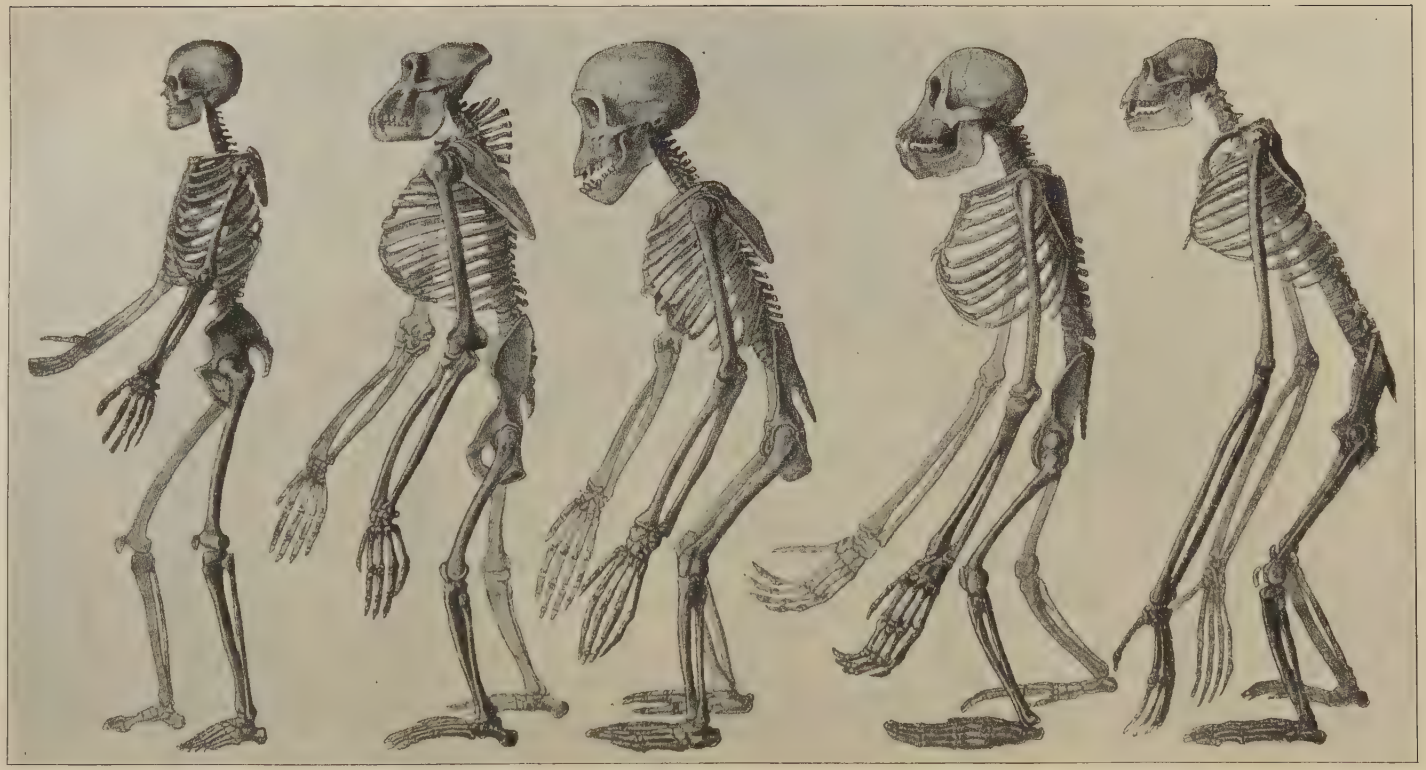
* * *

Prof. H. Klatsch, one of the foremost anthropologists of Germany, speaks pretty authoritatively in the name of his colleagues when he says in a new, large and popular work, *Weltall und Menschheit,*[1] that man can scarcely have developed from any of the anthropoid apes, but that both man and ape must have developed from one common ancestor now extinct. The three large groups of anthropoid apes, the gorilla, chimpanzee and orang-utan[2] must be regarded as degenerates from a higher type, for they are most like man in their childhood and youth and develop their beast characters as age advances. They have lost their adaptability, and being unfit to survive any considerable change in climate or mode of life, seem to be destined by nature to die out.

Gorilla and chimpanzee are closely related to each other while the orang-utan forms a group by himself. The latter is very delicate in his health and so almost every district harbors a special species. He is found only in Borneo and some of the adjacent islands. We might call him a pessimist, for he has a melancholy temper and is generally in a contemplative mood. He prefers solitude to

[1] Edited by Hans Kraemer. Published by Bong & Co., of Berlin, Leipsic, Vienna and Stuttgart. 5 vol. 4 to.

[2] The popular pronunciation *utang,* which has obviously originated by its rhyme with *orang,* is incorrect. *Orang* means "woods" and *utan,* "man" in the Dajak language.



Adult man. Adult gorilla. Young chimpanzee. Young orang-utan. Gibbon.

SKELETONS OF FIVE ANTHROPOIDS. (From Haeckel's *Der Kampf um den Entwickelungsgedanken.*)

company and shows a disinclination to leave the wooded swamps of his native district. In captivity he is most human in his affections. It is a common experience with keepers, that the orang-utan if threatened by an admonishing finger, will come up like a rueful child and plead forgiveness in a plaintive voice. He will embrace the keeper as if to pacify him, and his whole demeanor seems to say, "Do not be angry; I will be good." It is difficult to keep him long in captivity, however, for he usually dies of consumption after a short time. His mouth is almost of a spherical shape, which makes

ORANG-UTAN.
(Brehm's *Thierleben,* I, 83.)

his face repulsive, without, however, succeeding in hiding the good-natured character of his psychical disposition.

The orang-utan appears to us awkward in his movements, but he is not, for he walks along with great rapidity on the stoutest branches in the dense forests of his marshy home. He does not jump but swings himself from tree to tree with unexpected agility. He rarely descends to walk on the ground but remains true to his name, "a man of the forest-trees." Travelers (among them Wallace who has closely observed the habits of the orang-utan in Borneo) declare that he is fearless and peaceful. There are no animals

ORANG-UTANS.
(Brehm's *Thierleben*, I, facing page 83.)

GORILLAS.
(Brehm's *Thierleben,* I, facing page 56.)

stronger than he except the crocodile, and if a crocodile dares to attack either himself or a member of his family, he throws himself

SKELETON'S OF MAN AND GORILLA.
(*a*) Skull of male gorilla, (*b*) female.
(From the Berlin Anatomical Museum. Brehm's *Thierleben*, I, 40.)

upon the enemy's back and, clutching him from behind, lacerates his throat.

* * *

The gorilla, who among all the brutes has a skeleton most like man's, must once have lived in herds to attain his present state.

HEAD OF GORILLA.

(Brehm's *Thierleben*, I. 80.)

Dr. Brehm gave the name of "Tschego" to this gorilla about whose classification he seems to have been in doubt.

He is not without the more tender emotions and intelligence, but living now in isolation, and lacking the influence of intercommunication with large numbers of his fellows, he has grown irritable and savage although the reports in regard to his ferocity are greatly exaggerated. He leaves other animals and man alone and is not aggressive without sufficient provocation; but when he sees his family imperiled, he is dangerous in fight. He will accompany the fleeing members of his family for a short distance, and then turn upon the hunter, for he is not a coward and will never turn his back upon an enemy. He challenges his antagonist without hesitation, his ex-

YOUNG MALE GORILLA.
(After Hartmann.)

citement being that of anger, never of fear, and the traveler who is not wary may pay dearly for having braved his wrath.

Like all other anthropoid apes the gorilla is vegetarian in his diet. He eats berries, ribs of banana leaves, coconuts and similar vegetable food. He seems to possess strong teeth for the purpose of opening nuts whose shells man can break only with a heavy hammer. Being strong he requires much food, and is a voracious eater. By a constant need of new food he has developed migratory habits, and his presence is destructive to all edible plants in his

neighborhood. He is an especially unwelcome guest to suger-cane plantations, where he can do great harm in a short time.

The first historical information about the gorilla we find contained in an ancient work entitled *Periplous Hannonis* (Expedition of Hanno) which describes the Carthaginian admiral's bold enter-

YOUNG GORILLA OF THE LEIPSIC ZOOLOGICAL GARDENS.
(From the *Illustrirte Zeitung*, October 19, 1905.)

prise of founding colonies in the far west. He rounded the Sierra Leone and makes the following report:

"The third day after we had sailed and had passed through the torrid streams, we came to a bay called the Southern Horn. In the background, there was an island with a lake and within this lake there was another island on which wild people were living.

The majority of them seemed to be women with hairy bodies, and our interpreter called them gorillas. We could not catch any of the males when we gave pursuit. They escaped easily because they climbed over gorges and defended themselves with rocks. We caught three females but we could not take them with us because they bit and scratched. So we were obliged to kill them. We skinned them and sent their hides to Carthage."

Pliny, referring to Hanno's account mentions that these skins were still extant in his time and were preserved in the temple of Juno, which we must assume to be the temple of Istar.

TWO POSTURES OF THE LEIPSIC GORILLA.
(From the *Illustrirte Zeitung*, October 19, 1905.)

Dr. Brehm has a great deal to say about the gorilla. He quotes from Wilson, Ford, DuChaillu, Reade and others, among whom Du Chaillu's accounts are perhaps the most interesting, but must be used with care as they are uncritical and ostensibly written more for the purpose of entertainment than to give exact information. The description of his first encounter with a gorilla is very graphic. This native of the forest had been creeping through the underbrush, but when he discovered the party of hunters, he stood bolt upright and fearlessly met their eyes. There he stood at a distance of about thirty feet and without the slightest indication of fear struck his breast with his powerful fists so that it resounded like a metal drum.

That was his signal of defiance and challenge, and between its repetitions he would utter such a roar that it might be considered the most peculiarly distinctive and frightful sound of the African forests. It began with a bark like that of a large dog, but ended in peals like distant thunder. The hunting party stood motionless on their guard, while the animal's eyes gleamed more fiercely, the tuft of hair on his forehead alternately rose and fell, and he showed his terrible fangs. As he came nearer step by step with his defiant gesture and roar, the explorer says he looked like the creatures, half man and half beast, which old masters used in representing the inhabitants of hell. When he came to within twelve or fifteen feet the hunters fired and the victim fell with an almost human groan.

The Zoological Gardens of Leipsic boast at present of a young gorilla bought by Herr Pinkard in London, and the young anthropoid has so far enjoyed good health in his northern climate. Judging from the experiences we have of other anthropoid apes, it is scarcely probable that he will live to a good old age for all of them have died prematurely of consumption. An artist of the *Illustrirte Zeitung*, Hermann Schüssler, has drawn the interesting specimen in several characteristic attitudes, and we here reproduce some of his most satisfactory sketches.

* * *

The chimpanzee, although considerably smaller than man, is perhaps nearest to him in organization. At any rate Professor Friedenthal proved their consanguinity. It is a well-known scientific fact that the serum of the blood of one animal is poison when injected into the arteries of another individual of a different genus, because red blood corpuscles dissolve in strange serum. Professor Friedenthal has proved, however, that kindred species will not suffer greatly by an interchange of serum; for while the interchange of the serum of a cat and a rabbit would be destructive to the life of either, in the case of the horse and the ass, or the dog and the wolf, the results are not fatal. In view of these facts it is of great interest to learn from his experiments that man and chimpanzee possess blood that can be similarly interchanged.

Chimpanzees live in herds, and a company of them gives the impression of a jolly frolicking party of children dressed up as satyrs or fauns. They inhabit the tropic parts of Africa. Besides being literally kin of blood to man, the chimpanzee among all the primates is the only ape that possesses an indication of lips. Man is the only animal that is in posession of two lips. All the monkeys

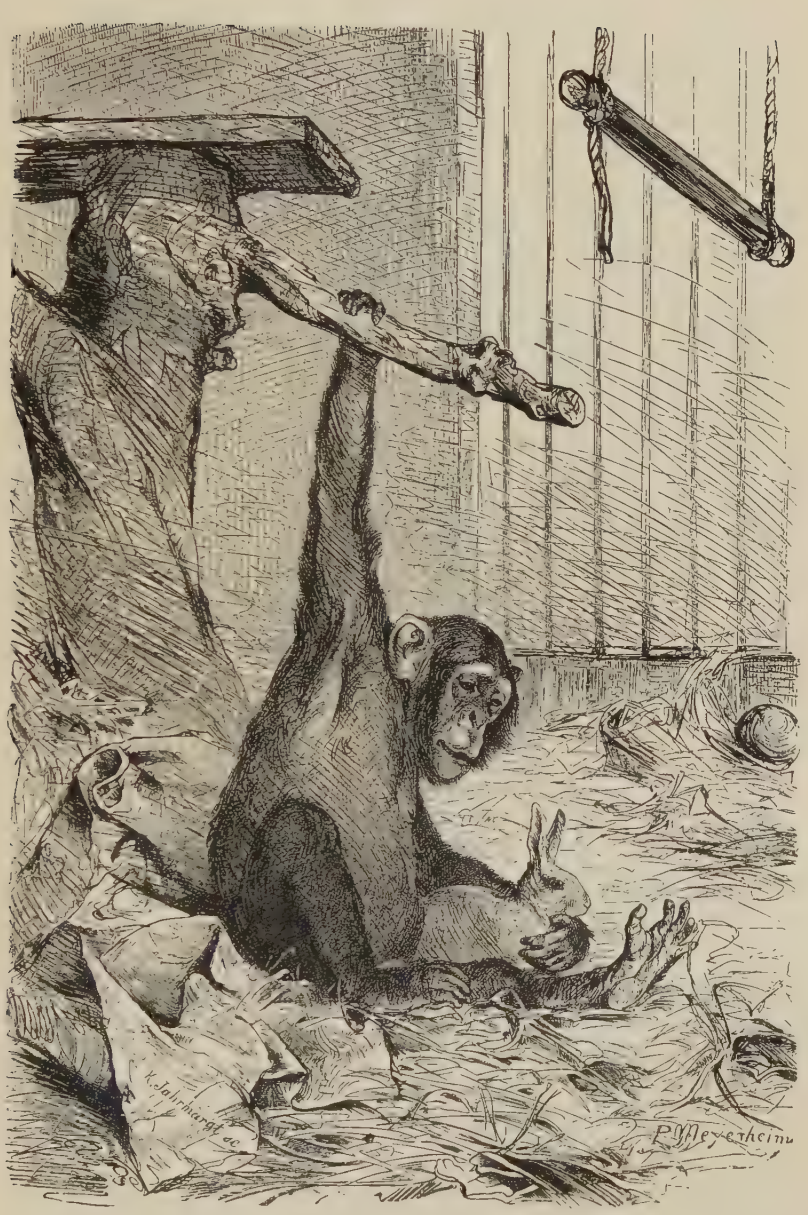
have a sharp mouth without the gentle curvature which is so expressive in the human face. The chimpanzee's mouth, too, is sharply cut off, but the margins are at least slightly pink in color, while those of the gorilla and the orang-utan are as dark as the snouts of lower beasts.

The chimpanzee is smaller and more slender and graceful than the gorilla. He is not so strong, but far more intelligent. By nature he is a strict vegetarian; but in captivity he learns to take flesh and broth. As soon as accustomed to it he even enjoys and prefers meat to his former diet. Of one chimpanzee, who was brought up in

CHIMPANZEE.
(Brehm's *Thierleben,* I, 68.)

captivity, we are told that at first he refused meat, but by and by he became accustomed to it and soon took the same food as man.

Chimpanzees in captivity are easily accustomed to imitate human society. They sit at the table like men, use spoons and even knives and forks. They also are easily accustomed to alcoholic drinks and exhibit the same symptoms as man if they take too much. We are told that once a mirror was handed to a chimpanzee who appeared suddenly as if struck with awe. After a state of greatest agility he became extremely thoughtful. He looked up



CHIMPANZEE.
(Brehm's *Thierleben,* I, facing p. 68.)

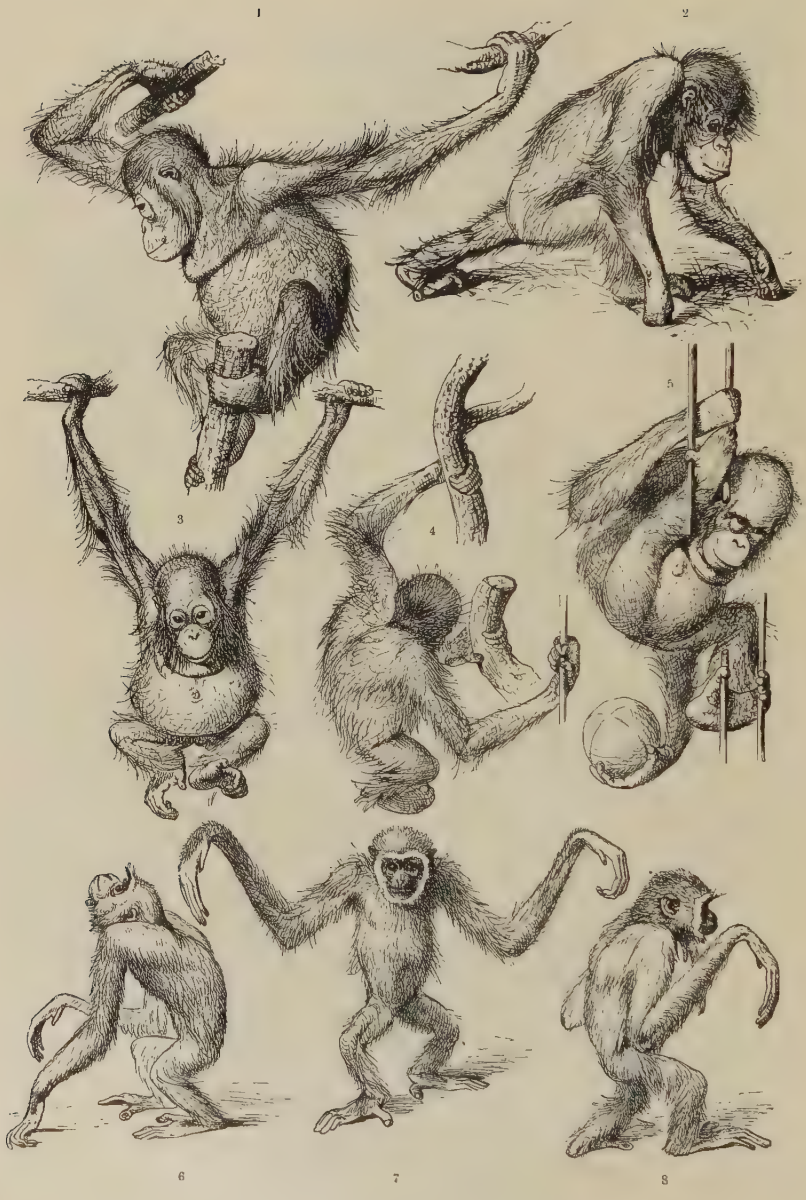
to his trainer as if questioning him as to what the strange object could be. He then investigated the mirror, touched it with his hands, looked behind it, and behaved in quite the same manner as

YOUNG CHIMPANZEE.
Photograph from life by Dr. Heck of Berlin. (*Weltall u. Menschheit*, II, 171.)

do savages when they see reflected pictures in a mirror for the first time.

The natives of Africa agree in regarding the anthropoid apes

POSTURES OF VARIOUS MAN-APES.
(Brehm's *Thierleben,* I, p. 46.)



POSTURES OF VARIOUS MAN-APES.
(Brehm's *Thierleben*, I, p. 47.)

as a low class of human beings, and are firmly convinced that they only pretend not to be able to speak, for the purpose of shirking work. They say that if they were found out, many would certainly keep them as slaves and deprive them of their happy liberty in the forests.

Most assuredly the anthropoid apes may seem happier abroad and certainly they are accustomed to their liberty. But it would

LAR AND HULLOCK.
After Hanhart. (Brehm's *Thierleben,* I, p. 94.)

be a grave mistake to think that they have an easy and pleasant life. They have to make their living as much as any other animal, and it appears that they have a very hard time of it. Being vegetarians they need a greater mass of food than if they were carniverous, and it is not impossible that the man-ape who rose to the higher existence of an ape-man and finally to that of man, had one great advantage over his less fortunate cousins by changing his diet. The

anthropoid apes have to put in all their time in hunting for food and eating it, while the omniverous ape-man gained more leisure and moreover had his wits sharpened by becoming a hunter.

* * *

To the anthropologist the lower apes are less interesting, but we may mentioned especially the long-armed monkeys or *hylobates*, among whom the gibbon is perhaps the most noteworthy. Others of interest on account of their quaint appearance and habits are

PROBOSCIS MONKEY.
(Brehm's *Thierleben*, I, p. 110.)

the hulock and the proboscis-monkey. The latter does not range very high, but should be mentioned in this connection on account of the human appearance of his profile, due solely to the development of his nose which however might rather be called a proboscis. His similarity to man is more apparent than real, for his nose unlike that of man is movable; it can be pushed out and pulled back, but if extended to its full length, it closely resembles a very strongly developed aquiline nose.

One important similarity between man and ape is the development of the teeth. Both have 8 incisors, 4 canine teeth and 20 molars; yet it is well known that in the higher races, the hindmost molars grow at a mature age and are generally subject to early decay. It seems as if the development of the brain implied a decrease in the organs of mastication. The jaw bones grow smaller and the facial angle approaches more and more nearly to 90°.

HEAD OF PROBOSCIS MONKEY.

After Brehm. (Haeckel's *Anthropogenie,* p. 607.)

After Wiedersheim. (*Weltall und Menschheit,* II, 145.)

The similarity between human and Simian teeth, however, is limited to the apes of the old world. Those of America possess thirty-six teeth in all, and preserve more the features of the lower mammals in this as well as in other particulars. Their noses, too, are turned upward, while the noses of the Old World apes all go downward. Hence their name, Catarrhines, derived from the Greek *katá* "downward," and *rhinós,* "nose."

AN EVENING IN THE DUTCH EAST INDIES.

BEING SOME NOTES ON MALAY MAHOMEDANISM AT THE FARTHEST END OF THE ISLAM FAMILY.

BY POULTNEY BIGELOW.

AT Banda you are near the eastern limit of Malay and Mahomedan influence—a little island of hardy seamen—eastward of Java—westward of New Guinea—at the ends of the earth.

One evening, November, 1904, as I was in the midst of a group of naked native fishermen near the eastern end of the island, a well-built native asked permission to get into my canoe *Caribee,* so of course I showed him how the double bladed paddle was to be feathered and he enjoyed the sensation of trying something new.

A large crowd gathered, for it was a holiday and much of the native population was on the beach airing their good clothes and enjoying the sea air.

He challenged me to a race, and I beat him handsomely; but there is nothing to brag of in this—no native canoe in these waters can for a moment compare in lightness and lines to the best of our Rob Roy canoes.

But my gentle savage was a good sportsman and we became good friends. He became my mentor for this section of the Dutch East Indies and with him I passed many instructive hours paddling about these delicious shores where the graceful nutmeg trees make grateful shade for the coasting canoeist. And in parenthesis do you know a book called *The Malay Archipelago* by the illustrious Alfred Russell Wallace? It is to-day as interesting, if not more so, than at the time he wrote, forty or more years ago—and he is still in literary harness, though eighty years old—and more. He is a naturalist pure and simple. His political and economic training was merely incidental and his observations outside of his particular hobby are to be taken cautiously.

For instance he strongly recommends the Dutch to maintain their monopoly of nutmegs in Banda. In Wallace's day as now, Banda nutmegs commanded a superior price by reason of a singularly propitious soil and rainfall. The Dutch therefore made it a monopoly, forbade the growth of nutmegs anywhere else in their East Indies and for a long while dominated the market.

Now the monopoly is abandoned—it did not pay.

The Dutch monopoly kept them at an artificially high price—this in turn caused other nations to experiment with them and the result was that the market was flooded and now their value is so little that Banda is in distress like the islands of the Caribeean Sea after the great fall in sugar which followed the introduction of beetroot coupled with the abolition of the slave trade.

And like so many delapidated ports, castles and individuals, Banda is immensely picturesque.

There is a lovely old fort down by the waterside fronting south—an old fort dating back to Portuguese times. To-day the north end of this fort is being torn away—though let us hope that the picturesque old gateway will be preserved. The name of this fort is the Belgica, though just why I have not discovered.

Of course my life in Banda was spent under the nutmeg trees—I felt as though waffles should have been the only diet—and the only drink mint julep.

Wallace thus describes the nutmeg trees:

"They are handsomely shaped and glossy leaved, growing to the height of thirty feet and bearing small yellowish flowers.

"The fruit is the size of a peach, but rather oval. It is of a tough fleshy consistence, but when ripe splits open and shows the dark brown nut within, covered with the crimson mace and is then a most beautiful object.

"Within the thin hard shell of the nut is the seed which is nutmeg of commerce."

These islands have all the natural beauty of the West Indies plus an infinitely more interesting complex of population—for here are Malay, Papuan, Japanese, Arabian, Chinese and Javanese—all blended to gether in blood—it is an ethnological experimental station and highly successful.

At Banda are a few tidy little streets with solidly built bungalows inhabited by the prosperous planters.

The whole town can be peripatetically exhausted in thirty minutes, for the total population of alleged whites is only 200—and throwing in the few Chinese merchants and a handful of Arab

Hadjees and a few fisher folk and native coolies, the sum total of this most interesting of Dutch colonies makes up less population than many a residential flat at home.

I strained my eyes to find a real white man—or woman.

I inspected the European school, a handsome bungalow, but white children were conspicuous by their absence.

I saw but three pure whites—one was the assistent Resident—there may have been half a dozen in all—nothing worth mentioning. If my American fellow citizens should look in on Banda and say to themselves, this is the fate of me and mine if we settle permanently in the Philippines—! Would we cling to those islands?

I can readily imagine that three hundred years of lusty American settlement in the Philippines would bring about social complications infinitely more embarrasing than anything which Holland has so far had to meet in the far East.

There is a little Protestant church on Banda—it might hold about fifty people—no great tribute to the Christian zeal of this once white population.

On the wall is a slab to say that the stone foundation was laid in 1875—but whether there was one before this and what became of it was not related. In general piety oozes away as we steer eastward of Suez or the Cape of Good Hope—and I can imagine a big ship load of strict Lutherans something like a cargo of ice dwindling away rapidly in power between the time of embarking in northern Europe and being finally unloaded in a spice island within sight of the Equator.

This is no slur on the Dutch—it is a general proposition that may be applied freely to all Christian men who leave the temperate zones and the atmosphere of home for sunny countries where native women wear only just enough to be comfortable in fly time.

But if Christians make but a trifling show in Banda, so much more do the servants of Allah and Buddha shine by contrast. One evening I rested my paddle in order to enjoy a service along with a hundred or so Mahomedans whose dress marked them as Hadjees and traders of a higher class than the natives generally. Most wore turbans, many the fez, and all were dressed in a manner to suggest Arab rather than Malay fashion.

These people of Banda have a vast admiration for the Turk in general, as the people who are identified with the guardianship of the holy places of the Moslem faith.

In the entertaining work on this part of the world by Wallace, I recall a passage written with respect to Ceram and the islands in

this immediate vicinity in which he spoke of the natives as entertaining the most extravagant faith in the size, ferocity and prowess of the Turk—as having conquered the Russian in the Crimean War.

The natives of course did not know England and France had also taken a hand in that war—their notions had come to them from Hadjees and Arabs who naturally magnified themselves indirectly by associating their power with that of the far away power of all-conquering Islam.

History consists quite as much in the record of popular delusion as in that of actual happenings, and who can say how far the faith of Islam in these waters has prospered through the fanciful fabrications of pilgrims returning from Meccah and repeating what their Arabian hosts and high priests have brought with them from the ends of the great Moslem Empire.

It must indeed have seemed to the simple and gentle Malay fisherman or peasant the opening of an immense and all-powerful world, this trip to Meccah—the meeting there of the big warlike and comparatively well equipped children of Islam. How poor and helpless he must have felt as he gazed upon a tall proud Moorish chief from over the Atlas mountain, with costly rifle and scimitar—magnificent burnoose and high boots—all the trappings of a great warrior.

Then how much smaller must the little Malay faithful one have felt when he met for the first time the fighters of Afghanistan, and what must have been his feelings when finally admitted into the presence of gorgeous grandees from the court circles of Constantinople, or Teheran—men brilliant with decorations, gold lace—with just the sort of barbaric display calculated to stir the cravings of our little Malay, coming from a home where he and his, have, for generations been treated as the slaves of the white man, forbidden to bear arms—regarded as inferior creatures.

No wonder then that the returning pilgrims with their new rank of Hadjee should do much to inflame the native zeal for the religion of Mahomed—should fill their hungry souls with the picture of an empire reaching from the Pillars of Hercules to the heart of British India and covering the islands of the Eastern world from New Guinea to Singapore with a misty veil of Theological belief, not very fanatical, not very sharply defined but clearly enough outlined to indicate a certain aspiration animating all Malays—a vague belief in ultimate deliverance from the white man's rule, and on its ruins a great Malay empire that should revive for this people the golden age suggested by the magnificent ruins still to be found

in the interior of Java—ruins rivaling if not eclipsing the grandest efforts of India and Egypt in the days of their greatest power.

For a long time I sat and watched and listened. The temple was merely an upper chamber open to the soft air laden with the nutmeg vapor—the soft little waves plashed on the stones and I rocked up and down in my canoe at this sight not often vouchsafed to a white man.

Indeed in most Mahomedan countries with which I am acquainted, Morocco, Northern Africa, the old Turkish provinces on the Danube, it is not well for the white man to show much curiosity regarding a mosque. Here in Banda there are no white men to speak of, and amongst themselves the people of the East seem perfectly tolerant, not to say indifferent, regarding the religious practices of their neighbors.

On the forehatch of various ships on which I have been out here, I have seen the good Mahomedan pull out his mat towards sunset and go through his long prayers and prostrations while Chinese and Hindus, to say nothing of heathen, went on with the work about them, gambling, chatting, scrubbing—doing everything as usual, but under no circumstances meddling with his private affairs—no not even staring at him as we of the superior race are in the way of doing.

Mahomedanism in Banda appeared to have about it nothing of the exclusiveness which characterizes it nearer the Mediterranean —maybe the climate made it wise to have fewer walls, maybe the worshipers gained confidence by discovering that the Dutch had either no religious zeal of their own or at least concealed it successfully.

There was one man, a Hadjee, who seemed the most sacred of the party and who apparently set the pace for the rest. They all faced towards Meccah and repeated in unison lines of the Koran and this vocalizing was interrupted at very short intervals by many genuflexions, and rising again—then many complete prostrations, to accomplish which evolved first slipping with one motion from erect posture to the one habitually used by the Japanese when squatting, seated upon their heels. Then a rapid forward movement of the whole body from the hips up and holding the forehead to the floor for an appreciable number of seconds—then swinging the body up again to the squatting position and then by another movement coming upon their feet bolt upright.

This I take to be a gymnastic movement in the highest degree

wholesome for our internal economy—a religious act savoring immensely of hygienic forethought.

There were several Amens heard in the course of this performance—at which indeed we need not be surprised, for, after all, Mahomed had been a student of the Old Testament and Biblical influence is apparent in every step of his system.

Some of the movements of these faithful ones involved only bowing the upper body forward to a right angle and then after holding it there for a few seconds returning it to its normal position.

My canoe mentor thought that the natives proper, especially the soldiers, took their theology very lightly. In general, the Mahomedan may not eat pork, but in campaigning where wild boar is the only meat to be had the natives eat it freely—but so soon as they return to civil life they resume their strictness in this respect.

The Malay out here has no fighting and conquering traditions such as those which stir the Moor and the Turk. He received his present religion very much diluted and grafted it upon the remains of Hindu worship which he has never wholly discarded. Indeed the Malay does not seem to be a man who would take from religion more than was in accordance with his habitual gentleness and courtesy. He has no objection to a ritual which combines certain well approved gymnastic movements with moral elevation, a spiritual attitude suited to his general mode of life. But further than this he does not care to go at present. He treats the faith of Islam much as we do our Sermon on the Mount. We read it and we sometimes have it framed and hung in our front parlor in the hope that it may do good—to our neighbors. Meanwhile we apply to ourselves just so much of it as we can reconcile with success in business.

Personally I should like to see the Mahomedan form of showing respect to the Almighty introduced into our own places of worship. Our present conventional form of worship might be made more stimulating.

Not that a nap in church is worse than anywhere else—indeed it may be that this same nap be the means of drawing our mind away from a worldly train of thought and of bringing us into converse with the angels. But if it is the purpose of a clergyman to keep his audience awake I strongly recommend the introduction of some simple course of prayers involving frequent movements of a calisthenic nature. This might be the beginning of a most precious reform—for no good woman could wear stays and remain a church

member—nor could she hold her forehead to the ground and yet wear monstrous hats cruelly adorned with the plumage of beautiful birds. This scheme involves the abolition of all the horrible pews which to-day make our temples seem like the playhouses of a self-indulgent race. We come to the house of God dressed as for a concert and we demand that the word of God be made pleasant to us—else we strike—refuse to hire pews—take our money and cushions to some more easy church.

But that is another story!

THE SAYINGS OF MUHAMMAD.

IT may appear alarming to many good Christians that the propaganda of other religions is assuming greater dimensions than has ever been anticipated. Some blame the Religious Parliament of 1893 for this reawakening of pagan religions, and the increased interest which they find in both Europe and America; but it seems to me that there is no cause for alarm, for the mission of other religions in Christian countries will in the long run only serve to arouse the Christian churches from their slumber and stimulate the religious life of the country. Competition is good, not only in business, but also in science and religion, as we have seen in Japan where Buddhism was apparently dead and was revived to renewed vigor only through the Christian missions, a fact which is interesting, not only to Buddhists but also to Christians. Christianity can only gain if new religions make attempts at proselytizing in Christian countries; partly because the church life will be thereby vitalized, and partly because a knowledge of other religions can only broaden and deepen our own faith.

Among all religions that of Islam is perhaps the least appreciated and the most misunderstood, while in truth it is, both in origin and in type, more akin to both Judaism and Christianity than any other religion in the world. Muhammad has been called the "lying prophet," and is even to-day branded as an imposter in many histories of great religions, and yet if we become better acquainted with his life, spiritual growth and aspirations, we can not but admire him and acknowledge that in his age he had indeed a divine mission for his people.

We have before us a booklet entitled *The Sayings of Muhammad,* edited by Abdullah Al-Mamun Al-Suhrawardy in behalf of the Pan-Islamic Society and published by Archibald Constable & Co., of London, which is intended to serve the purpose of making

us better acquainted with the life of the prophet. We frequently speak of Mohammedanism, but every true Moslem and faithful follower of the prophet Muhammad will object to the term. Mohammedanism is a Christian way of designating the religion of the great prophet of Arabia, which properly speaking should be called Islam, and Islam means an absolute submission to God's will, and incorporates all the ideals of religious life, which closely considered does not differ in any essential point from the ideal of Christianity.

The canonical book of Islam is called "the book," *Al Kur'an;* but the sayings and acts of the prophet called "the Sunnah" exercise no less an influence upon the life of the faithful. There is no unanimity among the Moslems about the utterances of their great leader, for there exist no fewer than 1,465 collections of them, among which the "Six Correct" collections are recognized by the Sunnis, and "The Four Books" by the Shiahs.

The author of *The sayings of Muhammad* says in the foreword: "A Muslim may question the genuineness of an individual saying: but once its authenticity is proved it is as binding upon him as the injunctions and prohibitions in the Kur'an. What a powerful influence the example of the Prophet exercises over the hearts and imaginations of his followers may well be realized from the fact that to-day the approved mode of parting the hair and of wearing the beard, and the popularity of the turban and flowing robes in the East, are all due to the conscious or unconscious imitation of that great Leader of Fashion who flourished in Arabia at the beginning of the seventh century." The collection which he offers to the English speaking public is intended to be "An index to the mind of Muhammad":

"Perhaps one will miss in this collection the hyperbolical teachings of other masters, but the ethical sweetness, beauty, strong common sense, practicality, and modernity of thought of some of the utterances will not fail to appeal to the higher minds and also strike the attention of lower natures."

A brief sketch of Muhammad's life from the pen of Abdula reads as follows:

"The father of Muhammad died before his son's birth, and the boy having at six years of age lost his mother also, was brought up by his uncle, Abū Tālib, who, though not a believer in his mission, remained through life the Prophet's best friend. Until manhood, Muhammad was in poor circumstances, tending flocks of sheep and assisting his uncle in his business as a merchant. At the age of twenty-five, Muhammad, through the offices of Abū Tālib, obtained

employment as a camel driver with a rich widow named Khadijah, and took charge of a caravan conveying merchandise to Syria. Pleased with his successful management, and attracted by his personal beauty, Khadijah, though by fifteen years his senior, sent her sister to offer the young man her hand in marriage. Matters were promptly arranged, and Muhammad became a man of wealth and position. No great success, however, attended his own business enterprises. Religion and commerce sometimes require a good deal of reconciling, and Muhammad was not then an adept in the art of making the best of both worlds. Naturally reserved, and with a mind disposed to a poetic and dreamy mysticism, his mundane affairs were somewhat neglected. His religion assumed an increasingly earnest tone; he spent a large part of his time in lonely meditation in the desert and among the hills, and many an unseen conflict left its trace upon his soul.

"Not until he was forty years old did Muhammad receive his first "divine revelation," in the solitude of the mountains near Mecca. Translated into modern language, this means that he then first became convinced that he had a mission to fulfil, viz., to arouse men from their sins, their indifference, their superstition, to thunder into their ears a message from on high, and awaken them to living faith in one indivisible, all-powerful, and all-merciful God. Prolonged fasting, days of ecstatic contemplation, and vigils of the night in the silent valleys and gloomy mountain caves had made him a visionary, with a firm faith that God had inspired him to be His messenger to mankind. This revelation, generally believed to be referred to in the short 96th sūrah of the Kur'ān, he communicated to none but his immediate relatives and a faithful friend, Abū Bakr. Painful doubts as to the reality of the vision oppressed him, but were dispelled by the sympathy of his friends. Haunted for a long time by these doubts of the divinity of his mission, his depression became so great that he was more than once on the point of committing suicide. Many of his friends called him a fool, a liar, a mad poet; and the city of Mecca for several years illustrated the proverb that a prophet hath no honor in his own country by a decisive rejection of his claims. When conviction, however, had once taken possession of his mind, it was unshakable. When his uncle begged him to cease his attempts to convert the Meccans, and so put an end to constant trouble, Muhammad said: "Though they gave me the sun in my right hand and the moon in my left to bring me back from my undertaking, yet will I not pause till the Lord carry His cause to victory, or till I die for it." Turning away, he burst into tears.

and Abū Tālib replied: "Go in peace, son of my brother, and say what thou wilt, for by God I will on no condition abandon thee."

"The little body of believers grew slowly. In four years Muhammad had about forty proselytes, mostly of the lower ranks, and he then felt himself justified in coming forward as a public preacher and denouncing the superstitions of the Meccans. To establish a new religion was no part of his intention: he desired simply to recall them to the purer and truer faith of their ancestor, Abraham. Zealous for the worship of the Ka'bah, and dreading lest the profitable pilgrimages to their city should fall into decay, the people of Mecca showed the bitterest hostility to Muhammad, opposing and ridiculing him at every turn. So violent was their hatred that Abū Tālib thought it prudent to shelter him for a time in a place of security in the country. About this time his wife died, then his uncle, and changes of fortune reduced him again to poverty. He went to another part of the country, but found himself in danger, and barely escaped with his life. But a turning-point in his career was at hand. In a party of pilgrims from the rival city of Yathrib, afterwards called Medinah, Muhammad made several converts. On their visit the following year, their numbers were so greatly increased that Muhammad entered into an alliance with them, and on a certain night, when a plot had been made to assassinate him he left the city of his birth and took refuge in the friendly city. The Muslim era or Hegira (Hijrah) dates from this event.

"Muhammad was now among friends; his converts increased rapidly in number and the once despised Teacher was recognized as the ruler of a city and of two powerful tribes. Missionaries were sent to all parts of Arabia, and even to neighboring countries, including Egypt and Persia; and a year later the Prophet celebrated the pilgrimage in peace in the holy city of his enemies. The final conquest was followed by the submission of the tribes and the acknowledgment of Muhammad's spiritual and temporal supremacy over the Arabian peninsula. The vanquished marveled at the magnanimity of the victor. Only three or four persons, and those criminals, were put to death, and a general amnesty was then proclaimed. His strenuous labors, his intense excitement, the grief for the loss of his little boy Ibrahim, and the excruciating pain sometimes felt from the poison administered to him by a Jewess at Khaibar, further combined to weaken his frame. He became aware that his end was approaching; he addressed his followers in the mosque as often as he was able, exhorting them to righteousness and piety and peace among themselves. Each man, he declared, must work out his own

salvation. He read passages from the Kur'ān, asked forgiveness of any whom he had wronged, appointed his successors, and prepared his weeping followers for his death. His head pillowed on the lap of his wife, his lips murmuring of pardon and paradise, the dying agonies of a great soul came to an end, and the Preacher of Islam breathed his last.

"His people were moved to keen distress. Omar, half-frantic, drew his scimitar, rushed among the crowd, and declared he would strike off the head of any one who dared to say the Prophet of God was no nore. Abū Bakr calmed him, and preached resignation to the will of God.

"Muhammad was a man of imposing presence, of medium height, broad-shouldered, and strongly built, with fine features, coal-black hair and eyes, and a long beard. His mental powers were of a high order, his manners reserved yet affable and courteous; his speech laconic and often humorous; a man of strong passions but noble impulses, capable of great love, great generosity, altogether a character of surprising force, capacity, shrewdness, and determination. Temperate and prudent in youth, he gained in manhood the name of 'al-Amin,' or 'the faithful,' from his fair and upright dealing. Just and affectionate in private life, he lived in the humblest style in a poor hut, eating the plainest food, lighting his own fire, and mending his own clothes and shoes, having given his slaves their freedom. For months together he would seldom eat a hearty meal, always sharing it with those whose need was greater: a number of the poor lived entirely on his generosity.

"The following beautiful story is worth passing on: 'Sleeping one day under a palm tree, he awoke suddenly to find an enemy named Du'thūr standing over him with drawn sword. "O, Muhammad, who is there now to save thee?" cried the man. "God," answered Muhammad. Du'thūr dropped his sword. Muhammad seized it, and cried in turn: "O, Du'thū, who is there now to save thee?" "No one," replied Du'thūr. "Then learn from me to be merciful," said Muhammad, and handed him back the weapon. Du'thūr became one of his firmest friends.' "

There can be no doubt about the earnestness in which the Moslem believes in Allah as the only true God. It is well known to travelers that the Moslems, especially the people in the lower walks of life, laborers, farmers and small traders, are more honest and more sincere in their belief than Christians of the same class.

The four rules which according to Abdullah are indispensable for the religious guidance of man, read as follows:

"Actions will be judged according to their intentions.

"The proof of a Muslim's sincerity is that he payeth no heed to that which is not his business.

"No man is a true believer unless he desireth for his brother that which he desireth for himself.

"That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two, from which it is well to abstain."

From the "Sayings of Muhammad," of which Abdullah has collected 451, we select the following as especially characteristic, and worthy of quoting:

"He dieth not who giveth life to learning.

"Whoso honoreth the learned, honoreth me.

"Pray to God morning and evening, and employ the day in your avocations.

"He who neither worketh for himself, nor for others, will not receive the reward of God.

"Those who earn an honest living are the beloved of God.

"Charity that is concealed appeaseth the wrath of God.

"He is not of me, but a rebel at heart, who when he speaketh, speaketh falsely; who, when he promiseth, breaks his promises; and who, when trust is reposed in him, faileth in his trust.

"Thus saith the Lord, 'Verily those who are patient in adversity and forgive wrongs, are the doers of excellence.'

"They will enter the Garden of Bliss who have a true, pure and merciful heart.

"No man is true in the truest sense of the word but he who is true in word, deed, and in thought.

"What actions are the most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

"God hath made a straight road, with two walls, one on each side of it, in which are open doors, with curtains drawn across. At the top of the road is an Admonisher, who saith, 'Go straight on the road, and not crooked;' and above this Admonisher is another who saith to any one who would pass through these doorways, 'Pass not through those doors, or verily ye will fall.' Now, the road is Islām; and the open doors are those things which God hath forbidden; and the curtains before the doors the bounds set by God; the Admonisher is the Kur'ān, and the upper Admonisher God, in the heart of every Muslim.

"To the light have I attained and in the light I live.

"Then the child (of Zainab) was brought to Lord Muhammad, dying; its soul trembling and moving; and both the eyes of the Apostle of God shed many tears. And S'ad said, 'O Messenger of God! What is this weeping and shedding of tears?' He said, 'This is an expression of the tenderness and compassion, which the Lord hath put into the hearts of His servants; the Lord doth not compassionate and commiserate His servants, except such as are tender and full of feeling.'

"Remember and speak well of your dead, and refrain from speaking ill if them.

"Torment not yourselves, lest God should punish you.

"Men will be liars towards the end of the world; and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and strife.

"I am no more than man; when I order you anything respecting religion, receive it, and when I order you anything about the affairs of the world, then am I nothing more than man.

"What is Islām? I asked Lord Muhammad. He said, 'Purity of speech and charity.'

"An hour's contemplation is better than a year's adoration.

"Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

"Hell is veiled in delights, and Heaven in hardships and miseries.

"Every child is born with a disposition towards the natural religion (Islām). It is the parents who make it a Jew, a Christian or a Magian.

"All actions are judged by the motives prompting them.

"This world is a prison for the Faithful, but a Paradise for unbelievers.

"When the bier of any one passeth by you, whether Jew, Christian, or Muslim, rise to thy feet.

"This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of God, and whatever God hath ordained can only be attained by striving.

"Trust in God, but tie your camel.

"The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

"A Muslim must not hate his wife; and if he be displeased

with one bad quality in her, then let him be pleased with another which is good.

"The thing which is lawful, but disliked by God, is divorce.

"It is not right for a guest to stay so long as to incommode his host.

"Guard yourselves from six things, and I am your security for Paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful, and bad.

"The most excellent of alms is that of a man of small property, which he has earned by labor, from which he giveth as much as he is able.

"God is a unit and liketh unity.

"What did Lord Muhammad do within doors? 'He used to serve his family, such as milking goats, mending shoes and stitching; and when prayer-times came, he would go out to perform them.'

"God saith, 'I was a hidden treasure. I would fain be known. So I created man.'

"Lord Muhammad used to wait upon himself.

"The holder of a monopoly is a sinner and offender.

"The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed.

"A martyr shall be pardoned every fault but debt.

"Do you love your Creator? Love your fellow-beings first.

"To listen to the words of the learned, and to instil into others the lessons of science, is better than religious exercises.

"The ink of the scholar is more holy than the blood of the martyr.

"One hour's meditation on the work of the Creator is better than seventy years of prayer.

"God is pure and loveth purity and cleanliness.

"The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

"It was said to the Rasūl, 'O messenger of God! Curse the infidels.' Lord Muhammad said, 'I am not sent for this; nor was I sent but as a mercy to mankind.'

"Usāmah bin Zaid, relates from the Rasūl, in the word of God, 'After that I gave a book of laws, to those that were selected from My servants; then some of these injure their own souls, some of them observe a medium in their actions, and some of them are

swift in goodness.' Lord Muhammad said, 'All of them are in Paradise, agreeable to their difference in eminence and degree.'

"What is Paradise? Lord Muhammad said, 'It is what the eye hath not seen, nor the ear heard, nor ever flashed across the mind of man.' "

We conclude our collection of the sayings of Muhammad by quoting verse 59 of the second Surah of the Kur'an:

"It matters not whate'er ye name yourselves—
Believing Muslims, Jews or Nazarenes
Or Sâbians—whoe'er believe in God,
The last e'erlasting Day, and act aright,
Their meed is with their Lord; no fear nor care
Shall come upon them, nor the touch of woe."

HERACLITUS ON CHARACTER.

WITH SPECIAL REFERENCE TO THE PLATONIC GOD-CONCEPTION.

BY THE EDITOR.

IN reply to our question as to the source of the saying ΘΟΣ 'ΑΝΘΡΩΠΩΙ ΔΑΙΜΩΝ we have received two replies, one by Professor Greenwood of the mathematical and astronomical department of McKendree College, Lebanon, Ill., and another from J. C. Rappold, M. D., of Brooklyn, New York. The latter informs us on the authority of Dr. Henry Riedel, that it has been used by G. Naudé in his *Apologie pour les grands hommes soupçonnez de magie,* who quotes as follows in Chapter XIII: "Comme parle Apulée, 'singularis praefectus, domesticus speculator, individuus arbiter, inseparabilis testis, malorum improbator, bonorum probator'"; and on page 215, "Ce que est le vrai sens, suivant lequel Apulée disoit que Animus humanus etiam nunc in corpore situs demon nuncupatur, et *Heraclite* que l'esprit de l'homme lui servoit de genie ὡς ἦθος ἀνθρώπῳ δαίμων." Dr. Rappold adds:

"Reference to the authority of G. Naudé may be found in the *Universal Pronouncing Dictionary* of Thomas, also in a work by L. F. Lélut, *Du Démon de Socrate,* on pages 249 and 250. Gabriel Naudé was born in 1600, was physician ordinary to Louis XIII (1633) and Richelieu, and librarian to Mazarin, 1642. He wrote *Apologie pour les grands hommes faussement accusés de magie,* 1625. A reprint, Amsterdam 1712, can be found in Montague Branch of the Brooklyn Library.

"Dr. Riedel tells me there are several Heraclits but undoubtedly the Ephesian is the one in question. He further claims that the aphorism can not be an inscription as Greek inscriptions do not have breathing marks, and the particle ὡς shows that it is part of a full sentence."

Professor Greenwood refers us to the original source in Greek literature which is Plutarch's "Platonic Questions," one of the most

interesting essays of his *Morals*. There Plutarch quotes it from Heraclitus and the translator, Prof. William W. Goodwin, renders it "Man's genius is a deity." We have looked up the original, and judging from the context would prefer to interpret the meaning to be that man's character is to him his guiding spirit, but Plutarch understands and quotes it in a different sense. He quotes a passage from Plato concerning Socrates who says, "No god bears ill will to man and I also do nothing in ill will, while it is never right for me to countenance a lie or to conceal a truth." Plutarch understands the passage to mean that Socrates looks upon himself as a god and therefore his morality will be divine. But the word "therefore" which in the interest of Plutarch's interpretation has been introduced into the English translation by Professor Goodwin, is missing in the original Greek, a literal quotation from Plato, and Plutarch adds that "other sages too consider man as being God." He quotes, together with the dictum of Heraclitus, Menander's saying

ὁ νοῦς γὰρ ἡμῶν ὁ θεός,

"Our mind is God." The original Greek proves that the words "the God" do not mean any of the Greek deities, but the only true God in the Christian sense. For Plato constantly uses the words "the God" as quite distinct from "god" in the polytheistic sense.

The passage is of special interest because it throws light upon the history of the theological term "God." The truth is that Christianity was more indebted to Greek paganism than is generally conceded, and especially the idea of God as Father, the father of all spirits, of gods (the gods of the Greek pantheon) and of men, has been worked out by Plato, the Platonists, and the Neo-Platonists. Plutarch distinguishes God (whom he calls "*the* god"*) from the gods, by calling the former eternal and creator, while the latter are styled the created gods,—the latter being in every respect similar to the angels and archangels in Christian theology, powerful presences in the spiritual world, as vice versa, the Old Testament sometimes calls spirits *elohim* or gods.

In the same essay in which our quotations occur, Plutarch discusses the fatherhood of God, and the following extracts characterize his views. We quote in Professor Goodwin's translation:

"Is it because he is (as Homer calls him) of created gods and men the father, and of brutes and things that have no soul the maker?"

Having explained that maker and creator are the more general

* ὁ θεός.

terms and father indicates a specific kind, viz., authorship by procreation, he explains the latter as follows:

"The principle and power of the procreator is implanted in the progeny, and contains his nature, the progeny being a piece pulled off the procreator. Since therefore the world is neither like a piece of potter's work nor joiner's work, but there is a great share of life and divinity in it, which God from himself communicated to and mixed with matter, God may properly be called Father of the world—since it has life in it—and also the maker of it."

It is interesting to consider this passage in the light of the Platonic logos theory. The world as a whole is considered (as we know from Philo) as the second God in whom the logos is incarnate. The material world is regarded as being mixed up with evil, for in Platonic philosophy God is spirit, and matter does not partake of the divine nature. The world as a whole, however, is regulated by law and indicates that it is permeated by a divine spirit, and this is the spirit of God himself, or, as St. John the evangelist would say, the son of God. Plutarch explains further details in the concluding words of this chapter:

"Whereas the world consists of two parts, body and soul, God indeed made not the body; but matter being provided, he formed and fitted it, binding up and confining what was infinite within proper limits and figures. But the soul, partaking of mind, reason, and harmony, was not only the work of God, but part of him; not only made by him, but begot by him."

If viewed in the context of Plutarch's expositions, our quotation from Heraclitus means that man's character is God, that it is the divine principle that ensouls humanity. But if we consider that the language of Heraclitus differs from that of Plato, and that he understands by the Greek word *daimon* a spirit or guardian angel, we may well assume that the original purport of the saying is, that the character of man, his habits and disposition, are an influence in his life, such as common belief attributes to man's guardian angel, called *daimon* in ancient Greece.

PROSPECTION.

BY CHARLES H. PORTER.

CHILDHOOD gives scarcely any thought of yesterday and but little of to-morrow. Childhood is an ever present life, hence its cheerfulness or poignancy. But childlife, like all life, is ever passing. Youth, manhood, age, follow in quick succession, each bringing its compensations. Birth and childhood are at the beginning of the course, age and death at the end.

There is a time in life, varying with individuals, when a relatively larger measure of pleasurable thought is given to retrospection. Looking backward, or the relation of experiences, has present as well as future value, and age, generally, is the period when retrospection is strongest. We would not, if we could, remove childhood from its natural domain, or disturb age in the pleasures of retrospection.

In manhood is developed prospection, or the habit of looking forward,—planning and hoping for better things. Usually its first bent is upon material things, or wealth or power; and later, ambitions for material accomplishments still persisting, the mental, moral, or spiritual finds a steady growth. It is not unusual to find all these constituents in the early prospections of youth, but their development is left for maturer years. Howsoever, or at whatever time, environment begins to show its influence upon the faculties or the emotions, it is generally accepted that the conditions of childhood are all important. The philosopher and the moralist may set up beacon lights at danger points, but it is not always possible for those who are responsible to see them, or seeing them, to be guided by them. Hence it is always more or less true that we shape our own destinies.

The prospections of life afford probably its keenest pleasures, and their foundation is hope. They are unlimited as to time and are projected into eternity. Because of this illimitability and the

fruitfulness of mind, the varied conditions of social life have evolved various standards of morals or religion. No revelation was necessary to produce these results, and possibly what is spoken of as divine revelation may itself be only a fruition. In this it is as unnecessary to deny, as it is impossible for human intelligence to affirm, with knowledge, that there is God. We hope there is God and our prospections picture him to us. We adore and worship this God, and He is God. Examine the subject as closely as we may our conclusions can not reach beyond this.

Religion is something more than form. It is the office of the Church to foster religion. The principal means to this end is the inculcation of previously conceived doctrines. In this there has been measurable and worthy success. How much is due to these for the good that has been done it would be impossible to tell, and how much some of us owe to them for our pleasurable prospections we do not know. For this reason we will not malign them even though they are no longer necessary or useful for us.

The insoluble problems of scholastic theology are fast losing their terrors for numbers of thoughtful men. To their minds, faith, according to the Church's exposition of it, is without meaning. They have deep impressions of what seems to be the truth without the element of absolute certainty. They recognize faith as an emotion not as a fact or as a power. Faith is not absolutely trustworthy. It may contain error. Of itself it can accomplish nothing. As land, capital, wealth, can accomplish nothing without its complement, labor, so faith without work is dead. As faith may contain error it may also influence to deleterious action, even though it be consistent with religious form or doctrine. They conceive it to be not essential to believe or to disbelieve that which would not affect conduct or some course of action; and if the belief or disbelief would affect conduct contrary to accepted standards the subject of belief or disbelief must be very critically examined, and if necessary the standards must be modified to make them consistent. This process is in continual operation.

To the cultured and thoughtful man the heaven or hell of orthodoxy is unnecessary. A passage from the autobiography of Dr. Moncure D. Conway is to the point. He says:

"No class of men in the modern world are of higher character in all the relations of life, private and public, than the men of science. The man of science lives in the presence of tremendous forces; he is trained in the knowledge of cause and effect; his hourly instruction is in laws that fail not and which no prayer or penitence can escape; he knows that his every action to

man or woman or child is taken up by forces impartial between good and evil, pain and pleasure, and carried on to unending results. Science alone understands the reality in this world of that hell and heaven which superstition has located in a future world where they have lost actuality in the minds they once controlled.....

"Were it possible that the masses of mankind could be developed out of the mass and become individual thinkers, science would surely reach them with its saving grace of self-restraint, while delivering them from the ethical fictions which obstruct the moral freedom essential to happiness."

With those whose prospections have thus found God there is harmony and satisfaction, and they probably feel no need for a system of religion. It is probable that the number is not large of those who find themselves in this stage of development, but even if their number were sufficiently large they would not likely wish to violently disturb the existing order. They are conscious of the pleasures of prospection, and are not worried with the conflicting doctrines of a system whose aims, though altruistic, are not always supported by sound reason. Though the number who delight in such prospections may be relatively small they are powerful. Development along this line goes on continually, and every now and then is discerned some bright light falling away from orthodoxy to add to the accumulating power. This is natural evolution and is unharmful. There need be no fear that the established order will meet with rude shocks to shake their foundations or to render them precarious. When established systems disintegrate and die there will be religion of a higher order, even though we may not be able to predict its form.

THE MER-MONKEY.

BY THE EDITOR.

WHILE visiting a jeweler of New York not long ago, I was shown the photograph of one of his recent works. It was a picture frame in the shape of an old-fashioned Dutch sailing vessel, the large sail affording sufficient space for the canvas: and in front of the ship's deck was a little life-boat turning on a hinge, underneath which might be seen two tiny silver monkeys. Mr. Dayton, the jeweler, whose ambition and delight it is to make unique and symbolical pieces of ornament, told me in explanation of this curious design the following story, which in my own words, I here faithfully repeat with full details, with his assurance that in so doing I shall betray no confidence.

Mr. De Lamar, a well-known millionaire of Rochester, who made his wealth mainly in mines, started in life as a poor boy. His home was in Holland and his first significant act consisted in running away and taking passage on a sailing vessel bound for the East Indies, upon which he obtained an engagement as a sailor boy. On his return he brought with him two silver-haired monkeys, of a kind which flourishes in the Sunda Islands. He knew that the captain had strictly forbidden the crew to bring any pets on board, and so he kept them concealed under one of the life-boats on deck.

It chanced, however, that the ship was caught in a terrible gale and one evening the life-boat had been so shaken as to allow one of the little creatures to escape from his prison. The mate happened to see him and, according to the nature of his type, started to chase him around the deck and threw the first heavy object at hand at his unexpected game. The monkey was badly hurt and now lay squealing at his feet. When he picked it up he discovered that its backbone was broken; so half in anger, half in compassion, he at once threw his victim overboard.

In the meantime the storm center came nearer, the hurricane

became more ferocious every minute, and threatened entire destruction to the ship. The crew worked hard to avoid disaster and the captain himself had been on deck for many hours. He had just retired leaving the first mate in charge, when he was suddenly disturbed by the latter who rushed into the cabin and threw up his hands with every sign of terror, shouting, "Captain, we are all lost! The little monkey has come back." The captain thought at first that his officer had lost his reason, but followed him at once on deck to see what could have caused such excitement. Here the mate explained to his mystified chief that a few days before he had killed a little monkey, broken his backbone, and thrown him overboard; and that now he had swum through the stormy seas back to the vessel. Thereupon he pointed to a silver-haired monkey (the remaining pet of our sailor boy which also had escaped from beneath the life-boat) and swore that it was a spirit, who in anger had brought on the hurricane to punish the ship for his own crime.

The captain was greatly affected by the story, even though he did not share all the superstitions of his subordinate. He made an investigation and the sailor boy confessed he had brought the monkey on board, not admitting, however, the double crime of having brought two originally; but, to the surprise of all, the captain did not kill nor take away the pet but turned sharply to little De Lamar saying: "Take good care of the monkey, and if any harm befall him I will hold you responsible."

The sky cleared, the storm passed by, the ship reached Holland without any accident, and our sailor boy brought his monkey home in safety. He continued, however, for some years to follow the sea and several years after the first voyage was again in the East Indies. There it happened that on one beautiful night, he sat on the deck of a vessel where he was a visitor among a jolly circle of old weather-beaten seamen who whiled away their time by telling sailors' yarns. One of the sailors not recognizing the former stowaway boy recorded in his own fashion the story of the little monkey.

He told his astonished audience, that he had been among the crew of the old "Provence of Dreut" on the voyage when the ghost of a monkey came aboard. He told how a stowaway boy had brought a monkey aboard from Java; how the mate, discovering the little creature, had broken its back with a belaying-pin and thrown it overboard; and then, he continued, "the storm grew worse and the little monkey continued to swim after the ship through the wild seas. We could not escape him and after three days he

caught up with us, climbed the rudder chains and came on deck, went to the wheel, pushed away the two sailors who were steering, took the helm into his own hands, and as we all watched in terror we saw the monkey grow bigger and bigger until he turned into an old man with a long white beard who steered the ship out of the storm and then disappeared."

"Strange though the story may be," he concluded, "I can vouch for its truth; for I not only know the mate to whom it happened, but was on the ship at the time and saw the mer-monkey myself."

With what interest Mr. De Lamar listened to the tale, we can easily imagine and I have only to add that he did not spoil the dramatic effect by telling that he himself had reason to know how much of it was true, and how much the imagination and credulity of the old sailor had added.

The psychological part of the development of the story is of great interest for it shows how easily fact and fancy intertwine so as to be indistinguishable except through keen self-analysis and severe critique.

MISCELLANEOUS.

A NEW EGYPTOLOGICAL SOCIETY.

To the Editor of The Open Court.

An organization for carrying on excavations in Egypt has been started under brilliant leadership and with a committee of over forty persons of eminence. Sir John Lubbock is its president, and Professor Petrie will conduct the explorations. The letter in *The Open Court* for July regarding the bad faith and worse treatment exercised towards American subscribers by the Committee of the Egypt Exploration Fund, will be recalled and should be read by all perusing this announcement. Many in England now know of the facts in the case, although many subscribers there could not be reached, as I did not have their addresses. The tremendous drop in contributions from America, however, told the story and set many inquiries afloat. Dr. Petrie and others have seized the opportune moment, and organized a society intended to appeal both to English and Americans for support. Nor have Petrie and many others in England (including even members of the Fund Committee) been pleased with the management of affairs by *those* controlling the Egypt Exploration Fund. The use of money to clear sites—a matter of expense which the Egyptian government should conduct and pay for—rather than devoting the limited means at its disposal to actual discovery, is one reason for the formation of a new society; and, besides, Petrie has not been given a free hand in his legitimate work. All the best discoveries, not including the Græco-Roman department, by the Fund have been made by Petrie.

Some dozen years ago, Petrie started an organization called "The Egyptian Research Account," whose purpose in view was the assistance of students who offered to work in Egypt. But of late it has languished for want of funds, there being no committee and Petrie being busy for the Egypt Exploration Fund. The new society, as organized, takes the same name and will be known as The Egyptian Research Account. On its Committee are the presidents of the Society of Antiquities, of the Royal Geographical Society, of the Royal Historical Society, of the Anthropological Institute; the Vice-president of the Royal Society; Professors Jebb, Bonney, Gardner, Macalister, Mahaffy, Milne, Pinches; Sir Charles Wilson, the famous Palestine explorer; and men distinguished in civic and financial positions. All subscribers of one guinea ($5.00 in the United States) will receive the annual volume describing the excavations, and fully illustrated. The Treasurer is Dr. Hilton Price, one of the directors of the Society of Antiquaries; but subscriptions can be sent to the Honorary Secretary, Dr. J. H. Walker,

University College, Gower Street, London, W. C. From the last named I have a cordial letter inviting the co-operation of Americans. I will gladly receive subscriptions, acknowledge them, and forward the same to London. An official receipt will be duly sent to all donors. As pioneer in promoting an American interest in Egyptian exploration, nearly a quarter century ago, as a successful laborer in the cause for nearly twenty years, and still anxious that such splendid work as Petrie has done may continue, I do heartily commend to our public this new organization and its good purposes. I append an extract from the circular.

"In view of recent changes it is now intended that the Research Account should not only assist students, but should step into the wider field of providing also for the excavations of Prof. Flinders Petrie. The means of support for his studies in Egypt, during the last few years, having lately been diverted to other work, the continuance of his researches will now depend entirely upon the contributions to the Research Account. His excavations have led to the discoveries of the Prehistoric age of Egypt, and the systematic knowledge of its development,—the history and civilization of the early dynasties,—the scientific accuracy of the great pyramids,—the Semitic worship in Sinai,—the earliest monumental record of the Israelites, and their later connection with Tahpanhes; beside opening up the main sources of papyri in the Fayum and Oxyrhynkhos, and the series of Græco-Roman portraits. The rise of civilization in the Mediterranean has also been revealed, each age in advance of the results of explorations in Greek lands, with which they have afterwards been linked. Naukratis and Daphnae, the Mykenaean art at Tell el Amarna, the Kamares pottery of the XIIth dynasty, the earliest painted Greek pottery of the Ist dynasty, and the Western pottery of the prehistoric period, are the framework which has made possible a scheme of European history before the classical times. To carry on this course of discoveries, which have become the basis of our present view of early history, and to continue to train students in such historical research is the purpose of the present movement."

WILLIAM COPLEY WINSLOW.

525 Beacon Street, Boston, Mass.

FRANCE AND RUSSIA.

On account both of political and financial reasons France is deeply interested in the establishment of a solid and liberal government in Russia. We give below two or three examples of this,—letters of three leading Frenchmen which were written for a Moscow paper. M. Passy is the distinguished French peace apostle, the first recipient of the Nobel Prize. M. Mézières is a Senator and member of the French Academy. M. Marcel Prévost is the brilliant novelist.

I cannot but deplore the blindness which, refusing to make the necessary concessions when they would have been effective, has now brought things to the present acute and violent stage; and I feel a deep pity for the many victims on which ever side they may be. I trust that a little tardy wisdom and moderation will finally make it possible to find in a régime of legal liberty the outcome of this revolution due, like all revolutions, to the faults of those

who might have prevented it. But at what a cost this wisdom and moderation will have been attained! FREDERIC PASSY.

Events in Russia naturally cause most painful feelings here in France. The more intimately we are attached to "the friendly and allied nation," the more we suffer from the violent crisis through whihc Russia is passing. Perhaps, however, this trial has been necessary that the grand Russian empire may advance in the direction of liberty. If a liberal government, a representative régime, can be finally set up there, it will be a great blessing for which all Frenchmen, to say nothing of the suffering Russians and the rest of the pitying world, will be devoutly thankful.. ALFRED MÉZIÈRES.

To at last see Russia associated with free Europe is an event of an importance not equaled since the French Revolution. All our sympathy goes out to the New Russia, which henceforth will be attached to France not only by international diplomatic ties, but also by the bonds of similar political customs and civilized aspirations. MARCEL PRÉVOST.

DISCONTENT IN CUBA.

It is a deplorable fact that the boasted glory of Cuba Libre has not proved all that those who fought to establish it could have wished. The present administration is severely criticised, and if the complaints of the Liberal press are well founded, we can see in them ample justification for the Philippine policy of the United States. In *La Lucha* of October 19 there is an open letter from Salvador Cisneros, the Marquis of Santa Lucia and a veteran of the Cuban war for national independence. This letter is an account of the violation of the constitution by the president of the republic. "The administration of Sr. Estrada Palma has been characterized throughout by a determined persistence to violate the fundamental code of the nation and will practically result in annulling the action of the legislative and judicial powers." Among other details Sr. Cisneros enumerates nearly twenty specific instances of the violation of the constitution.

We are in receipt of a letter from a patriotic Cuban and a University man who thinks that the United States should again interfere in Cuba with a restraining hand. We print this letter in full:

"I think it a duty to make known to the readers of this periodical that the grand work of freeing Cuba, which was undertaken by the American government and for which so much American blood was shed and American money expended, is at the point of failure if it has not already failed. If I mistake not, the treaty of Paris made the United States government responsible for the preservation not only of material, but also of moral peace in Cuba; otherwise the constitution framed under the protection of its strong arm did not mean what it said, and was a sarcasm signed and proclaimed, a simple mockery! Why did the United States government give up its control if it was not to secure political liberty to the Cubans?

"The democratic constitution of Cuba was framed in 1900, signed on February 21, 1901, and the following year the United States government withdrew from Cuba when the newly elected president, Sr. Estrada Palma, had taken his official oath to respect the constitution. From the beginning,

Mr. Palma has constantly violated the constitution (violations brought to light recently by one of the best Cubans, Mr. Salvador Cisneros) and the greatest infringement was the one committed on the third of this last September with respect to the primaries for the next presidential election of December. All lovers of genuine liberty have been suffering since that fatal day, when political liberty died and a system of despotic dictatorial rule was implanted in its stead, the judiciary and army hand in hand to suppress the rights of the citizens. Imaginary plots were contrived and disclosed for the purpose of menacing and terrorizing timid folks—and this on the very day of the election! Crimes were committed and blood shed, as, for instance, that of the great Villuendas in Cienfuegos whose family is trying to bring to light the truth in regard to his cowardly murder. The candidate of the Liberal party was forced to resign, since his own life and the lives of his friends were in danger. The mayors of all liberal cities were obliged to let the government guard the balloting, and do as it pleased. Accordingly, we are no longer governed by the constitution framed under the protection of Columbia, but by the personal power of a Central American tyrant! Even a foreigner, the Italian Pennino, has been persecuted and expelled from the country contrary to the constitution. Could not Congress pass a joint resolution to investigate political matters in Cuba?

"I believe that the Treaty of Paris is as much in force now as before the withdrawal of the United States from the island, and therefore that it is possible to bring matters back to their original status, since under the present conditions, the peace of the Cubans is no peace, but like that of Warsaw, *the door for future revolutions.*"

THE BOER HOME INDUSTRIES AND AID SOCIETY.

We have received a pamphlet entitled *Report and Work Done by the Boer Home Industries and Aid Society,* January to August, 1905. This consists of extracts from letters sent to European friends by Miss Emily Hobhouse reporting from time to time the progress and needs of her work of which mention was made in the September *Open Court.*

Beginning with very few spinning-wheels and looms, she and one or two helpers have established an industrial nucleus where the Boer girls are taught to utilize the wool of the country and to make marketable products. These pupils teach others and when they leave the school return to their homes where they are able to continue the work when they can obtain either wheels or looms. There are many home-made spinning wheels in use and the local carpenters have copied the looms as far as possible. There seems to be plenty of raw material though it is of rather uneven quality and the teachers have needed to experiment in order to discover how to make it of the greatest possible use; and there is sufficient market for the finished product The needs are mostly for machines and teachers for the numbers who are eager to learn. The school specializes in rugs, carpets and mats, but has untertaken also some very fine work with silk, and Miss Hobhouse refers to a silk wedding dress for which they had undertaken to furnish material.

To people interested in the spread of industrial education where it is seriously needed, this pamphlet will be of real interest. It can be obtained on application to the following persons who have Miss Hobhouse's cause very

much at heart and will also be glad to receive and forward to her any donations that may be sent. Address Countess Evelyn Asinelli, 8 Grand Pré, Geneva, Switzerland, or Miss Alice Stone Blackwell, 3 Park St., Boston, Mass.

CHRISTIANITY IN JAPAN.

The *Japan Times* gives the translation of an article that appeared some weeks ago in the *Kirisuto-kyo Sekai* in regard to the problem of Christian missions under existing conditions in Japan. As it deals especially with the relation of the foreign missionaries and their boards with the native church and its workers, it becomes of general interest in its bearing on the subject of future progressive policy of mission boards, although the sudden and rapid development of Japan along lines of Western education and civilization makes it a fitting leader in the movement.

The article is written from the point of view of the native Kumi-ai churches which comprise a membership of 12,000, and its plea is for their independence of and co-operation with the churches of the missionaries. The writer claims that the results of mission work are large only in proportion as the natives are entrusted with active work, and on the analogy of the most successful business enterprises urges that the entire evangelistic work of Japan be put under the direction of the Kumi-ai churches, with salaries suited to the labors and position of each worker. He appeals to the native membership to undertake to tax themselves to the amount which the Boards are now spending for current expenses in Japan, and on the other hand begs the missionaries to dissolve the mission and join the native church and missionary society in each center, as active co-workers in the same rank as the native members. The result would be that the American Board would consult with the native boards about any further missionary business within their district. This disposition on the part of the native Christians would seem to be the culmination of the purpose with which the missions were inaugurated.

The article has the ring of zeal and sincerity, and testifies to the strength with which the Christian religion has taken root among the intelligent Japanese, quite beyond our realization. But the inference throughout is clear, that the missionaries maintain a dictatorship in church matters which results in establishing a competition against the native church rather than a helpful support and alliance. If in their contact with other religions they must insist that outside of their own faith, truth does not exist, should they not at least allow their converts equal privileges in the light of that truth? Conditions such as this article implies seem to be due to ignorance of the change of conditions on the part of the governing Boards, and failure on the part of those in the field to grasp the full significance of these changes and to justly interpret them.

"THE PHILOSOPHY OF PAIN."

SOME REMARKS IN PLACE OF A REPLY.

Pain is certainly a great teacher and discontent drives man to effort, makes him work, strive and travail to gain his heart's content, but it is not

so true that grim "necessity's impelling pain is the motive of advance in every line"; nor that anguish and keen distress are necessary in every case to make one willing to work and undergo great hardships and privations; nor that, under all conditions pain and suffering are productive of psychical growth. What compelling necessity, for instance, forces a millionaire to strain his mental faculties to heap millions upon millions? What anguish and distress forces a sportsman to drag his weary legs all day long over wet and weedy fields, through swamps and underbrush that tears his clothes? What psychical development can result from the sufferings of a coarse and callous shipwrecked sailor in a boat on the vast expanse of the ocean, who has probably never spent an hour on philosophical or religious meditation, and whose every thought is centered in the mad desire to be rescued by a passing vessel till, from exhaustion, he sinks into delirium and death, perhaps cursing his fate with his last breath? Does any one think that there are not hundreds already racking their brains to devise means to make disasters at sea and on the railroad track less frequent?

A large part of all psychical progress is due to noble passions, to love and to the keen desire to excel in some respectable calling or praiseworthy public untertaking, to become respected and beloved near and far.

If we look upon the world as the great *perpetuum mobile* which can not lose one particle of its matter and its energy and readjusts itself without the especial aid of an intelligent governor, we can train ourselves to bear afflictions resignedly, bravely, even serenely as natural consequences of known or unknown causes and without blaming nature for them, which standing under the iron rule of causality produces nothing but what it can and must produce. So everything that is, is right. But if we consider pain and suffering as the means precisely designed by an all-powerful personal God, to educate the human race for a yet more strenuous future psychical existence, they assume the appearance of wanton, willful cruelty. We poor human beings are sometimes not able to save our children from displeasure and distress for their own good, and cruelties inflicted on comparatively few are to some extent excusable if no other possibility is left to human agency to secure welfare and happiness to a vast majority, yet an all-powerful Being can not be supposed to be restricted to only one expedient to accomplish His ends. Whoever says, "How are God's ways past finding out?" contradicts himself if, because afflictions sometimes have a beneficial influence on man's character, he pretends to know that a just, kind and loving God inflicts sufferings of mind and body to promote psychical growth in man. That "more and more grows the conviction" of personal immortality does not correspond with my experience of more than fifty years. On the contrary I daily notice that the sincere belief in a future state fades away in proportion to progress made in biology and kindred sciences, to dissemination of knowledge and enlightenment.

In my younger days it has always been odious and repugnant to me to have to hold an all holy Being especially responsible for undeserved and unavoidable afflictions, such as inherited, painful, and incurable sickness, earthquakes, tornadoes, floods, conflagrations caused by strokes of lightning, etc. How much more easy and reconciliating is it to submit to such evils as to the mandate of the all prevailing world-law of causality than to especial dispensations of intelligent providence! Whoever has attained to that state of

mind will never want to return to the misery of uncertainty and doubt which make him ask "Why has God done so to me?"

COBDEN, ILL. F. PETSCH.

"HOW FAR HAVE WE STRAYED FROM CHRISTIANITY?"

To the Editor of The Open Court:

Let me add my name to the list of those who hold that the name Christian is not to be withheld from a man of the spirit—and I will add of the faith —of the Editor of *The Open Court,* who I earnestly hope will not himself disclaim the name.

I hold firmly to the view of the Person of Christ, somewhat arrogantly denominated the "orthodox" view; but insist that in the thought of that great Teacher and of the apostles, real Christian faith was never identified with correct metaphysical speculation, important as that may be.

WILLIAM E. BARTON.

We take pleasure in publishing this letter from Dr. Wm. E. Barton, pastor of the First Congregational Church of Oak Park, Illinois, who is known as a leader among Congregationalists, a scholar, and a famous pulpiteer. We rejoice at the endorsements which come to us from so-called orthodox quarters, not so much for personal reasons as because they are a symptom that the life of Christianity is not extinct. So long as a religion is capable of growth; so long as it tolerates ideas, theories, philosophies that are not expressions of its doctrines in the narrow sense, it remains capable of a higher development. The question, which will be the religion of the future, must be solved by the religious leaders of mankind, and it seems to me that those religions only can endure which adjust themselves best to the new conditions; and in our present age that faith will survive which admits and stands critique and perfectly adapts itself to the scientific world-conception.

AN EASTERN VIEW OF WESTERN CIVILIZATION.

A severe criticism of the English policy pursued in China, has appeared under the title *Letters from a Chinese Official, being an Eastern view of Western Civilization.* The author is an Englishman, who assumes to be a Chinese mandarin, and we need not say that his representation is one-sided. He remains true to his part as a defender of Chinese culture, and so we must not expect him to state the other side at the same time. The most vigorous and truthful statement that occurs in his letters is a quotation from the famous Sir Robert Hart, who by long residence in China, and through the authoritative position which he held there, is certainly a trustworthy and reliable authority.

Sir Robert Hart says of the Chinese:

"They are well-behaved, law-abiding, intelligent, economical, and industrious; they can learn anything and do anything; they are punctiliously polite, they worship talent, and they believe in right so firmly that they scorn to think it requires to be supported or enforced by might; they delight in literature, and everywhere they have their literary clubs and coteries for learn-

ing and discussing each others essays and verses; they possess and practice an admirable system of ethics, and they are generous, charitable, and fond of good works; they never forget a favor, they make rich return for any kindness, and, though they know money will buy service, a man must be more than wealthy to win public esteem and respect; they are practical, teachable, and wonderfully gifted with common sense; they are excellent artisans, reliable workmen, and of a good faith that every one acknowledges and admires in their commercial dealings; in no country that is or was, has the commandment 'Honor thy father and thy mother' been so religiously obeyed, or so fully and without exception given effect to, and it is in fact the keynot of their family, social, official, and national life, and because it is so 'their days are long in the land God has given them.'"

That the Chinese are as conceited as Europeans; that they are strongly convinced of the superiority of their own culture over Western civilization; that they have made grave mistakes in politics and in their diplomatic relations with Western nations, cannot be denied. Hence it would be wrong to think that the evil of the Opium War and all the faults committed by England and other Western powers are on one side only. The Chinese need contact with the Western world, and will be greatly benefited thereby in the long run. They need reforms in their political systems and especially in their criminal courts. Even those who do not favor the Christianization of China, will grant that Western influence will act as a leaven upon the religious notions of the Chinese, and benefit them in time. We suppose that the anonymous author of *Letters from a Chinese Official* will not deny this, but having made himself an advocate of the Chinese side of the question, he passes entirely over these counter-statements. The American edition, which lies before us, is increased by an introduction, which, however, would better have been omitted, for the author forgets his part, and instead of speaking as a Chinese mandarin, shows himself a man of the Old World, a true son of John Bull, who lectures Americans for pushing Western civilization to the utmost. He says:

"What is at stake in the development of the American Republic is nothing less than the success or failure of Western civilization.....Animated by a confidence almost religious in their own destiny, the American people are called upon, it would seem, to determine, in a pre-eminent degree, the form that is to be assumed by the society of the future. Upon them hangs the fate of the Western world. And were I an American citizen, the thought would fill me, I confess, less with exultation than with anxious and grave reflection. I should ask myself whether the triumphs gained by my countrymen over matter and space had been secured at the cost of spiritual insight and force; whether their immense achievement in the development of the practical arts had been accompanied by any serious contribution to science, literature, and art; whether, in a word, the soul had grown with the body, or was tending to atrophy and decay....Or are we to fill our belly with husks of comfort, security, and peace? To crush in the dust under our Juggernaut car that delicate charioteer? Are we to be spirits or intelligent brutes; men or mere machines? That is the question now put, as it has never been put before, to the nations of the West, and pre-eminently the people of these States."

We agree with our "Chinese Official" that mere material advance is insufficient and should be accompanied by artistic, scientific, and ethical culture,

and this is decidedly one of the highest aims of typical Americanism. That the West is still lacking in this particular development of the ideal side of life is true; and it is most strongly felt in America, although the expression of this want is the best evidence that it is aspired to and appreciated. At any rate we may say that Europe is not in advance in this regard except in the possession of the great authors and artists of the past, who, however, must be considered as a common heritage of the Western world.

In spite of its onesidedness the book is good reading and considering the fact that we mostly hear the other side, we sincerely hope that it will be much read and its arguments considered.

BOOK REVIEWS.

NAAR CALIFORNIE. REISHERINNERINGEN. Door *Dr. Hugo De Vries.* Haarlem: Tjeenk Willink & Zoon, 1905. Pp. VIII, 438.

When Dr. De Vries, the learned author of *Species and Varieties: their Origin by Mutation,* returned to Amsterdam in the autumn of 1904 after having spent the summer in the United States, he wrote this large volume describing his travels and experiences. The opening lines of the preface state in complimentary terms the purpose he had in view: "On my journey I became acquainted with so many conditions which were previously unknown to me, and saw so much that excited my admiration that I shall be glad to familiarize my countrymen with whatever differs especially from the existing state of things at home."

Most of his visit was spent in California, and the greater part of the book is devoted to the consideration of that part of the Union, especially in relation to its botanical and horticultural aspects. The land and its people, fruit cultivation, new varieties of fruit, irrigation, mountains, trees and flowers are extensively treated in turn, while the last seventy-five pages comprise an appreciative chapter on personal reminiscences. Here Dr. De Vries gives incidents and impressions of his travels both on the way to California and on the return trip. The immensity of the country and its resources, our educational system and its higher institutions elicited his warmest approval and constant enthusiasm. He spoke at the Commencement Exercises of Columbia University immediately upon his arrival in New York, and at the autumn convocation in Chicago, and was an interested guest of honor at many of our largest universities and smaller colleges, besides the more specialized institutions directly connected with botanical interests.

The book is profusely illustrated with photographs which are well fitted to give the Hollanders a pretty accurate idea of the buildings and streets of our cities, vegetation and scenery in general and more especially the exuberant profusion in California, as characterized by climbing roses, California poppies and redwood trees.

GOETHE'S PHILOSOPHIE AUS SEINEN WERKEN. Her. von *Max Heynacher.* Leipsic: Dürr. 1905. Pp. viii, 428. Price, 3 marks 60.

The enterprising publisher, Herr Dürr, of Leipsic, has requested Dr. Max Heynacher, the principal of the Gymnasium at Hildesheim, to compile a companion book to Kühnemann's *Schiller,* and the present volume is the

result. It contains expositions of Goethe's philosophical development and his relation to Schiller, his standpoint as to the personal immortality of the soul, and a great many questions from "Truth and Fiction," "Faust," "The Metamorphosis of Plants"; his many expositions as to natural science, his "Doctrine of Color," essays, and such poems as "Prometheus" etc., letters to Schiller, Carus, d'Alton, etc., proverbs and kindred topics.

It is a diligent compilation which will be welcome to the innumerable admirers of the great poet.

SPHAERA. Neue griechische Texte und Untersuchungen zur Geschichte der Sternbilder. Von *Franz Boll.* Leipsic: Teubner, 1903. Pp. xii, 564. Price, 24 marks.

Prof. Franz Boll, formerly of Munich, now of Erlangen, has devoted this voluminous work to a discussion of the Zodiac, which in its names and other details is an inheritance that has come down to us through Greece from ancient Babylonia. Professor Boll has collected a number of pertinent Greek texts on the subject, and reproduced so far as we know all the materials and monuments that throw light on the subject. It is a branch of the history of science which is not commonly known, but which throws much light on the development of religion as well as astronomy, and will be welcome as a final work on this important subject.

RELIGION ODER REICH GOTTES. Eine Geschichte. By *Heinrich Lhotzky.* Leipsic: J. C. Hinrichs'sche Buchhandlung. 1904. Pp. v, 402.

This book is very original in its conception and the execution of its plot. It comes to us as a story and may be classified with historical novels. It is the biography of St. Paul the Apostle and breaks off at the same place where the Acts of the Apostles stops. The story of St. Paul's death is not told, and the author himself feels that the conclusion is as abrupt as are the sources in the canonical writings of the New Testament. The details, however, are worked out with faithfulness to the author's ideal who uses this representation of the figure of Paul to explain his conception of the kingdom of God on earth which he contrasts with religion as actualized in the several denominational churches. He concludes with a few contemplative thoughts in which he regrets that the kingdom of God has not come out victorious for survival. In its place mankind has accepted religion, or as we would prefer to call it, ecclesiasticism. "Nevertheless," says the author, "the victory of religion over the kingdom of God is like a victory of nothingness over truth. It is no joyous and clean victory. Mankind cannot and will not ever forget Jesus and Paul. All the several religions will fall into decay, even the churches of Christianity, but the kingdom of God on earth will finally conquer and become a saving power."

A SONG OF THE LATTER DAY. By *Frederick Peterson.* New York. Privately printed. 1904.

This little book of philosophical poems is written in the spirit of Omar Khayyam and may be characterized as a Neo-Pantheistic Rubaiyat. It contains the following poems: Evolution and Pantheism, The Stream of Life, The Procession of the Retreating Gods, The New Faith, The Apotheosis of

Dust, Love, The Prophecy of Evolution, Changelessness and Change, The Quest, A Glimpse Behind the Veil, *Courage, camarade, le diable est mort,* The Years that Bring the Philosophic Mind.

We quote from "A Glimpse Behind the Veil" the following lines:

"Ah, life were but an hour of bitter grief
Between eternities, if this were all—
To wake—to know—to sleep, whate'er befall,
Among these wonders—'twere beyond belief!

"Shut in by night and death and blinding doom
One glimpses still the fitful shimmerings
Of light amidst the tangled Woof of Things—
The Spirit of the World beside the Loom!

"Up from the deeps of the sub-conscious mind
What dim penumbrae of ideals rise,
Haunting suggestions of realities
Beyond the vision of our eyes half-blind!

"The visible world is but a chrysalis
Closed in for wintry æons till the Spring
Lay bare the glamour of the splendid wing—
Its soul's triumphant metamorphosis!"

HANA, A DAUGHTER OF JAPAN. By *Gensai Murai.* Tokyo: The Hochi Shimbun. 1905. Pp. XLVII, 298. Price, $6.50.

This elegant book is a specimen of modern Japanese novel writing, typography, and the art of illustrating and book-making. The story, which is written in English, is naïve and perhaps too simple for Western taste. Hana is a beautiful Japanese girl, the daughter of a physician, who meets an American from Chicago by the name of Connor and a Russian officer, both of whom fall in love with her. She prefers in her own heart the gallant young American, who had saved the life of her pet dog; but during the complication of the story the war begins, and the Russian officer makes his appearance as a wounded prisoner of war whom she discovers when performing her duties as a red-cross nurse. At this time the Japanese government is very anxious to get some information concerning Makaroff, at Port Arthur, and this information Hana's Russian suitor offers to give her conditionally. After much hesitation she finally surrenders her scruples to her patriotism, promising either to marry him, or at least to marry no other during his lifetime. When the young American learns of her promise he volunteers at once to go himself to Port Arthur to gain possession of the required information, with the understanding that if he did not return within a definite time, she would then obtain it directly from the Russian. The young American enters Port Arthur, but does not return until after the Russian officer has claimed the fulfillment of her promise. When Hana, however, still hesitates to grant it, he pulls out a revolver to shoot her, but her lap dog jumps at him and makes him drop the revolver which, when touching the ground, goes off and kills him, thus relieving her of her untoward promise. The catastrophe is thus

reached and Hana is at liberty to marry her American lover. Critics ought to be lenient in consideration of the fact that novel writing is a new departure in the flowery kingdom, and while the story would not have any especial attraction for us, we must confess that the make-up of the book is certainly dainty. The outer cover which is quite separate from the bound volume, is ornamented with Japanese landscapes of the snow-capped Fuji range, while the inside is neatly done up in Japanese fashion, with an iris design. The colored illustrations are fine, especially the double-folded frontispiece, and the picture of an ornamental lantern surrounded by pigeons, which faces page 288. The black and white drawings are of poorer composition. Our American countryman looks very silly, and the Russian appears quite rough enough for the conventional villain. The tail pieces showing Japanese flowers and kindred subjects are very dainty and artistic. The book, which is expensively gotten up, sells for six dollars and a half.

The Hundred Love Songs of Kamal Ad-Din of Isfahan. Translated from the Persian by *Louis H. Gray* and done into English verse by *Ethel Watts Mumford.* New York: Scribner. 1904. Pp. 68.

This dainty volume in cream color and gold contains a collection of one hundred rubaiyat which tell of a lover's longing and despair with intermittent efforts at a philosophical indifference; and an additional rubai made conspicuous by a title of its own, "Love's Fulfillment," which contributes somewhat to relieve the reader's feelings by the inference that the singer's persistent passion did not remain permanently unrewarded. The stanzas have been chosen with a strong semblance of logical sequence from a hundred and seventy-two totally disconnected quatrains. The verses contain warmth of color and feeling expressed in the glowing imaginative figures which are typical of Oriental language and modes of thought.

An introduction of some twenty pages written be the translator gives an account of the worthy Ad-Din's birth and life; misanthropy and consequent withdrawal from his fellows; and, finally, his martyrdom after it was discovered that he was concealing his own and his neighbors' property from a victorious enemy. Something also of his heart's history is here discussed, as it is gleaned from the internal evidence of the present volume, and from the same source inferences are drawn as to the character of the beloved, and the lover's choice is defended.

An appendix furnishes careful bibliographical data in regard to the works of the author and various accounts of his life, closing with an explanation of the division of work between Mrs. Mumford who selected and versified the quatrains, and Dr. Gray, whose complete prose translation formed the basis for the poetical version. Both of these collaborators are members of the American Oriental Society.

Supernatural Religion. An Inquiry into the Reality of Divine Revelation. Sixth edition. New York: The Truth Seeker Company.

This voluminous book consisting of 1115 pages is a compendium of the Freethinkers. An author is not mentioned, but an idea of the popularity of the book can be gathered from the fact that it is the sixth edition and is a reprint of a successful English Freethought publication. The contents are

divided into six parts with an introduction. The introduction insists on the duty of inquiry and criticises the attitude of orthodox Christians. The first part is an elaborate discussion of miracles. The second part is historical, being devoted to an examination of the Synoptic Gospels and a discussion of all the testimony contained in the several Church Fathers. The third part discusses the problem of the fourth gospel, its authorship and character. The fourth part treats the historical value of the Acts and the mission of John the Apostle. The fifth part treats of the epistles and the Apocalypse, especially Paul's evidence and statements as to miracles. The three chapters of part six are concentrated on the most significant of all Christian problems, the resurrection and ascension of Christ, presenting first, the relation of the evidence to the subject, second the evidence of the gospel and third the evidence of Paul.

THE DOOM OF DOGMA AND THE DAWN OF TRUTH. By *Henry Frank*. G. P. Putnam's Sons . New York and London. 1901. Pp. xxi, 399.

Mr. Henry Frank of New York, the lecturer of a congregation in line with the New Thought movement, expresses in this book his religious views. He says: "We have passed the age of ignorance and entered a period of a reconstruction. The theology of mediævalism is dead beyond recovery." Accordingly he proposes to do without the "fragile fables and 'old women's tales' of antiquity," and substitute for them, "a new interpretation for vagaries and ignorant assumptions." He concludes the preface with the sentence: "If the Ideal Theology portrayed herein shall prove to be a purified Anthropology, substituting Exalted Man for Demonized Deity, the author will not have occasion to exclaim *Peccavi*."

The contents of the book are devoted to a new interpretation of atonement; a new definition of inspiration; a rehabilitation of belief; a new conception of the trinity,—the triunity of man being reflected in the trinity of God; the myth of hell; the myth of human deification; the defeat of death or the strange story of the resurrection. The second part of the book is devoted to the creeds of Christianity, much space being devoted to Calvin and Calvinism, especially chapter 14, the Defamation of Deity, or the Scandal of Theology. The third and last part, entitled "The Dawn of Truth," discusses such topics as the conflict between religion and theology, the twilight of the past, and finally, the marriage of reason and religion.

THE NATIONAL HYMN OF RUSSIA.

We have been so fortunate as to procure an article on Russia, written by a Frenchman who went to the land of the Czar to study the conditions of the revolution on the spot, and make observations with his own eyes. M. Joseph Reinach, a well-known litterateur, a prominent politician of good name, and highly esteemed in his country by men of all parties, is a sympathizer with the Russian people, and a competent judge of the present intricate situation. The crisis is not yet over, and all civilized mankind watches with eagerness the result of this great fermentation. The old order will soon be a matter of the past. It was filled with romance, the glory of sanguinary wars, patriarchal paternalism and and also cruel tyranny. The new order is likely to

be an imitation of other European constitutions, those of Germany, England, or perhaps France.

Our frontispiece represents that grand complex of buildings which is the most representative monument of Czardom, the Kremlin, the imperial cidadel of Moscow; and we add here the Russian national hymn, the text of which may perhaps be altered in future days and be adapted to the new order of things.

The tune of the Russian hymn is most beautiful, but the rhythm of the words is not easily understood by those who are not accustomed to Russian notions of euphony. We here reproduce the music together with the text in the original and an English translation in the same measure as the Russian.

God save our no - ble Czar! Puissant and might - y, Reign thou for
Bo - jé tsa - ra khra-ni; Sil - ni der - jav - ni, Tstarstvouy na
glo - ry, our glo - ry, Czar! O'er - awe the en - e - my,
sla - vou, Na sla - vou nam. Tsarstvouy na strakh vragam,
Czar of righteous faith! God save our no - ble Czar!
Tsar pra - vo-slav - ni, Bo - jé tsa - ra khra-ni.

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The January number of *The Monist* promises to be of more than usual interest. Professor Lindemann, of the University of Munich, contributes an article, "On the Form and Spectrum of Atoms," which demonstrates the possibility of distinguishing the forms of different elemental atoms from the lines of their respective spectrums, and thus mechanically accounting for their different chemical combinations. This article is ably supplemented by "Manifestations of Ether," by Mr. W. S. Andrews, while both of these presentations tend to strongly confirm the electronic theory.

Professor Keyser, of Columbia University, in an essay entitled "Mathematical Emancipations," endeavors to make clear how the imagination of the untechnically educated may grasp the idea of multi-dimensional space.

Professor D. T. MacDougal, editor of the English edition of De Vries *Species and Varieties: Their Origin by Mutation*, adds greatly to the value of the number by his contribution on "Heredity and the Origin of Species," in which he makes public significant results from many interesting experiments of his own in the New York Botanical Garden.

Inspired by Mr. Andrews' article on "Magic Squares" in the two preceding numbers, Dr. Carus offers some philosophical "Reflections on Magic Squares," bringing out the possibility of constructing them on the principles of the laws of symmetry, and showing how mathematical considerations such as these help to solve the God problem in the philosophy of science.

Beginning with this number the original essays will appear in larger type than formerly (pica), thus increasing the attractiveness of the Magazine.

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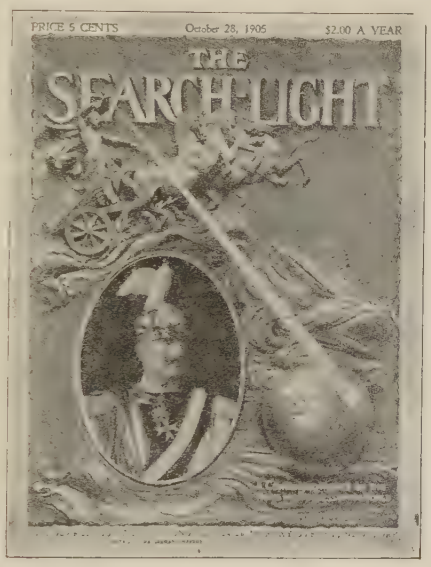

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Frontispiece to The Open Court.

FIGHTING THE MAMMOTH.

After a painting by Vasnetzoff in the Historical Museum at Moscow.

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PRIMITIVE MAN.

BY THE EDITOR.

THERE has been much discussion concerning the locality where man first originated, and the common opinion among a great many naturalists points towards the sunken continent in the Indian Ocean. It seems to have included Australia on the east and covered the Sunda Islands reaching to Madagascar on the West. Presumably it connected Asia and Africa with New Zealand. It has been called Lemuria as the supposed home of the Lemurian or monkey tribe.

We will let the theory pass as probable, although we think that it will be difficult to designate any definite locality as the place of the origin of man, for it seems that a change of surroundings may repeatedly have taken place and this would have favored a higher development, new conditions demanding new adaptations and eliciting thereby new faculties. Lemuria must have been large enough and its geography varied enough to have been a territory in which the first man-ape could have appeared, while the higher development of the race seems to have taken place farther north in Central Europe.

The human race must at any rate have existed in the Antarctic Continent or Lemuria before the separation of Australia from Asia. In the Museum at Sidney there is a slab containing imprints of human feet which according to Professor Klaatsch's opinion bear all evidences of having been made by primitive man. A sandstone ledge of the same formation shows traces of a bird long since extinct. The same anthropologist has found in his recent trip to Warrnambool, in the state of Victoria in Australia, a great number of stone tools and implements, human and animal fossils dating back to the paleolithic period.

It has been pointed out that Australia is a unique and isolated continent which harbors a number of intermediate species. It contained the lowest known human race which, however, has died out since the arrival of the white man. The wild dog called dingo, the duckbill, the kangaroo and other marsupialians are living there now.

TYPE OF AN ABORIGINAL AUSTRALIAN. 3869
After a photograph. (*Weltall und Menschheit,* II, 315.)

Man and dingo are the only creatures who represent the higher mammals, and we may therefore assume that they are late arrivals. The Australian race was the lowest of all known mankind, ranging even beneath the African negro. While not very ferocious they possessed scarcely any civilization and belonged still to the paleolithic period. They did not yet understand how to polish stones,

nor to make the simplest kind of pottery.

Dr. Schötensack of Heidelberg, who assumes that mankind originated in or near the Indo-Australian Archipelago, claims that the Antarctic continent fulfilled all conditions for the development of the human race from lower forms. There were no beasts of prey to contend with, and man had there a chance to develop his type without let or hindrance. There were plenty of herbivorous animals of low intelligence which invited him to develop into a hunter and to change his nature into that of an omnivorous which distinguishes man from the apes. The country is partly wooded and partly

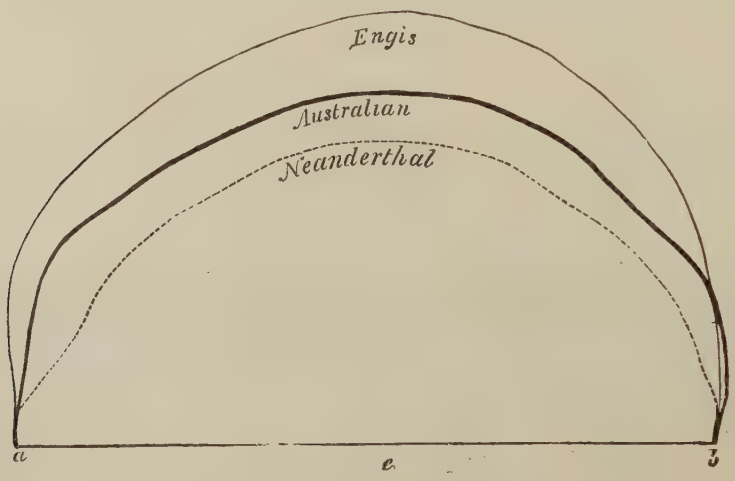
SKULL OF ABORIGINAL AUSTRALIAN. 3866

Showing the protruding brows. After the original in the Museum of Ethnology in Leipsic. (*Weltall und Menschheit,* II, 337.)

prairie-land and so encouraged the upright walk. The hollow trees contained plenty of honey, and the Australian bee lacks a sting. It is further peculiar that the dog, at all times closely allied to man, was his only companion on the Australian continent.

While favorable conditions are often productive of good results, we would point out that the highest development is generally not obtained by them alone, but by a change from favorable to unfavorable. Favorable conditions develop new varieties with certain free exuberance, and give them a chance to establish new qualities, while

unfavorable conditions put individuals to the test and select those that are fittest to survive. While the lower types of mankind may have been developed in a Southern climate, it seems almost certain



PROFILE VIEW OF CRANIUM OF PRIMITIVE TYPES. 3890
Lenormant, *Histoire ancienne de l'orient*, I, 138.

that a selection of the fittest has been made in the rougher regions of the north, and this supposition seems to be borne out by the fact that so far decidedly all the higher types of primitive man have been

OLD MAN'S SKULL FOUND AT CRO-MAGNON. 3892
After Broca's *Conférence sur les Troglodytes de la Vezère.* (Lenormant's *Histoire ancienne de l'orient*, I, 145.)

discovered in central Europe, while of the very lowest there are not a few (viz., the Neanderthal man and those represented by the relics of Spy and Krapina) that find a most primitive counterpart

WOMAN'S SKULL FOUND AT CRO-MAGNON. 3893

From the same source as the preceding illustration.

FOSSIL RELICS OF THE NEANDERTHAL MAN IN THE PROVINCIAL MUSEUM AT BONN. 3874

(*Weltall und Menschheit,* II, 3.)

only in the relics of the ape-man of Java discovered by Professor Du Bois, called *pithecus anthropus erectus Du Bois.*

While digging for fossils on the island of Java, Professor Du Bois discovered these bones in the year 1891 on the banks of the Bengawan river near the Trinil farm. The sand is volcanic and so the theory suggests itself that the creature to whom these interesting relics belong became the victim of a volcanic eruption, yet he was saved to posterity in the same way as the cities of Pompeii and Herculaneum. When the rain water carried away the volcanic dust it scattered and took with it some of the bones. We might further

SKULL OF PREHISTORIC MAN OF SPY IN BELGIUM. 3873
From Professor Fraipont's photograph of the original in the Museum at Liège. (*Weltall und Menschheit,* II, 21.)

mention that they are all in a petrified condition and nothing of the originally organic substance is left. There in the midst of tertiary drift Professor Du Bois came quite unexpectedly upon a cranium which in form is midway between the human and Simian skulls. At a distance of about twenty-five metres he found a human femur

which in addition to its unusual straightness shows a diseased growth, the latter being an evidence of an injury received during lifetime and partly healed. There was also nearby a molar tooth unequivocally human but unusually broad with widely diverging roots.

The straightness of the femur induced Professor Du Bois to call his foundling by the qualifying appellation *erectus,* but Hermann Klaatsch and his colleagues have pointed out that the typically human bone is exactly distinguished by a slight curve, and so it appears

THE KRAPINA CAVE IN CROATIA. 3872

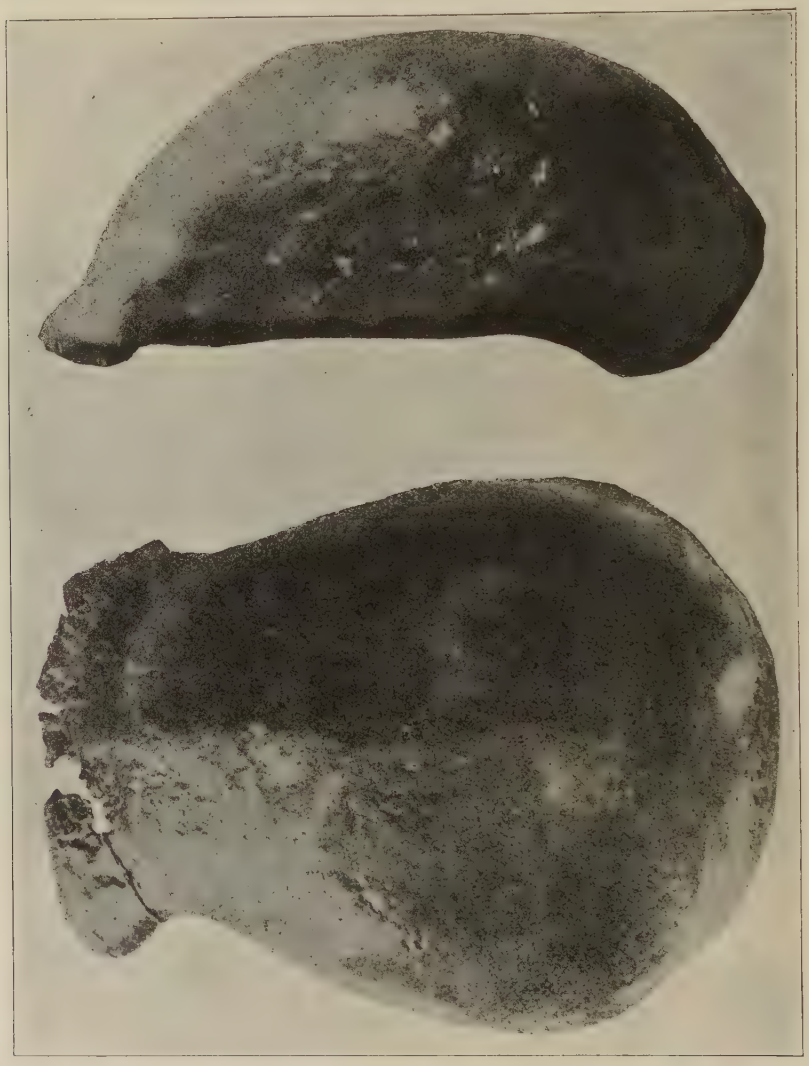
(*Weltali und Menschheit,* II, 23.)

that the straightness of the bone has nothing to do with man's erect carriage. Hence it is not impossible that Du Bois' *pithecus anthropus erectus* may have been nearer in his walk to the Simians than his discoverer assumes.

The broadness of the tooth and the expanded character of its roots indicate that the jawbone must have possessed sufficient space for molar teeth, and thus favor the assumption that the mouth of its mainly herbivorous owner was more Simian than human.

While the breadth and length of the Javan ape-man's skull are

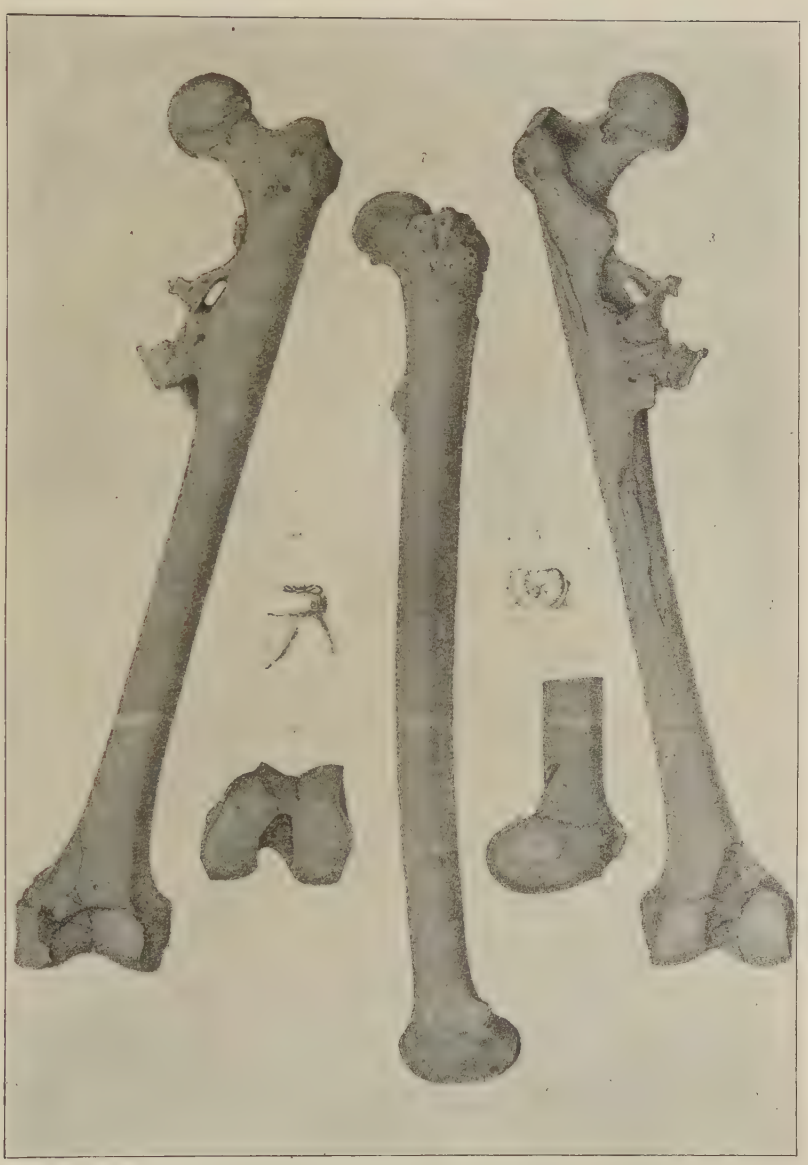
not inconsiderable, its height is extraordinarily low, and the processes at its rear for the attachment of the muscles of the back



CRANIUM OF THE PITHECANTHROPUS ERECTUS DU BOIS. 3865
Seen from side and top. (*Weltall und Menschheit,* II, 177.)

plainly prove that the owner of this interesting relic possessed a very short stout neck not unlike that of the anthropoid apes.

In addition to these characteristic traits the skull of Du Bois's



RELICS OF THE PITHECANTHROPUS ERECTUS. 3886

Left femur: (1) front view, (2) outside view, (3) back view, (4) from below, (5) inside view of lower end. Third upper right back tooth, (6) showing surface of mastication, (6a) back view.

CRANIUM OF THE PRIMITIVE MAN OF SPY, BELGIUM. 3863
From a cast of the original in the Museum at Liège. (*Weltall und Menschheit,* II, 294.)

CRANIUM OF THE NEANDERTHAL MAN. 3864
From the original in the Provincial Museum at Bonn. (*Weltall und Menschheit,* II, 20.)

man exhibits the same orbital ridge as the skull of the Neanderthal man and those of the Spy and Krapina caves. All other skulls of primitive men that have so far ever been discovered are of a higher type and represent a nearer approach to the human, both by an

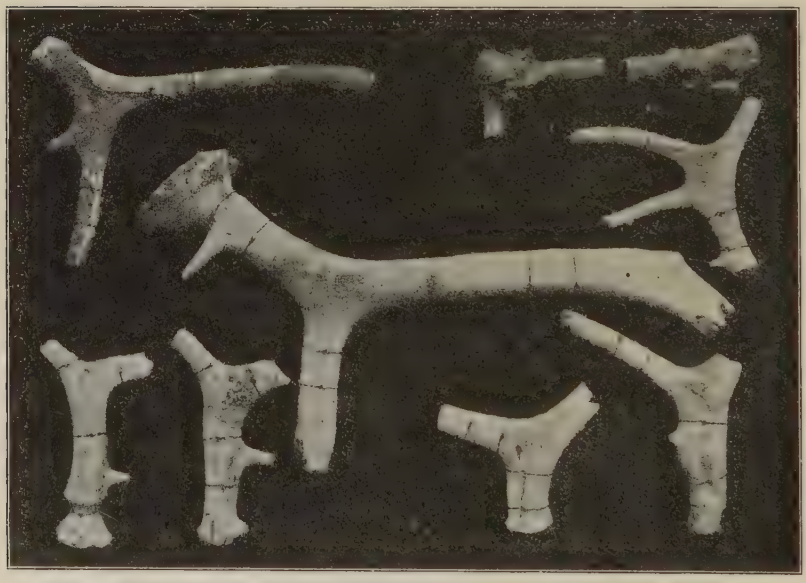
FOREHEAD FRAGMENTS OF FOSSILS FROM KRAPINA. 3885
(*Weltall und Menschheit*, II, 295.)

absence of the orbital ridges and by a considerably increased height and brain-capacity.

There are enough traces of the ape-man to establish his whilom existence beyond a shadow of doubt, but there are not enough facts

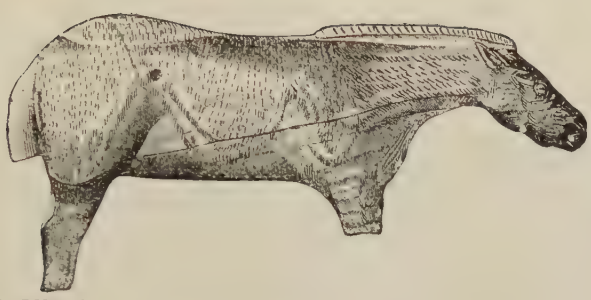
to give us any further information about details. No one knows how many centuries or millenniums it took to develop the species

a. STONE OF COLLORGUES; b. SARDINIAN MENHIR. 3896
After Cartailhac. (Woermann's *Geschichte der Kunst*, I, 26.)



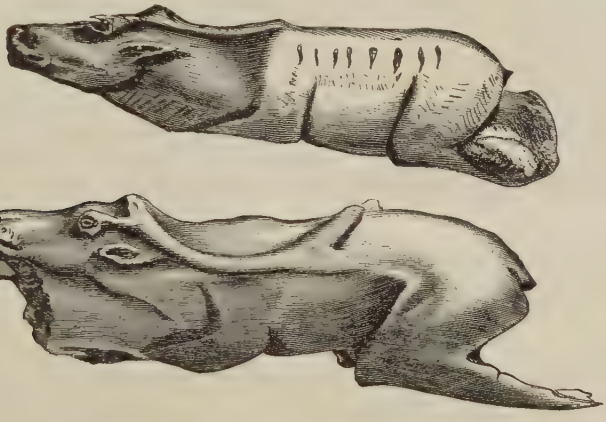
REINDEER BONES MADE INTO IMPLEMENTS. 3867
From the Museum du Jardin des Plantes, Paris. (*Weltall und Menschheit*, II, 271.)

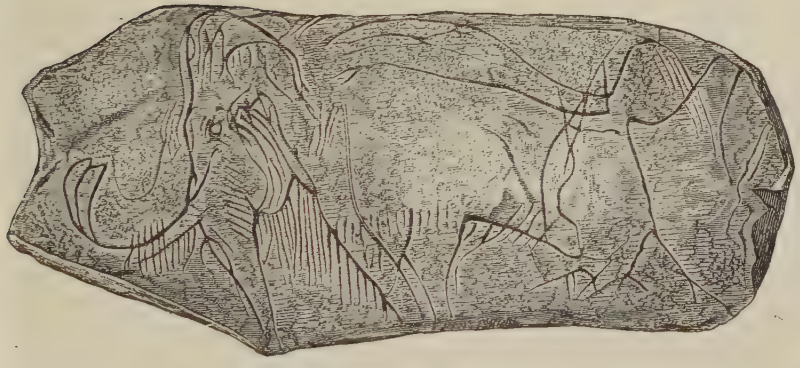
pithecanthropus into primitive man, and why the former became extinct with the appearance of the latter is a subject of surmise, not of positive knowledge.



BONE CARVING FROM A DILUVIAL STATION IN SOUTHERN FRANCE.

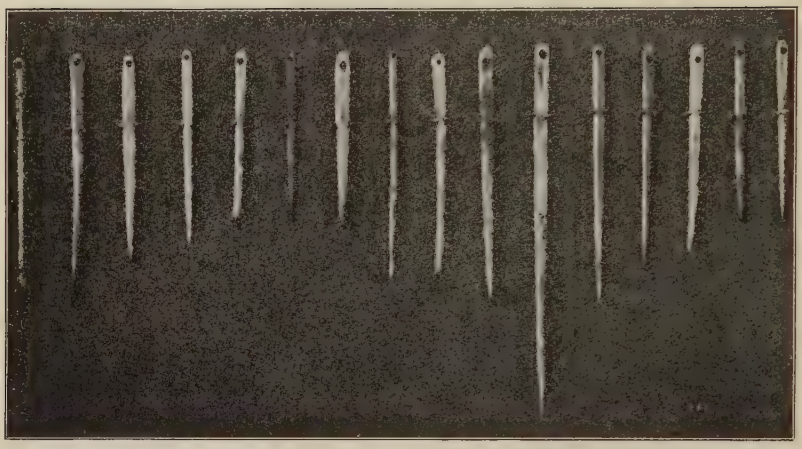
After Piette (*Weltall und Menschheit,* II, 280.) 3887



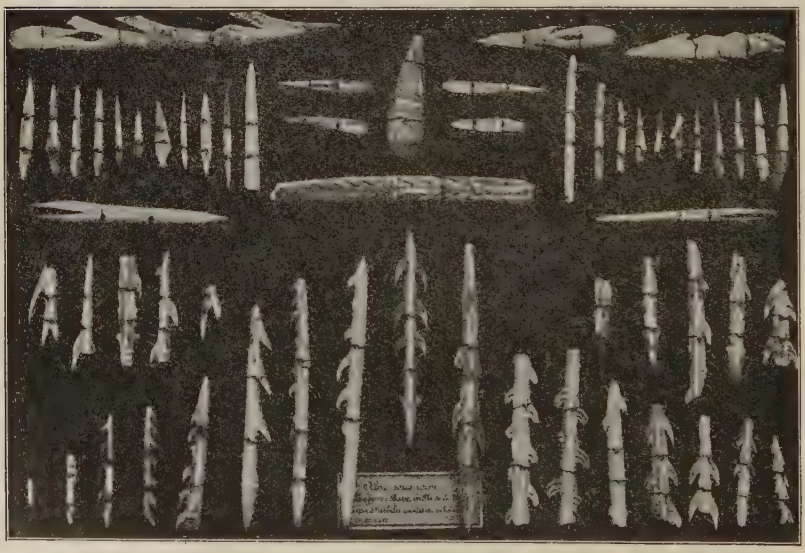


PREHISTORIC CARVINGS IN IVORY AND HORN. 3889

After Lartet and Christy's *Reliquiae Anquitanicae,* and Dr. Hamy.
(Lenormant's *Histoire ancienne de l'orient,* I, 142.)



SEWING NEEDLES OF BONE SPLINTERS IN THE BRITISH MUSEUM.3862
(*Weltall und Menschheit,* II, 274.)



ARROW-HEADS AND HARPOONS OF REINDEER BONES FROM LAUGERIE-BASSE. 3861
Originals in Musée du Jardin des Plantes, Paris. (*Weltall und Menschheit,* II, 272.)

While we may fairly well assume that the ancestors of the human race must have been fierce in battle and presumably wilder than the savages of Australia and Africa, we have good reasons to believe that the first dawn of humanization was not without many redeeming features of humaner qualities. The age of primitive man must, at any rate, have been an interesting era stirred by a peculiar intellectual activity. What a miracle must have been the first appearance—or shall we say accidental invention—of fire-making, produced while boring holes with a hard stick in soft wood. So many relics of artifacts, art representations as well as utensils of most ancient date have been discovered, that some anthropologists

HUMAN FIGURES OF IVORY AND BONE. 3891
After Müller and Cartailhac.

VENUS OF BRASSEMPOUY. 3894
After Piette.

(Woermann's *Geschichte der Kunst,* I, 10 and 9.)

speak of this period as a first efflorescence of the arts, and we may fairly well assume that there were among this primitive race of apemen quite a number of geniuses, both inventors and artists. A review of the fragments discovered in many places shows that in hours of leisure their imagination prompted them to represent objects uppermost in their minds. They drew pictures of the mammoth which they hunted, of the reindeer, of the cave-bear, fish, bison, and the horse. They sculptured ornamental staves, the use of which has not yet been determined, though they may have served the purpose of scepters. They made needles of bones, fashioned horns of the reindeer into hammers, and from flint produced arrow-heads and

knives. It is peculiar that no figure of man either carved or drawn has been discovered, but there are several sculptured women which are for plausible reasons supposed to belong to the very oldest relics of human art. One of them, very awkwardly carved and scarcely recognizable as a woman's form, is called the Venus of Brassempouy. Another female torso belonging to the Collection de Vibraye at Paris, and now in the National Museum there, was found in Laugerie Basse, but there are no records to tell whether it served as a doll or represented a goddess to be used for purposes of worship.

In spite of the ferocious character of primitive man, we have no reason to believe that he was under all conditions dangerous and beastlike. On the contrary there is no reason why we should think him less kindly dispositioned than many highly advanced animals, such as the elephant, the St. Bernard dog, or even the bear. Primitive man must have been social by nature, for the origin of humanity was due to their communal life. Language developed through the desire and want of intercourse, through the need of an exchange of thought caused by communal life, communal labor, communal interests, all of which presuppose a social disposition, which would be impossible without the qualities of friendly and kindly sentiment. This humane feature in primitive man has not yet been sufficiently recognized, although it must have been the most significant factor in the origin of the human race.

THE VEDANTA PHILOSOPHY.

BY CHARLES JOHNSTON.

I.

TWO things seem to me to distinguish our philosophy in the West from the philosophy of India, especially in its golden age. Without disrespect one may say of Western Philosophy that it has always held a somewhat subordinate and secondary position; it has leaned for support against some other teaching or science or study, drawing its color therefrom. This is true even of Plato, great and august though he be; for Plato's philosophy is entangled amid dialectics, and rests thereon, so that a learned Hellenist has said that the heart of Plato's teaching is Socrates, and the glory of Socrates is to have revealed the scientific nature of a definition.

In the early Church, and on through the Middle Ages, philosophy leaned upon theology, and was deeply tinged with theologic coloring. Philosophy did not for itself seek out the heart of the mystery, but accepted as firmly fixed and established, what theology gave it. The schoolmen and the whole scholastic system illustrate this; and their work now suffers from the very relation which once gave it power and popularity.

Then came the great age of Bacon and Newton; the age of experiment and induction. And philosophy straightway began to lean on mathematics and physics. The rationalist systems of England and France, as for instance the Voltairean view and that of the Encyclopedists, see the universe through the spectacles of physics.

So it went on for two centuries, till a great man arose, as great perhaps, as Newton himself, and, like Newton, a gentle and child-like heart, a singularly lovable and winning spirit. His star rose, and the philosophers straightway began to swear into the word of Charles Darwin. Everything was biologized, and seen in the light of evolutionary natural history. Most of our modern philosophic thinking is soaked with Darwinism; the conclusions of Darwin

are taken as the axioms of philosophy, even now, when many of these conclusions are beginning to wear the air of heresy to the latest biologist. He is a brave philosopher at the present hour, who will dare to hold as questionable the Darwinian materialistic view, and will boldly declare that all great matters are still to be sought out and examined.

In India, it is, and in the golden age it was even more strikingly otherwise. There philosophy, Vidya, wisdom, stood boldly on its own feet, and begged support and countenance from no fashionable science or belief.

In India, all things led up to philosophy, to wisdom. Old India recognized six great schools of thought. Of these, the Vaisheshika, or atomic, led up to logic or Nyaya, which had a distinctly transcendental color. In the same way, the Sankhya or rational system was but the forerunner, making straight the way for Yoga, devotionalism. And finally, theology, the Purva Mimansa of the Rig Veda, opened up the mind and heart for Uttara Mimansa, the Vedanta itself.

So all castes and occupations led up to the high occupation of the sage and mystic. Artisan and farmer were ruled by the warriors, who, with the Brahmans, possessed the mystic tradition. Amongst warriors and priests, he was greatest who gave up all things for wisdom, for philosophy. And so with the traditional course of life, as it was held before all the twice-born: those who, born the first time to the natural world, were born again to the pursuit of wisdom through initiation. First came the age of pupilage; then the adolescent for five and twenty years lived as a householder, a citizen and father; then came complete renunciation, and all the remaining years were given to philosophy, to wisdom and the search for the divine. To that all roads led. All studies were the preparation for it; all orders and ages of men acknowledged its supremacy. Philosophy was not a recreation for the student; it was the supreme end of life.

II.

The other difference between Western and Eastern philosophy is even more fundamental. Western philosophy, almost without exception, draws all its conclusions from our waking consciousness, and treats other modes of consciousness either as non-existent, or as mere vagaries and reflections, almost as morbid conditions of bodily life. The most methodical study of these states to-day is made in France, and is there a branch of the study of nerve-disease.

It is the great business of certain physicians, and is a department of pathology.

Good old Locke, in his matter of fact British way, used to say that when a man slept, he was as little conscious, whether of pleasure or pain, as was the bed or the mattress; and until the pathologists took the matter up, there it rested with all Locke's limitations on its head. Even among the researchers into things psychic, there is almost universally an unconscious conviction that the visible world is the solid fact, with which all psychic novelties must be made to square. Every one of us Western folk, if we are pushed, will admit that we believe, not so much in the communion of saints, as in the solid universe of matter, which geologist and chemist tell us of, and we bank on its reality, so to speak, in the practical conduct of our lives. To judge by our acts, we assuredly believe that "when the brains are out, the man is dead"; apparitions of Banquo to the contrary notwithstanding.

Yet through all this tacit materialism runs a warp of something quite different; something which for a generation or more, since Darwin ceased to be a startling novelty, has been slipping into the popular consciousness; something which makes the Indian position much more intelligible. Almost imperceptibly, we are beginning genuinely to believe in other modes of consciousness, besides that waking state which, to Locke, was all in all. We are feeling our way through a mass of contradictory data concerning the trance states of mediums, clairvoyance, telepathy and the like; and if all goes well, we may presently reach the point at which the Indian wisdom began.

In antique India they studied science. They had certain sound conclusions in astronomy; they had pushed far in geometry and mathematics, and even to-day, we are using the numerical system of India, though we speak of the "Arabic" figures, giving credit to the Arab traders who brought them to the West. The most sordid money-grubber cannot add up his dollars and cents without being indebted to ancient India for the figures in his account book. They had even a very suggestive evolutionary theory in some things forshadowing Laplace and Darwin.

But the followers of the higher way, the seekers after wisdom, made no great concern of these preliminary matters; they pushed on boldly towards the great Beyond. And one might say that they held the visible world as useful chiefly for its imagery, making it yield symbols to express the world ordinarily deemed invisible.

III.

Waking consciousness, so far from being the whole matter with the sages of India, is held to be merely the region outside the threshold. The sun is for them a good symbol of the spirit; the moon is a handy image for the changing mind; the atmosphere, with its storms and lightnings, does well to represent the emotional realm; fire typifies vitality, the rivers and seas are the tides of life. But the real world lies beyond and must be sought with other eyes.

They do not, however, find this reality in the world of dreams; though of that world they have many wise things so say.

There are many good things concerning dreams in the older Upanishads. Two of them may well be quoted. The first is in the fourth answer, in the Upanishad of the Questions, where, speaking of the mind in sleep, the master says: "So this bright one in dream enjoys greatness. The seen, as seen he beholds again. What was heard, as heard he hears again. And what was enjoyed by the other powers, he enjoys again by the other powers. The seen and the unseen, heard and unheard, enjoyed and unenjoyed, real and unreal, he sees it all; as all he sees it." That is a very simple and direct way of saying that the impressions and mind-pictures received in waking, become the objects of consciousness once again during sleep. The mind once more surveys them; they are once more reviewed, and paraded before the consciousness.

Much more vivid and picturesque is a passsage in the fourth part of the longest of the old Upanishads, the Brihad-Aranyaka Upanishad: "When the spirit of man enters into rest, drawing his material from this all-containing world, felling the wood himself, and himself building the dwelling, the spirit of man enters into dream, through his own shining, through his own light. Thus does the spirit of man become his own light. There are no chariots there, nor steeds for chariots, nor roadways. The spirit of man makes himself chariots, steeds for chariots and roadways. Nor are any delights there, nor joys and rejoicings. The spirit of man makes for himself delights and joys and rejoicings. There are no lotus ponds there, nor lakes and rivers. The spirit of man makes for himself lotus ponds. lakes and rivers. For the spirit of man is creator." A little further on, we read: "They also say that dream is a province of waking. For whatever he sees while awake, the same he sees in dream."

So far, this is all plain sailing. The mind makes images of objects of waking consciousness; and then, in dream, looks over

its color-photograph collection, so to speak. Shankara uses almost the same image. He says that mind-images are "like colored pictures painted on canvas," and that, in dream, we review our canvases. All this throws a very valuable reflex light on our understanding of waking life. We see that our consciousness of the material world, through the five senses, makes up only a part of our waking life; that another, and vastly important part, is made up of mind-images, pictures made by the mind from material objects, which the mind then views directly as a separate and new realm of objects, with which it can deal directly, and with very momentous results.

One is at once led to ask the question: where are these mind-images printed, and on what material? A question easier asked than answered. It is the fashion to assume that pictures are printed in the tissue of the brain; but that is pure hypothesis, as no one has ever seen them there, and it is by no means probable that any one ever will. It is quite likely that every impression passing over the nerves through the brain leaves some change in molecular structure, as a record of its presence, and this is true in a large general way. It is certain, for instance, that the hands of a musician are altered in their molecular structure by constant practice on a given instrument, so that one may say, and truly say, that every piece of music he has ever played has left its imprint in his fingers. So, one may imagine, every dinner we have eaten has left its record in other organs, in a kind of sub-conscious gastronomic memory. Yet it is difficult to believe that the molecular tissue of the brain is the real treasure-house of the mind, subtle and wonderful organ though the brain be. And, as we said, the whole thing is a pure hypothesis. What we do know for certain is, that our mind-images are exact duplicates in form and color, in movement even, of their originals; and that they wear better than any part of our bodily structure, those of early childhood coming out with wonderful vividness even in the closing years of a long life, after every particle of the body has been changed scores of times, by natural waste and renewal. We know our mind-images directly, as mind-images, and there strictly speaking the matter ends.

One might write a treatise on their relation to reason and imagination; showing how general notions are gained by overlaying one mind-image on another, until a composite photograph is formed; thus, laying our pictures of red apples, green apples, yellow apples, and brown apples one on another, we get a general composite picture, which is none of these colors, or is all of them, and so comes our notion of an apple in the abstract. So with the imagination; we

do unconsciously what Praxiteles is reputed to have done; we take the face of one, the shoulders of another, the body of a third, the legs of a fourth, and thus make up an ideal figure. Or we add the wings of birds or butterflies to the bodies of boys and girls, and so fill the air with angels. It is all a matter of blended mind-images, which, as Shankara says, are like pictures painted on canvas, and which we can paint pretty much as we please.

IV.

Now comes a fascinating question. Granted that each one of us has our collection of color-photographs and phonograph-records, our picture-galleries of mind-images, is it possible for us to peep into each others' rooms, to see each others' pictures? There is an immense amount of evidence showing that it is. For one who wishes to take up the a b c of the matter, there is a series of diagrams in the earliest volumes of the Society for Psychic Research, which should put the question to rest. There are scores of figures actually drawn by one person who was looking into the mind-gallery of another, and their mistakes are as illuminating as their successes. Any one who wishes, may look the matter up.

But in general, we are all convinced that telepathy is possible; that impressions in one mind can be, and constantly are transferred to other minds; and of this, clairvoyance is only a more advanced form. So that not only can we ourselves review our picture-galleries of mind-images, but other people can, under certain conditions, peep at them also, seeing with more or less distinctness the images in our minds. This fact makes it still harder to believe that these images are in the tissue of the brain, and greatly inclines us to believe that they are in some sense printed in the ether, and on a different plane from the physical brain and the nervous system. It is a fact that we can print millions of mind-pictures in our galleries, and yet have each one perfect in color, form, and every detail. Or, let us count up the number of words in the mind of a good linguist, with all their shades of meaning and feeling; and it looks as if we needed a more sensitive and subtle medium than physical matter for our record.

Let us suppose, then, for argument's sake, that these mind-images are in the ether; that we have printed, more or less distinctly, more or less vividly, endless pictures of scenes which have passed before our bodily eyes; that we have selected and blended these pictures, so as to make a whole new world of derived images, not only of things seen, but of things heard, or perceived by the other

senses. These images, these etheric pictures, are, according to the Upanishad passages we have quoted, the objects of our dream-consciousness, which the mind once more reviews, when the body is asleep. The Upanishads go on, very consistently, to suppose that we are possessed of an etheric body which, during dream, is the vesture of the mind; in which the mind dwells, so to say, while the body is unconscious.

As to the possibility of other people peeping at our mind-images, the older Vedanta books admit it, but do not enlarge on it. That is done amply in the Buddhist suttas, where the whole theory of magical powers is practically built on this hypothesis. Patanjali also goes into the matter thoroughly, in his Yoga Sutras. Thought-transference, telepathy, clairvoyance and clairaudience are clearly recognized, and all are seen to depend on the power to see not only our own mind-images, but the mind-images of others, at a distance as well as nearby; and it is recognized that this power, like any other power of the mind, can be cultivated and developed.

If we accept the Indian idea of the mind's etheric body, of like texture with the mind-images, their theory of dreams becomes clear and illuminating. When the body sinks to sleep, the consciousness is withdrawn from it, and transferred to the mind-body. The mind-body is surounded by the images printed in the mind's picture-gallery, during waking; and these pictures the mind then reviews, glancing from one to another, without any very obvious order or guiding thought.

Yet this disorder of the mind-images is not peculiar to dreams. A day-dream is just as disconnected, as cheerfully irresponsible. I have always thought that our waking reveries seem more ordered only because we are surrounded by ordered furniture or ordered nature; and that we attribute to the pictures an order really belonging to the frame. Let the mind run on for three minutes, and see if you can then trace back the steps it has taken. The result will shed a flood of light on the stage-management of dreams. In truth, unless the will orders and guides them, the mind-images have it pretty much their own way, floating before the inner sight in admired disorder.

V.

It is only after we pass through the region of dreams, that we come to the real home of Indian wisdom. Here is a pretty image, from the longest of the old Upanishads, immediately preceding the passage already quoted: "This spirit of man wanders through both worlds, yet remains unchanged. He seems only to be wrapt in

imaginings. He seems only to revel in delights. When he enters into rest, the spirit of man rises above this world and all things subject to death....The spirit of man has two dwelling-places: both this world, and the other world. The borderland between them is the third, the land of dreams. While he lingers in the borderland, the spirit of man beholds both his dwellings: both this world and the other world," and it is with the consciousnesss of that other world, beyond the borderland of dreams that we are now concerned. In that third consciousness, say the old Indian books, dwell the answers to our darkest riddles, the words of our most hopeless enigmas.

Of the quality of that third consciousness, the old Indian scriptures say many things worthy of consideration. Let us begin with one of the simplest, from the fourth answer, in the Upanishad of the Questions: "When he is wrapt by the radiance, the bright one, mind, no longer dreams dreams. Then within him that bliss arises. And, dear, as the birds come to the tree to rest, so all this comes to rest in the higher self."

There is a fine archaic simplicity about this, which is very impressive. Here is another passage, of richer and warmer color: "As a great fish swims along one bank of the river, and then along the other bank, first the eastern bank and then the western, so the spirit of man moves through both worlds, the waking world and the dream world. Then, as a falcon or an eagle, flying to and fro in the open sky, and growing weary, folds his wings and sinks to rest, so of a truth the spirit of man hastens to that world where, finding rest, he desires no desire and dreams no dream. And whatever he has dreamed, as that he was slain or oppressed, crushed by an elephant or fallen into an abyss, or whatever fear he beheld in the waking world, he knows now that it was from unwisdom. Like a god, like a king, he knows he is the All. This is his highest world. This is his highest joy.

"He has passed beyond all evil. This is his fearless form. And as one who is wrapt in the arms of the beloved, knows nought of what is without or within, so the spirit of man wrapt round by the soul of inspiration, knows nought of what is without or within. This is his perfect being. He has won his desire. The soul is his desire. He is beyond desire. He has left sorrow behind."

It is difficult indeed in the records of Western philosophy to find any understanding of that third state of consciousness, in the region beyond the borderland of dreams. Yet there are one or two hints of it. Socrates, speaking to his judges of the death to which they have just condemned him, declares that any one, thinking of

some night when he sank so deeply into sleep as to dream no dreams at all, if he compare the bliss of that night with the best day or night of his life, will prefer that night of dreamlessness; and this not merely in the case of a private person, but even of the great king of Persia himself. If death be like this, he says, then death is a wonderful gain.

Thoreau again says certain wonderful things about the inspiration, the young breath of life, that sometimes lingers round us in the morning, bringing a clear wisdom, as of another world. And this comes close to the Indian teaching; for the Upanishads declare that, in the silence of dreamless sleep, the spirit of man does verily enter into the spiritual All, returning thence refreshed for another mortal day. And this not merely in the case of sages or saints, but, to invert the phrase of Socrates, in the case even of private persons, of humble and despised folk, of sinners and fools. The passage in the Sanskrit is well worth repeating. In this realm beyond the borderland of dreams "the father is father no more; nor the mother a mother; the thief is a thief no more; nor the murderer a murderer; nor the outcast an outcast; nor the baseborn, baseborn; the pilgrim is a pilgrim no longer, nor the saint a saint. For the spirit of man is not followed by good, he is not followed by evil. He has crossed over all the sorrows of the heart."

For the Indian sages, this third consciousness beyond the borderland is not merely a deeper sleep; it is rather the real awakening, a spiritual vision, in which the soul grows aware of spiritual things. They speak clearly of the mode of this consciousness, saying that the fivefold power of perception which, in waking, enters into the five senses, in dreamless sleep is once more withdrawn and unified into a single power, the vision of the soul, the faculty of inspiration. Just as the mind is able to withdraw itself from observation of the physical world, and to fix itself on the finer world of mind-images, which are the field of intellectual and imaginative life; so by a further raising of consciousness, the soul is able to pass beyond the world of mind-images, to the realm of divine principles which lies above them, and which has presided over the creation and ordering of the mind-images, in forms of beauty and truth.

VI.

Here, perhaps, we get a clue to the mystery. We are all very well aware that our mind-images, in the dreams of day and night alike, wander before the vision of the mind in aimless, purposeless multitudes, infinitely rich, infinitely varied, in infinite disorder. Thou-

sands and tens of thousands of pictures are there, and they float before us as little united in subject as the pictures hanging in some great gallery, from the hands of many masters, working in successive centuries, under different skies. Here a landscape, there a magnate, and next to them a crucifixion; then a view of trees, or some children at play, or a young girl's head. So with our mind-galleries, with the difference that now the spectator is at rest, and the pictures move. Yet nothing is more certain than that we can control these vagrant pictures; we can arrest one, and hold it before the mind's vision; can call up another that resembles it, and compare the two, seeing likenesses and differences. We can search with strong effort for some missing picture, which we nevertheless know is hid somewhere in the corners of the gallery, and can at last bring it up, just as one brings out an engraving from amongst many others in a portfolio. And this we do, with a certain purpose, under a consciously felt ruling power. We are propelled by the search for truth, by the sense of beauty, by the feeling of humanity. We marshal the mind-images on which science is built, and through the sense of truth draw forth general principles from a thousand imaged facts. So we create forms of beauty, under the impulsion of a power already in the mind, or working behind the mind. And among all the wealth of our mind-images, there are none of such moment as those of human beings, from whose association we finally gather the concept of human life as a whole, of unified humanity. But this we do, again under the impulsion of an inner power, the principle of charity, of humane love, which broods over all our thoughts of human beings, and slowly drives away the animal heritage, the thoughts of desire and hate. These ruling powers we are constantly conscious of; we use them perpetually, yet without discerning their full significance, perhaps. For in the view of Indian wisdom, these overruling principles are the apparitions of that spiritual realm which the soul wakes to, in dreamless sleep. Just as in waking life the world of mind-images is about us, coming between our inner vision and the outer world; so this finer spiritual world infuses itself into the mental world of the mind-images, controling, transforming, arranging, illumining. And just as amongst thinkers and artists, he is eminent who, withdrawing his vision from the outer physical world, can most clearly behold the mind-images which make up the material of thought and feeling, of art and science; so amongst men he is to be accounted a saint and a sage who can raise his consciousness still further, so that it is filled and infused with the principles of that higher world beyond

the realm of dreams, that "light beyond the darkness," as another Indian scripture has it.

VII.

The Indian scriptures hold that we have access to these more refined worlds in two ways. There is, first, the broad and natural road, so to speak, that all men tread, and all creatures: the way of sleep, which all pass over day by day. Their inner selves enter into the hidden world of life, and refresh themselves there for another day's toil and weariness; but they come back dazzled with daylight, and forgetting their vision. Day by day they enter into the eternal, and know it not, as the rivers enter the ocean, and know it not. We all dream, but few of us remember our dreams. We all pass into the dreamless world, but still fewer of us bring back any consciousness of it. Our minds are too thronged with thoughts of this outer world, for those fine impresses to find a place.

This is the broad, general way. There is another, as yet trodden by few, but which all shall one day tread. Just as all dream, while but few dream wisely by day, and so dreaming become scientists and poets; so though all enter nightly into the inner world, few remember enough to find their way back again by daylight. Few "cease to dream dreams and desire desires," so that in them "that bliss" may arise. Yet these few are the sages and spiritual leaders of our race. And from that rare vision they draw the teachings of immortality and eternal life which for ages have brooded over our mortal humanity. They draw their teaching, say the Indian books, not at all from logic or reasoning, but from the direct experience of the soul in the world beyond dreams, and in that world alone can their teachings be verified.

Good morals consist in driving out the animal passions from our minds, and letting the higher potencies rule them from above; by so doing, we perfect ourselves in science, in art, in humanity; by so doing, we awake that consciousness in us, which is directly cognizant of spiritual essences, which has immediate experience of our immortality. The effort to do this, in the Eastern view, is genuine philosophy; and in the measure that immortality is superior to mortality is this effort superior to all other tasks and works in the world. "He who knows is therefore full of peace, lord of himself; he has ceased from false gods, he is full of endurance, he intends his will....When all desires that were hid in the heart are let go, the mortal becomes immortal, and reaches the eternal."

MR. JOHNSTON'S VEDANTISM.

BY THE EDITOR.

MR. Charles Johnston, the translator of the *Katha-Upanishad* and author of many articles on Vedanta philosophy, is perhaps the best and most scholarly exponent of genuine Vedantism in this country. A long sojourn in India and careful study of the original scriptures has made him thoroughly conversant with ancient Brahman thought, and I agree with him that we Western people ought to be more familiar with Indian philosophy and Indian modes of thinking.

India is the classical country of man's religio-philosophical development, and no one can claim to have a thorough comprehension of the problems of life, and soul, and the world, and (let me add) even of God, without having grasped the methods of inquiry and the answers presented by the sages of the valley of the Ganges.

Mr. Johnston's article on "The Kingdom of Heaven and the Upanishads" in the December number of *The Open Court* contains a series of the most striking parallels between Christian and Brahman thought.

We owe a great deal to India's civilization which is much older than ours, but while we continued the development of science and philosophy, the Indian nation ceased to be progressive and became stagnant in quietism. And yet we dare say that the Occident has shown as rich a development as the Orient in mysticism, if we only bear in mind such names as Tauler, Jacob Böhme and Angelus Silesius.

Mr. Johnston very ingeniously caricatures certain phases of Western philosophy. He shows how certain sciences become fads and straightway influence philosophy. The truth is that the weaker minds of every age are carried away with the fashionable thought of the day, but these things ridiculous though they are, merely come and go, and are purely transient phenomena, not the deeper

characteristic features of Western culture. I am fully convinced that if we were better acquainted with the east, we would find that there too, fads and fashions govern the thought of the day, always claiming more attention than is their due.

There are several important points in which I differ radically from Mr. Johnston, and I will enumerate them briefly in the following paragraphs.

Though it is true within certain limits that a contrast exists between Eastern and Western thought, I can not help thinking that it is, to say the least, overdrawn. It is true that science did not effect philosophy in ancient India as it did in modern Europe, but for the simple reason that the ancient Brahmans did not have science in the modern sense of the word. They certainly did not display any antipathy to that sort of science which, judging from Mr. Johnston's expositions, they must have possessed. We can say of modern Europe not less than of ancient India that "there philosophy stands boldly on its own feet"; and no one can deny that Kant's philosophy, though taking into consideration all the results of the several sciences (astronomy not less than physics and mechanics) not only remains independent of every one of them, but on the other hand itself furnishes the sciences with a suitable basis.

I would take exception to Mr. Johnston's idea that science is materialistic, although all depends largely upon the definition of the term. And I would also deny that modern Western psychology "draws all its conclusions from our waking consciousness, and treats other modes of consciousness either as non-existent or as mere vagaries or reflections, almost as morbid conditions of bodily life." The sub-conscious has received almost as much attention in modern investigation as waking consciousness. At any rate in my opinion the significance of the main facts of normal soul life is almost overlooked for the consideration of abnormal states.

An important difference between Mr. Johnston's opinion and my own consists in our judgment of Vedantism. He sees in it the acme of Indian thought, while I regard it merely as a stepping-stone, inasmuch as it was the predecessor of Buddhism. The acme of Indian thought in reality is reached in that period when India was most flourishing; when Buddhism was its dominant faith, and when it sent out missionaries to all neighboring countries. This is the opinion of the most prominent Oriental scholars, such men as Benfey, Weber and Henry C. Warren.*

* For quotations see the author's *Buddhism and its Christian Critics,* p. 129.

Mr. Warren in his general introduction to his *Buddhism in Translations* describes his own experience as to the contrast between the Sanskrit literature of Vedantism, Brahmanism, and Hinduism on the one side, and Buddhism, as preserved in the Pali texts, on the other as follows:

"Sanskrit literature is a chaos; Pali, a cosmos. In Sanskrit every fresh work or author seemed a new problem;....and as there are many systems of philosophy, orthodox as well as unorthodox, the necessary data for the solution of the problem were usually lacking. Now the subject matter of Pali is nearly always the same, namely the definite system of religion propounded by the Buddha."

Ancient Hindu philosophy in all its forms is comparatively crude and sufficiently diffuse to suit many purposes until it reaches Buddhism, and while the Vedanta revels in mysticism, Buddhism is characterized by method and clear thought, without however being positively hostile to mysticism. It is further noteworthy that Brahmanism, and with it Vedantism, even while they prepared the way for Buddhism, found their classical formulation in the days when Buddhism held sway over India. Shankara, the classical exponent of Vedantism lived in the twelfth century, about seven hundred years after Buddha.

It would lead me too far here to enter into a controversy with Mr. Johnston, and so I will merely state that I do not regard telepathy as firmly established, and his theory of the rôle which the ether plays in soul life is a pure hypothesis, which has very little, if any, foundation on fact. It is interesting, however, to understand Indian thought, and no one so far as I know has ever presented it better to Western readers than Mr. Johnston, whose article on Shankara, together with the editorial reply published in *The Open Court* for September, 1897, should be read, and the arguments therein critically considered by our readers.

The main problem behind all these discussions is the question whether our soul life consists of the events of our experience—our sentiments, thoughts and actions; or whether the soul is a thing-in-itself, and our real life a mere phantasmagoria in which the metaphysical beyond symbolizes some mysterious deeper truth. Vedantism takes the latter view; Buddhism, and together with Buddhism the main representations of Western science, the former.

HUMAN IMMORTALITIES.

THE OLD AND THE NEW.

BY THADDEUS BURR WAKEMAN.

"WHENCE, Why, and Whither?" are the great religious questions which it has taken our race and its science all of the past ages to answer, but to which the answer, now given by the sciences, from astronomy to sociology with its new interpretation of religion, morals and immortality, seems to be conclusive. Of course there is, and will ever be, no end of matters and things to be cleared up, learned and applied; but no one has shown how the *natural* and scientific solution of *man's* origin, duty and destiny, can be other than affirmed, extended and applied in the human future.

In this view the answer given by science to the question "whither?" is perhaps the more important. For man's immortality, or his belief about it, determines his "why" or duty; but both rest upon his "whence" or origin.

Accordingly in the history of most peoples we find, that, after the necessities of existence are tolerably provided, their beliefs on this subject control their conduct, religions, ideals, and even the conditions and progress of their physical and practical life. For instance, in China railroads must not be allowed, for they would disturb the "spirits" of the ancestors; and some such superstition generally lies across the paths of progress.

The first beliefs about existence after death were formed in the childhood of the peoples. They were naturally those of children, and therefore inevitably mistaken, illusory, and generally the reverse of the truth. Herbert Spencer, in his descriptive and other works on sociology, has well condensed the facts in regard to these beliefs, and shown how they arose from plain misapprehensions in regard to the breath (spirit or ghost), the air, winds, echoes, reflections, shadows, mists, clouds, motions, thoughts, feelings, will-actions, dreams, sleep, faintings, trances, and above all the sense

of will and selfhood. Hence have grown up all of the religions of the world: animistic, with their ancestral fetishism; astrolatry; polytheism, and monotheism — culminating in Christianity, Islamism, Spiritualism and Mormonism—all one vast mass of illusions and errors, transfused by empirical social and moral truths and customs of value.

The chief of those illusions, out of which all of these "spook-religions" grew, and upon which they still rest, were: (1) The geocentric astronomy, which was the natural and common belief of the race until reversed by the Copernican or heliocentric astronomy in or about 1600 A. D.; (2) The belief that there was a "spirit" or spirits, (with materiality of feeling, mind, will, and self) forming Deity in the outer world of space and time; to which spirits all motions, things and "creations" were referred for their cause, origin, actions and ends—including man and the universe itself: and (3) a spirit-world, "supernatural"; which is to be the abode of souls after death—as a heaven or hell.

All of this old cosmogony is entirely reversed and shown to be impossible by and in the modern scientific world-view. When we meet the inevitable we must find its compensations. Since then we cannot have what was thought to be, or wanted, let us be contented and happy in making the best of what we have.

All of this old world is simply impossible on the basis of known facts: Our sun is moving northward towards Lyra with the inconceivable speed of three hundred million of miles each year. At the same time our earth yearly circles the sun in an orbit of five hundred and fifty millions of miles, besides rotating on its axis twenty-four thousand miles each day. If we had "souls" which could pierce space with the speed of light to find one "heaven"—as we all die at different times, and in immensely different places, (from which "ascensions" would be in opposite directions)—how long will it take our souls to meet *there?* or any *where?*

Take next that law of equivalent correlation and its true version of the soul, viz., "the totality of our brain functions in active process of conscious cooperation." From that law it is impossible to escape with even a trace of the old immortality. All there is of any human being *is* a correlation of the past of the universe continuing ever onward into the future. All of our existence, conscious and other, is a jet of fire-light constantly and correlatively "created" by the infinite world behind us, and ever illuminating our way into that infinite future which can be no other than a correlation of the present. As Col. Ingersoll said in his last lecture, "We now know

that the supernatural never did, and never can exist."

We know that all of our *subjective* ideas, thoughts, feelings and aspirations—even that of immortality itself, are the sequent or concomitant correlations of the infinite *objective* processes upon which they depend as a part, and without which they have no existence. Our sensations of substance (matter) and its changes; of rest and motion; of space and time; of facts and events; of relation and law; of feeling and consciousness; of I and thou; of fancy and imagination; are realities: for they are direct, continuous and inevitable correlates of the infinite objective, never beginning and never ending, creation. Other "creation" never was, but as an Oriental myth, and as such only, real. Thus the world that was, and is, vanishes every instant and leaves not a "wraith" nor "ghost" behind, but a clean, clear, perfect new creation as a foundation of the world that is to be. "By and under infinite, changeless, eternal laws must we the little circle of our being complete"—was one of the earliest conclusions to which science and Goethe brought us.

But is not our will free? The answer is, Yes, and No! If the vine had consciousness as we have, every motion and turn of its tendrils and growing ends towards sunlight, food and moisture would be felt as its own act of choice and will; yet every such act we now see is determined by the endless correlations of the endless universe. Our subjective "free"-will is the illusory "sun-rise" and "sun-set" as noted in our almanacs; our determined will, and no sun-rise, are the real facts, as we learn when we study psychology and astronomy. We have simply made the mistake of the astronomer in Dr. Johnson's *Rasselas,* who had lived so long, and so intimately with the heavenly bodies that he verily believed that their motions were a part of himself, and the result of his own will, without which they would cease to move. The difference between his case and ours is, that our will instead of being the cause is the result of our bodily correlations and ceases with them.

Yet these appearances of sun-rise and of free-will are facts as such, and when so understood we practically and most usefully make them the bases of our daily and practical life. They are our subjective devices, well used to measure objective processes, and their concomitants, which are the real causes, though apparently the result of those devices. We most usefully measure the motions of the clock's pendulum or spring by figures on the dial and a time table, but they do not make the clock go. Yet they, too, are the results of natural brain-processes far more wonderful than the objective clock motions. Indeed the clock soon wears out, but these

figures and their time are "immortal," because continuously felt, repeated and used by the whole renewing human race, as a necessity of their life, welfare and improvement. Thus all human telesis and teleology is but the highest process of nature, "willfully" using the lower to its advantage; just as the flower "chooses" to turn to the sun,—

"As the sunflower turns on her god when he sets
The same look which she turned when he rose."

From that fact of nature it is but a step to the wonderful Xenion of Goethe and Schiller, called "The Highest," viz.:

"Seekest thou the Highest, the Greatest?
The plant can tell it thee:
What she without willing is
Be thou willing—that is it."

And from this it is but another step to the still more wonderful conclusion of Shakespeare over Perdita's flowers in "The Winter's Tale," which conclusion it has taken science and philosophy three hundred years to reach, and which is the death-knell of the supernatural in every shape and form, viz.:

"Yet nature is made better by no mean
But nature makes that mean: so o'er that art
Which you say adds to nature, is *an art*
That nature makes."

That art is the highest telesis of nature—the conscious, designing, feeling, knowing, "willing" reaction of nature upon itself. The human "free"-will is thus the exquisite correlate flower of the universe!

Thus culminates in man that new world which science has opened up to us as our enduring home, instead of the old.

But if it is supposed that the souls which are fabled to escape from the death of the body still remain on this planet, and do not go beyond the earth's atmosphere, then Shakespeare gives their sad and unendurable fate in "Measure for Measure," in the familiar lines:

"*Claudio,* Ay, but to die, and go we know not where;
To lie in cold obstruction and to rot;
. . . . . .
The weariest, and most loathed worldly life
That age, ache, penury and imprisonment
Can lay on nature is a paradise
To what we fear of death.
Isabella, Alas, Alas!"

We have only to read the whole of this passage to feel the horror of the old immortality. Shakespeare's real sympathy was with the new world which he did so much to introduce. He uses the word "immortality" but twice, and always in its new and human sense: in Lucrece, l. 725; and in Pericles, Act 3, Sc. 2—*all* of which Scene is written in the new instead of the old psychology! I have found the word "immortal" twelve times in Shakespeare, but so used that the new meaning is applicable. Shakespeare's ghosts only appear to those whose conscience creates them.

THE NEW GOD AND WORLD AS REALIZED BY THE GREAT HOME MAKER GOETHE.

Now let us turn from 1600 to 1800 and its first and greatest of real modern men—Shakespeare's great successor, Goethe. Some other person might have sensed and realized the new state of existence and its consequences, introduced by the new astronomy, but as he was the only one who did, there is no help for it but to let him be our guide in exploring the new, as Virgil was to Dante in realizing the old, world. He was fortunate in natural gifts; in not being dwarfed by the old learning; and in striking the real lines of human growth and evolution in Bruno and Spinoza. These he followed by a most wonderful "fore-feeling" poesy and prophecy up to the very heart of our present century. His literature, and that which he inspired, and the astonishing progress of science which has confirmed and realized it, has made most other literature of our day really "of the past"—a back number! He first led the heart, intellect and soul of man into the new world, to settle there; and then planted its barren wastes with the seeds of the flowers and fruits which are making it the cheerful, enduring home—the "earthly paradise," of the children of men.

The work of Goethe, "the Reconciler," began with the clear conception of the world as a unity of motion and matter. "No matter without motion; no motion without matter."—And "spirit" was a mode of motion impossible without matter. The universe was an infinite process of changes correlated, so that "No thing that is can to nothing fall." The true conception of his poems, "God and World," is this reconciliative unity, in which matter, motion and spirit are "one and inseparable." The "spirit" being the life-manifestation and process of the bio- or proto-plasm which Goethe and Oken discovered as *Urschleim* in 1800. "No matter without motion, no real consciousness or spirit without protoplasm." Such is the way in which Ernst Haeckel, the great biological successor of

Goethe, states the conclusion now. But this is but stating the substance of the twelve poems in which Goethe realizes, sings, feels and enjoys his "God and World" as "One and All," and thus he ends his "Ultimatum" at the close of "*Allerdings*" in 1827—translated in the Chicago *Beacon* of August, 1905.

This view of the immortal inspires all of "The Masonic Poems," especially the three verses inserted as "Interlude" (*Zwischengesang*). As this Interlude has not been translated into English to my knowledge, and as it is very relevant and important, the text is here given with a translation that tries to reach the meaning of this "despair of translators" as Emerson called him.

INTERLUDE: THE IMMORTAL.

"Lasst fahren hin das allzu Flüchtige!
Ihr sucht bei ihm vergebens Rath;
In dem Vergangnen lebt das Tüchtige,
Verewigt sich in schöner That.

"Und so gewinnt sich das Lebendige
Durch Folg' aus Folge neue Kraft;
Denn die Gesinnung, die beständige,
Sie macht den Menschen dauerhaft.

"So löst sich jene grosse Frage
Nach unserm zweiten Vaterland;
Denn das Beständige der ird'schen Tage
Verbürgt uns ewigen Bestand."

"Let pass the fleeting Transient as it may,
Wisdom from that you'll ever seek in vain;
From out the Past *The Able* ever springs,
In fairer deed eternal to remain.

"Thus ever to itself the living wins
From change to change, new power over all;
For Reason's World, enduring for ever,—
That makes alone mankind continual.

"And thus resolves itself that great query
About our long sought second Fatherland;
For what dies not in our earthly days,
Insures that death itself we shall withstand."

In that new world we must learn to live its new life of hopeful usefulness to ourselves and others; for so only can we lay the foundation of the *new* immortality. That *new* life was Goethe's great legacy to mankind—the greatest he could have given—and that one he did give with loving, reconciling truthfulness and devotion. He trusted to freedom and truth.

"Dass von diesem wilden Sehnen,
Dieser reichen Saat von Thränen,
Götterlust zu hoffen sei,
Mache deine Seele frei!"

"That from this wild longing,
This rich sowing of tears,
Godlike pleasures e'er reap'd may be—
Thy soul of that notion make free!"

And this freedom brings to truth—truth rich in remedies for all the ills of change from the old to the new:

"Schädliche Wahrheit, ich ziehe sie vor dem nützlichen Irrthum.
Wahrheit heilet den Schmerz, den sie vielleicht erregt.

"Ist's denn so grosses Geheimniss, was Gott und die Welt und der Mensch sei?
Nein! Doch niemand hört's gerne: da bleibt es geheim."

"'Hurtful truth,' *that* prefer I to gainful error,
For truth heals the pain, which she perhaps inflicts!

"Is it, then, so great a secret what God and the world and man may be?
No! But no one is willing to hear it; so a secret it remains."

Such is Goethe's graceful way of impressing us against those prejudicial limitations of human nature, which more than anything else, close for us the entrance into the new world and its "new life" which he tells us must be led in

"The whole, the true, the good and the beautiful."

A few words must intimate what that new life is, or must be, before we can perceive and enjoy its new and inevitable immortality.

The whole universe underlies, correlates, creates, and so produces every *instant* of our lives and consciousness, and that of our race, with its past, present and future, ever lying between us and the world. Our real existence, therefore, depends upon our relation to humanity, and we have next to consider Goethe's idea of immortality which is most tersely and perhaps best expressed in the following lines:

"Nichts vom Vergänglichen,
Wie's auch geschah!
Uns zu verewigen,
Sind wir ja da."

"Naught of the Transitory
Howe'er it appear!
Ourselves to eternalize
For that are we here."

Such is the lesson of the ages: In sun and nature worship, objectively; in sex, ancestor, and child worship, subjectively; are the two main and tap roots of human societies and religions to be found —and all real immortality. Upon them rested the monarchies of old, the republics and empires of Greece and Rome. They underlie the communities that for ages built up the culture of the Orient; and especially of Japan, which at a bound, solely under and by *their* inspiration, has placed that little island people by the side of the

British and American in the forefront of our race. It was that secular reality and sentiment that founded our republic through Paine and Washington, vindicated it by Webster, and secured its permanence through Lincoln. Back of his Gettysburg inspiration we hear the uplifting wave of Webster's eloquence defending the Republican Union against Hayne and Calhoun; and welcoming the "advance of the coming generations" by that sublime chant of hope and glory which closes his Plymouth oration. In the view of the facts and realities of human evolution—past, present, and future, every variety of the old immortality, even Webster's "immortal hope of Christianity," becomes shallow, unsocial, immoral, and finally repulsive.

THE NEW CHRIST AND MAN AS REALIZED IN SOCIOLOGY.

The immortality described in the above poems of Goethe rests firmly now upon the physical sciences (astronomy, physics, chemistry and biology including psychology), but it is becoming recognized and appreciated only as the comparatively new science of sociology, literally brings "life and immortality to the light." As soon as the old myth of man's creation is replaced by the truths of biology and of human evolution, the individual and his conscious immortality in the old sense of the words, are found to be impossible metaphysical fancies.

There is no individual who is not a *socius*, born in and of his race, living, investing and expending his life therein from day to day until his last breath. His life is social in all of its origin, duties and functions; and so in all of its possibilities, and destinies. There is no possible exception to the universal law of continuous, equivalent or concomitant correlation. Under that law the totality of the whole living, conscious, immortal person or individual is fully accounted for naturally, that is correlatively, and there is nothing left to go to any supernatural or "other" world—even if such world could exist; which it cannot: for the universe or world as now known is *one* infinite and eternal correlating unity. There is no room for anything but the All, and its co-relating components.

It is as a part of this All or new "God" that we have our being, life and immortality. We are its continual correlation. Our consciousness and "free will" are no exception, nor is our sense of self with its personality and continuous ego. But between this self and the universe, sociology reveals our *race* as the all-important medium, matrix, mother, mediator and moderator of all the children of men. To use the old religious phrases, this race—humanity,

appears now as the ever-living holy Virgin Mother, of whom each generation, in its continuity and solidarity, is the ever newly born Christ—the ever-living, working, loving, sacrificing, and finally the Saviour, ever *crucified,* so as to make the life and salvation of each succeeding generation possible. It is in the continuity of the All, the race, and the generations with their families and communities social and governmental, that the only possible human immortality is now to be found. Goethe seems to have been among the first, if not the first, to have really and clearly recognized this all-important fact in and of the new world, which science has given us. He saw and felt at once the immense import "of the saying of the sage" Pascal, that "the human race is to be considered as one immortal man growing through the centuries." To this he seems to have added the static conception of Swedenborg's picture of the foundation of heaven, as the "Grand Man." We find these ideas welded together in his "Sprüche" or Sayings, and finally in his remarkable "Dornburg Letter," written to the young duke upon his accession to the duchy in 1828, where it stands in these words:

"The rational world is to be considered as one great, immortal individual, who unceasingly works the necessary, and thereby ever raises himself to be lord (or master) over the accidental"—that is, the unknown or unforeseen, which may be controlled by human will and effort.

Following this line of thought we find many expressions in his prose and poetry:

Thus:

"Nur allein der Mensch
Vermag das Unmögliche;
Er unterscheidet,
Wählet und richtet;
Er kann dem Augenblick
Dauer verleihen.

"Man, and he alone,
May dare the impossible:
He distinguishes,
Chooses and judges;
He can the moment
Continuance lend."

"Im höchsten Sinn die Zukunft zu begründen,
Humanität sei unser ewig Ziel."

"In the highest sense the future to found
Let humanity be our constant (eternal) aim."

"Durch Menschlichkeit geheilt die schwersten Plagen!"

"Through humanity become healed the (our) heaviest afflictions."

"So im Handeln, so im Sprechen;
Liebevoll verkünd es weit:
Alle menschlichen Gebrechen
Sühnet reine Menschlichkeit."

"So in deeds, so in words,
Proclaim it wide and far:—
For all human failings
Pure humanity atones!"

"I have never been able to conceive of the ideal other than under the form of woman."

"Under the image of woman we reverence the beautiful in all things."

"The eternal-womanly draweth us ever onward."

"Das Ewig-Weibliche ziehet uns hinan."

"Die Liebe herrscht nicht, aber sie bildet; und das ist mehr!"

"Love rules (and reigns) not, but it *forms* (builds and 'trains'); and that is more!" (*Das Märchen.*)

Space-limit stops quotations. But the above suffices to show that in Goethe's synthesis of science: The infinite and eternal universe is the All-God: the ever-begetting human race, the more than divine "Mother"; the ever-begotten Son and Christ; the humanity, the converging and co-operating good and saving which atones for, redeems and expiates for, all human ills and failings. The true and only "Holy Spirit" is the life, love and well-wishing, designing and endeavoring thought of man, which now seeks to rule and reign, but which is beginning to learn that it is by love "more" to build, form, train and lead!

The above scientific form and version of the "Godhead" is consciously or unconsciously taking the place of the old mythic form in every brain that thinks and heart that loves. Perhaps the greatest advance over the old is the deification of woman who here first appears as "Goddess" between the "Father" and the "Son": thus in the closing scene of "Faust":

"*Jungfrau, Mutter, Königin,*
GÖTTIN; bleibe gnädig."

"*Virgin, Mother, Queen,*
GODDESS,—gracious remain."

This method of Hermetic interpretation may be extended evolutionally, and so usefully, to all of the old religious characters, names, words and concepts. This is the true lesson of evolution—to grow gently and healthfully from the past, instead of breaking from it, in a rude or revolutionary way. Thus the Eden, Paradise and Heaven of "the past" or "the above" passes into an "earthly paradise" of the future and the beyond (*drüben* not *droben,* as Goethe says in his wonderful *Lodge-Symbol*). Such is the heaven

into which the undying soul of Faust passes—out, over and into "the free people in a free land," both of which his life had called into existence. Faust does not die; he knows of no sky or firmament heaven,—none but the future of his race on its Mother Earth. From the lofty, Pisgah-like mountain he gazes out prophetically and "forefeelingly" into the newer and better world he has helped to make and into which his life has been invested,—and he is satisfied!

"Es kann die Spur von meinen Erdentagen
Nicht in Aeonen untergehen!—
Im Vorgefühl von solchem hohen Glück
Geniess ich jetzt den höchsten Augenblick."

"The traces of my earthly days
Cannot in the ages pass away!—
In the forefeeling of such lofty fate
Enjoy I now the highest moment (bliss)."

Such were his final words—words by which what we call death was the passing into the new world he realized.

It is to be well noted that Goethe uses the scenery, angels, saints and penitents, as well as the devils of the old religions, in order to work out and to help us realize this wonderful transition into the only real "other world"—the ETERNITY which is both past and present in the Now and Here.

That the foregoing is the correct interpretation of Faust, and of its most wonderful and instructive Fifth Act, is shown plainly by the whole of Goethe's poems, works and life. Take for instance the two summaries of his world-views: "One and All," and the "*Vermächtniss*" (Inheritance)—from the latter of which here are two relevant verses, in literal line translation:

"Enjoy in measure plenty and blessing;
Let reason be everywhere present
Where life rejoices in the joy of life.
There firmly standing is the past,
The future beforehand lives,
The present moment is eternity."
. . . . . .
"What fruitful is, that alone is true—
By that judge thou man's common life.
In its own way it goes as it will;
Join thyself to the smaller band.

"And, as of old till now, all silently
His work of love, after his own will,
The philosopher, the poet form'd;
So may'st thou win life's fairest grace,
For noble souls to feel beforehand
Is the call of life most worthy of wish."

In the closing pages of Faust we see how the old religions lead up to and are entering the gates to the new thought. This comes from extension of the real meaning in them, and by using them as symbols, under Hermetic interpretation, as above instanced. It requires no great genius to share in this most delightful exercise of mind and heart,—and what can be more useful? Thus, when the old Bibles of the race are placed in the light of evolution they naturally and inevitably expand so as to include all of the true, good and beautiful literature of mankind in every age and clime: the "world-literature" as Goethe called it: "The heavens and hells," the natural selection, of the good and useful from the bad and destructive, compels us to carry in our own "conscience" and heart; and so to extend them as the basis of morals, and the outcome of social religion in all social and human relations. The "world's end" with all of the fearful eschatology of the "judgment" vanishes, and in its place comes the individual and social judgment, under the conscience, opinion, and law of invariable penalty. From that no repentance, penance or vicarious atonement can relieve; and that is the only solid foundation of personal and social morality, and of a healthy and saving conduct of life. As Goethe advanced in years, the old notions which he had inherited prior to the great revolution, were outgrown. He told his friends, that all were not equally immortal, that only those who invested in the imperishable could survive with it. In Heinemann's *Life of Goethe,* one of the latest and best, (Vol. II, 345-354) his views are given with this conclusion: "In general he advised against all occupation (of mind or feelings) over these questions. 'A capable man,' he would say, 'leaves the future world to rest upon itself, and is active and useful in this world.' 'Activity, unceasing activity is the magic word.' 'Well-wishing and reverent work and hope was the only basis of a real life here and of continuance in the future.' Further inquiries were met by his half comic verselets:

"'Und wo die Freunde faulen,
Das is ganz einerlei,
Ob unter Marmor-Saulen
Oder im Rasen frei.

"'Der Lebende bedenke,
Wenn auch der Tag ihm mault,
Dass er den Freunden schenke
Was nie und nimmer fault.'"

"'And where the friends decay—
That all the same 'twill be,

Whether under marble columns
Or in their turf-bed free.

"'The living let him bethink,
Though turns the day awry,
That he to the friends be giving
What now and never can die."

In Bielschowsky's Life, now said to be *the* Life of Goethe, the same conclusion is reached. It is shown to be the result of the poet's philosophy—advancing through Aristotle, Spinoza, Leibnitz, Kant and ending in nature and science. The quotations are mostly those we have given:

"Existence is eternal: nothing that is can to nothing fall."

"If I work without rest to my end; nature is bound to provide me another form of existence, when my soul (*Geist*) can hold out no longer." etc., etc.

What that "other form of existence" is, which is to succeed the present, is stated by Goethe in those "Interlude" verses translated above and which were sung most appropriately as a part of his own funeral ceremony. See Bielschowsky's Life of Goethe, Vol. II, pp. 91, 92 and 678-681, where the work ends with this splendid passage—concluding with the last lines of Goethe's sublime tribute to the ever continuing "soul" of his friend Schiller, thus:

"So lives Goethe among us ever on—deathless, as all greatness is deathless, living, working, life creating, always himself; yet always more and more ours, the more we wish and learn to make him our own.

"'So soon through countless hosts is spreading,
The Rare, that belonged to him alone:
As a comet, before us vanishing,
Unending light with his light combining!'"

"'Schon längst verbreitet sich's in ganzen Scharen,
Das Eigenste, was ihm allein gehört.
Er glänzt uns vor, wie ein Komet entschwindend,
Unendlich Licht mit seinem Licht verbindend!'"

It is now a hundred years since this new world and its new immortality was lived and set before the world by the author of Faust. Since then Auguste Comte has worked both into his grand positive philosophy, polity and religion; all of which was wrecked by their Roman Catholic motive and ethics. Ernst Haeckel and hundreds of other scientists have given it their versions and added to its clearness and strength. Among the most important of these versions is that under the light of the "Philosophy of Form" by the Editor of *The Open Court* in its last June number where this discussion was begun by my article on Dr. Funk's *Widow's Mite.*

SCIENCE AND SENTIMENT.

That article on *The Widow's Mite* explained and applied the laws of science to the belief in the old immortality, viz.:

1. The law of induction from the facts.
2. The law of equivalent, continuous correlation.
3. The law of economy, or non-repetition in nature.

It was shown that under these laws the old immortality was an absolute impossibility, unless their application could be avoided; and the prayer was that this (if possible) should be done at once, or that intelligent people should drop the old and turn to the new belief.

This challenge has been before the public for years without even an attempt at an answer; and the default of the old belief had been taken thereupon, as far as such a thing could be. But

> "Truth can never be confirmed enough,
> Though doubts did ever sleep."

It was very pleasing, therefore, to find in the last November number of *The Open Court* an article on "Immortality" by Mr. Hereward Carrington of the Society for Psychical Research, in which he refers to my article as one of "dogmatic assertions," but tells us that in the *Metaphysical Magazine* for June last he had "elaborated a theory of consciousness and of its relation to brain function which accepts the fact of dependence, but endeavors to account for it in such a manner as would leave personality quite possible, and immortality an open question: one that could then be determined by direct experiment." He says that he does "not argue that the soul does exist—but merely that it is possible for it to exist."

When his article referred to appeared in that magazine the author, or some one, kindly sent it to me. Had it seemed to me to make the old immortality "possible" I should so have announced without delay, but it did nothing of the kind.

That article contains an account of the errors of scientists during the "unknowable," "inconceivable," and "inexplicable" stages of their attempts to apply the correlative "key law" of the universe: Their struggles there shown with "principles," "forces," "energy," "thing-in-itself," "mind-stuff," "spirits," "auras" and "entities" generally, show us what not to get befogged with, and that a new and up-to-date edition of the late Prof. E. L. Youman's book on correlation, (published by Appleton), is most desirable. Finally we reach the author's said "theory" in these words:

"And, whereas it must be admitted that thought is, in one sense or another, a 'function' of the brain; a very different statement of the case, from that generally held, may be made as follows: Instead of consciousness or thought being a function of the nervous tissue, the perception of a sensation *through nervous tissue* is a function of consciousness; that is to say, consciousness is independent of nervous tissue and uses nervous tissue to perceive with. In this sense our two brains—for we have two—would be the instruments of consciousness, but are not conscious themselves; just as our eyes are the instruments of sight, but do not themselves see; in the same way that a microscope is the instrument for magnifying minute atoms of matter, but cannot itself see and appreciate the magnification. Why?—because it has no consciousness of its own."

This "theory" or hypothesis seems to me to be upset at the start and to be useless child's play: For, it asserts that "consciousness or thought"—treating them as one, are "independent," "*instead* of being functions of the nervous tissue." Yet at the start we read that "it must be admitted that thought is, in one sense or another, a function of the brain." But the brain is simply active nervous tissue. This proven and admitted fact contradicts and makes the proposed theory of an independent consciousness impossible.

Next we are told that the consciousness would use "the nervous tissue to perceive with." But that is immaterial. Consciousness may do that and a thousand other things, and yet be the active process and function of the brain's nervous tissues. We are told that it would be "just as our eyes are the instruments of sight, but do not themselves see." But our sight is the seeing, is action, and not a thing, and has no eyes as "instruments." It is simply the activity of the nervous tissues of the eyes and brain when light vibrations reach them. Our consciousness comes about in a similar way, from those and from countless other vibrations. It is proven to be a correlating process—a *go* and not a *thing*. It is rudimentary in some plants, higher in animals, and highest as the action of the human nervous tissues. That it survives each plant, animal, or human being after death as a ghost to be caught by the Society for Psychical Research is, as Professor Haeckel says, "perfectly absurd"—that is, too absurd for anything but silence. It can only catch the ear of those who, like Columbus' crew, wish to slink back to some imaginary Eden, or heaven, instead of pressing forward to enjoy and people the new and real world.

SENTIMENT.

The hesitation as to the acceptance and use of the new immortality arises not from any scientific doubt or reason, but from senti-

ment unenlightened as to the facts about the old and new worlds, and the immortalities connected with each. For that reason we have touched upon the constrast of the two, and upon Goethe's fruitful example in regard to them. His oft-quoted saying was, that the main proof of immortality was the impossibility of doing without it. But what—which—and whose immortality? were questions it took his life to settle. With noble and unselfish minds similar knowledge must lead to similar conclusions, and bring the healing satisfaction of truth as above quoted.

Such healing occurs wherever the new views of science are made known. Mr. Carrington, in the *Open Court* article above mentioned, describes the new immortality as "annihilation," unless our personal consciousness, memory and personality are continued. But are they not?—and in the only way naturally possible? Every day they are passed to and invested, and so continued *in* a new social life and environment; until the life, which they are, is all expended. Shall we now sit down, like the spoiled child, and cry because we shall not have the cake which we have eaten, or passed to others, to enable them to continue our consciousness, memory and personality? "Annihilation" under correlation is not possible. As Goethe says it:

> "*No thing* that is can to *Nothing* fall;
> The *Eternal* moves ever on in all.
> . . . . . .
> The present moment is Eternity."

Those who *understand* and feel his "One and All" and "The Legacy or Inheritance" have passed the fear or *possibility* of annihilation. There is nothing now more stupid than to have to die in order to get to heaven, find hell or secure continuance. Those who wait till then are assured by science that they are "too late." Yet what a relief would even annihilation (if possible) be to the millions of Asia, Africa, Europe, and America, whose terrors over endless existence and its Nirvanas, heavens and hells have been, and still are, the main cause of fearful anxiety, weakness, slavery, and misery? The new certainty relieves from these ills and from "annihilation" too.—As our poet says: "Only the truth heals, saves and lives." Those who live in and trust to that are insured "eternal continuance." As the editor of *The Open Court* said in reply to Mr. Carrington: "I must emphatically declare that man's life is not finished at his death. That the after-life constituted by the effects of life itself is a salient part of the present life, and has to be constantly considered in all our actions. A consideration of the status

of our being after we are gone should be the *supreme motive* of all our principles, and I would not hesitate to say that it constitutes the basis of all true morality,"—and he might well have added,—of all real health, help, consolation and courage.

That is the immortality, which, as Goethe said, "we cannot do without." Or as Hugo Münsterberg says in his little thought-inspiring book *The Eternal Life* (Houghton, Mifflin & Co., publishers): "The man whom we love belongs to a world in which there is no past and future, but an eternal now."...."The life which we live in this world of eternity has no possible other measure than that of its significance, its influence and its value. If in those directions the aim is fulfilled, our life-work is so completed that we should become disloyal to ourselves and should deny the meaning of our particular individuality if we were aiming towards influences which do not belong to us, and towards a significance to which we have no right: in short, if we demand more than this, our particular life." (Pp. 63-69.)

As to the consolation and satisfaction of the new view we cannot forbear a few lines from a recent letter of one lady to another in regard to an "old mortality" funeral of an esteemed friend. Either of these parties, had they lived in the New Testament days, from their religious nature, nurture and education might well have been spoken of by John as "the elect lady." From such a source such sentiments as these indicate the dawn of the new day with its new consolation: "I have just returned from the funeral. It was all sad—very, very sad. Still I am glad I was there—for it has planted a new feeling in my heart. It seemed odd that the belief in "imortality," which is supposed to be such a great help and consolation at such times, does not now seem to help at all. I cannot help but wonder now at our calmness at the time of our own dear mother's death. I could not banish *her* to some spiritual Botany-bay in another world we know not how nor where. She seemed specially present to-day by her influence, as she is in a way every day I live, and courage comes from a beautiful life well spent—not from a life of which we really cannot conceive.

"I felt to-day how that nothing said or done showed what this struggling, sacrificing blessed mother had done—there was nothing of the bravery and courage that had saved and kept the family about her for years. When I was thinking of this reality and what it had done and left to be continued, the talk of the beauty of a future existence dried my eyes, and made me inwardly angry. I wanted to get right up and tell what this noble mother had done,

and what all her friends had to do that the promise of her life might be realized. I somehow wanted credit given and the life continued instead of sending it to a "future state," where it can do nothing. When my summons comes 'to join that innumerable caravan' I hope that you will do what is possible to save me from moving on with it to any 'pale realm of shade,' but take me with you into the life that *is* and make what I have done the beginning of its end and aim, or of something better. I suppose that I am a rebel at heart, but as I love you, I hope that you are, or may become one, too; and that we may do something to prevent death from having added to it the horror of eternal banishment."

The trouble is that the old view with its "end of the world" and horrible eschatology, viz., "death, judgment, heaven and hell," lies directly across the evolution and continuity of our race. The new immortality naturally and at once takes its place, as the great motive and hope of mankind, as soon as those horrors are shown by science to be absolutely impossible in their old meanings. By far the happiest day in the life of any human being is the achievement of this conviction. He then for the first time stands forth "emancipated, regenerated and disenthralled." He is no longer to be a victim of mercy or sacrifice. The old "gods and their altars sink into the dust," or are transformed into something new and strange, because true. He opens his eyes upon a new and enduring home —far newer than if he had been transferred to the planet Mars. He finds the "chief end of man" is to glorify *Man* and to enjoy him here, now, and for ever: that the real joy, success and bliss of life is in helping our generation to leave a better in its place, and in *forefeeling* that heaven on earth, which we are here co-operating with natural and human evolution to realize. *This* is the New Era, the happiest, the most glorious of our race. And even now as we are leaving the old Paradise and gazing out wistfully into the future, the life of the new world dawns clearer, happier—for we know—

> "That world is all before us, where *to make*
> Our paradise, *our Providence,* our guide!"

THE BHAGAVADGITA.*

BY THE EDITOR.

A NEW translation of the Bhagavadgita! It seems as if we had enough, for the Bhagavadgita has been translated and retranslated by Sanskrit scholars, and reduced to poetic form by poets and admirers, and yet Professor Böhtlingk said in his comments on the text, "An impartial investigation of the philosophical contents of the Bhagavadgita, uninfluenced by any commentary, is highly desirable by some one conversant with the philosophical systems of India."

If there is any authority on ancient Sanskrit literature, since the death of Roth and Weber, it is Professor Garbe, of Tübingen, and so it is natural that we hail the present edition as the one deemed desirable by the lamented Böhtlingk. Professor Garbe's solution of the problem is new and yet it will at once appeal to scholars as the only possible one. We are struck first of all with the similarity of the results of textual criticism of the Bhagavadgita as compared to that of other religious books, a parallelism not observed by our learned author, but which will go far to corroborate his results.

The Bhagavadgita is a religious book, and I do not think any one will criticise me for looking upon it as the canonical exposition of Brahmanism. The orthodox Hindu treats it as an inspired book, and it takes the same place with him that the Old Testament does with the Jew; the New Testament, with the Christian; the Dhammapada, Paranibbana Sutta, Buddhacharita etc., with the Buddhist; and we are confronted with analogous features in the development of all these scriptures.

Professor Garbe comes to the conclusion that the Bhagavadgita, which bears traces of several redactions, is originally theistic, but has been revised by a philosophical pantheist. Although it is not consistent, it represents the development of Brahmanism from

* *Die Bhagavadgita*, aus dem Sanskrit übersetzt von Richard Garbe. Leipsic: Haessel. 1905.

the time of the first deification of Krishna down to the period of metaphysical speculation, in which Brahmanism has become the All-soul and universal principle of the universe. The Bhagavadgita, in its present shape, bears traces of all these different epochs and has thus become a book dear to every Hindu. Professor Garbe believes that Krishna was originally a real man, though he would not endorse euhemerism as a general principle of explaining religious myths, he claims that in this special instance it affords the correct solution. (Page 23.)

The Bhagavadgita is an episode in the great Hindu epic, the Mahabharata, but the epic element in it is of no consequence, the main topic being an ethical sermon preached by Krishna upon the battlefield.

The Kauravas and the Pandavas, two kindred races, are preparing for battle, and the old blind king, Dhritarashtra, begins to doubt whether it is right to wage war on his kin, when he is informed by his charioteer of the conversation that takes place between Arjuna, the general of his forces, and Krishna who appears before Arjuna as a charioteer and teaches him the duties of life. In the eleventh song Krishna reveals himself to Arjuna as the only God and Lord of the world, who for the present purpose has assumed a human form. The contents are too well known to be repeated here, and the fascinating thought that pervades the whole Bhagavadgita has been condensed by Emerson in his beautiful poem entitled "Brahma," from which we may be permitted to quote the following stanzas:

"If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

"Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahman sings.

"The strong gods pine for my abode,
And pine in vain the sacred Seven;
But thou, meek lover of the good!
Find me and turn thy back on heaven."

The Bhagavadgita means the "Song of the Blessed One." Bhagavad is the common title given in India to the deity, the same word being applied also by the Buddhists to Buddha.

The Bhagavadgita is the Song of Songs of India, and it has exercised a great influence upon the Occident. But, says Professor Garbe, the original admiration has given place to a more correct appreciation without detracting from the worth of the poem. We may now grant that the Gita (sometimes the Bhagavadgita is simply called "the song," or the Gita) is certainly not a piece of art which has been fashioned by the genius of some inspired poet. It contains various literal quotations from the Upanishad literature. The significance and characteristics of the Sattva, Rajas, and Tamas are enumerated with genuine Hindu pedantry and the didactic spirit is patent throughout. In all the Hindu scholasticism which is contained in the Gita, with its logical subtleness, we are confronted with undeniable contradictions among which the theistic and pantheistic passages are most in evidence. Professor Garbe believes that Krishna is identified with Vishnu, and thus is considered an incarnation of God; but in the progress of Indian history, Krishna-Vishnu is identified with Brahma. Professor Garbe says:

"The *original* Bhagavadgita was composed when Krishna-Vishnu had become the highest god in Brahmanism, or we may as well say had become God. At the time when Krishna was first identified with Brahma, and Krishnaism as a whole first began to be vedantized, the pantheistic redaction of this poem originated, including also those parts which in my translation are plainly indicated as later additions. In the Gita, Krishna at first appears identified with Brahma only in quite isolated instances. In some passages Krishna and Brahma still stand side by side as distinct ideas, so that it almost seems as if the redactor tried to avoid emphasizing the identity of Krishna and Brahma in the obviously theistic character of his material. Indeed Arjuna says to Krishna (Bhagavadgita x, 12)—'Thou art the most exalted Brahm,'* and in the passage already cited (vii, 19) it reads 'Vasudeva is the All,' (similarly xi, 40); but in viii, 1, Arjuna asks 'What is this Brahm?' and Krishna answers in the third verse, not '*I* am it,' but 'The Brahm is the immortally Supreme,' and gives a different explanation of himself in verse 4b. In xiv, 26, 27, Krishna says, 'Whosoever serves me with a constant, loving devotion, he will partake of the Brahm, for I am the foundation of the Brahm.' In xviii, 50-53, it is taught by what means the perfect ones may attain to the Brahm, but immediately after (verses 54-55) we read that he who has become Brahm possesses the greatest love for Krishna, and in consequence enters into Krishna.

* Professor Garbe makes a distinction between *der Brahman* and *das Brahman* which necessarily is lost in an English translation in which the gender can not be differentiated. Accordingly we replace the neuter *Brahman*, the expression of the philosophical principle, by "Brahm" and the god by "Brahma," which is common English usage.

"Accordingly in these passages Krishna and the Brahm are expressly distinguished from each other. However, they are different gods, not only here but throughout the entire poem, excepting just those passages where the Vedantic redactor has completely identified and confused the two notions. In the old poem Krishna speaks of himself (and Arjuna, of Krishna) as of one individual, a person, a conscious deity. In the interpolations of the redaction the neuter Brahm appears as a supreme idea, and is placed on an equality with Krishna. In short Krishnaism which is based upon the Samkhya-Yoga philosophy is preached in the old poem; while in the interpolations of the redaction the Vedanta philosophy is taught.

"We have known for a long time that the teachings of the Samkhya-Yoga constitute almost entirely the foundation of the philosophical observations of the Bhagavadgita, and that in comparison with them the Vedanta takes a second place. How often the Samkhya and Yoga are mentioned by name, while the Vedanta appears only once (*Vedantakrit*, xv, 15) and then, indeed, in the sense of Upanishad, or 'treatise'! Accordingly, when we think merely of the rôle which the philosophical systems play in the Gita as it has been handed down to us, and when we consider the irreconcilable contradictions between the Samkhya-Yoga and Vedanta, which can only be done away with by carefully distinguishing between the old and the new, the Vedantic constituents of the Bhagavadgita prove not to belong to the original poem. Whether we investigate the Gita from the religious or philosophical side, the same result is reached.

"Since Mimamsa and Vedanta are very closely united in the philosophical literature of Brahmanism, we can easily understand that the redactor of the Gita has introduced Mimamsa teachings side by side with Vedantic ideas, in this popular work which is religious rather than strictly philosophical. The fact that the poem in ii, 42, 46, and viii, 66, is decidedly opposed to the service by works (sacrifice, ritual etc.) of the Vedas has not restrained the redactor from making interpolations in which he represents the ritualistic standpoint and vigorously recommends Vedic sacrifices (iii, 9-18, and iv, 31). In the old poem iv, 25 *et passim*, sacrifice is considered throughout in the allegorical and spiritual sense."

The final redactor of the Gita has introduced the main philosophical doctrines of India into the poem, but the Vaisheshika and Nyana are ignored, while the Mimamsa and Vedanta are only occasionally introduced.

The Gita is the religious exposition of a faith which Professor Garbe calls the Bhagavadgita religion, the main ideal of which is *bhakti* a faithful and confiding love of God.

Professor Garbe discusses the origin of the word *bhakti*, and refutes the proposition that it should be of Christian origin. The idea itself is historically pre-Christian, and we can trace its development in the religious evolution of India. It is, as Barth says, *un fait indigène* and its origin must be placed about 300 B.C.

During the first period of the Bhagavadgita religion Krishna was identified with Vishnu. The second period, which covers the

time from about 300 B. C. to the beginning of the Christian era, is characterized by a Brahmanization of Krishna. The great popularity of the Krishna legend must have attracted the attention of Brahman thinkers, and they found it convenient to explain their ideas in the deified hero, who now became a mouthpiece of Brahmanical law. The development is completed in the third period when Krishna-Vishnu is positively identified with the highest Brahma. This is the time when the final redaction of the Bhagavadgita was completed, and so Professor Garbe believes that the original poem was composed about 200 B. C., and that it received its final shape about 200 A. D.

Considering the fact that the doctrines incorporated in the Gita are contradictory, we must not be astonished at the inconsistencies of its ethics. We find two methods of salvation recognized. One is retirement from the world-life and an aspiration for purer knowledge, while the other is the ideal of desireless action according to the duties of life. The second part is repeatedly called the better one, but the path of world renunciation, the ideal of asceticism is nowhere rejected.

We have here again the product of a communal consciousness, and not the exposition of one consistent thinker.

It is difficult to understand what the devotees of the Bhagavadgita religion understood the state of the soul to be, after it has been emancipated and has entered the deity. The terms used in the Gita in regard to the condition of the emancipated one, are colorless and do not contribute anything toward the solution of the problem, for as we know, the state may be one of absolute unconsciousness, which is frequently described as perfect rest or highest rest (*para* or *naishthiki santi*). It may mean a state of happy peace of a soul which continues to preserve its individuality in the presence of God.

The term Nirvana is frequently used, but this does not necessarily bespeak a Buddhistic influence upon the Gita, for the word is not strictly Buddhistic, but generally Indian, and it is not impossible that it has been directly introduced into the Gita from the Samkhya philosophy.

Professor Garbe has not compared the faith of the Gita to corresponding works of other religions, but it is interesting to notice the influence of dogma upon the final form of canonical scripture. The religio-philosophical ideas which animated the leading minds of India existed first, and then modified the traditional epic which is handed down from generation to generation as the most favorite method of religio-poetic instruction. It is true, as Prof. W. B.

Smith says, that "a doctrine must in general antedate its literal exposition, and when we find the exposition in a higher composite apophthegmatic form, we may be sure that it has been forged on the common anvil beneath the alternate strokes of more than one hammer."

The same is true of the Bhagavadgita as of the canonical writings of other religions, especially of Christianity. They can no longer be looked upon as the teachings of one man, either apostle, evangelist or prophet, but as the product of the leading minds of generations. It will be interesting to note in this connection what Professor Smith says of the New Testament Scriptures:

"It has, in fact, been everywhere and everywhen tacitly assumed that there was in each case a unique autographic original, and that the problem of textual criticism was to discover that autograph, restore that original, and explain the manifold deviations therefrom. It is no reproach to criticism to have made this assumption and upheld it for centuries. No other was so natural or so plausible; none the less, it has proved unsatisfactory. In the face of the widening and multiplying diversities of the text-tradition, we can no longer range the Gospels and Epistles side by side with the Greek histories and the Letters of Cicero and ask how did Luke or Paul write it, just as we ask how did Thucydides or Plutarch or Pliny phrase it? In the Greek and Latin classics we recognize the works of the individual consciousness, here and there marred and corrupted, but each, in the main, single, solitary, self-consistent. Not so in the New Testament Scriptures. There, we are confronted less with an individual than with a collective and communal consciousness. This consciousness is not always the same. By no means. It varies widely from the Synoptics to the Johannines, from the Paulines through the Catholics, to the Apocalypse. But it is nowhere individual, nowhere unital, nowhere self-consistent; it is everywhere communal, everywhere complicate, everywhere harmonistic. Indeed, Syncretism is by all odds the most conspicuous and impressive phenomenon it presents, a syncretism without a parallel in literature, unless in the Old Testament."

Professor Garbe's translation of the Bhagavadgita reminds us in many respects of the Polychrome Bible of the Old Testament Scripture. He analyses the contents by showing the original poem in large print, while the inserted passages of the redactor appear in smaller print. We need not say that some of the most beautiful passages belong to these later interpolations.

MISCELLANEOUS.

PARAYANASUTTA.

DONE INTO ENGLISH VERSE BY EDWARD P. BUFFET.

[According to the Sutta-Nipâta, Pingiya was an old feeble man, but he had embraced the doctrine of the Buddha with unshaken faith and is called the great Isi, that is, seer. The lines here translated he addressed to the Brahman Bavari, his former master.—The present version is based chiefly on Fausböll's prose translation in Vol. X of the *Sacred books of the East.*]

Pingiya:

I will now proclaim the channel
To that fair and further isle.
As he saw it, so he told it—
Sapient, without defile,
Passionless, desireless Master—
Wherefore would he speak with guile?

I will praise the voice of Buddha.
No imposture mars his worth;
He has left behind him folly,
Arrogance, and stain of earth;
He has burst the bars of being,
Risen free from every birth.

Doubt-dispelling, deep discerning,
Everywhere his eye can see.
World-revealing, all-prevailing,
Pure and painless, calm and free.
He, the true, the glorious Buddha,
Came, O Brahmana, to me.

As the wood-bird finds the forest
From his bush-entangled nide,
As the wild-fowl quits the marshes
For the ocean, deep and wide,
I have left my trifling comrades
And have reached the boundless tide.

When in other worlds I wandered,
Many reasoned, long ago,
Reasoned of the Buddha's doctrine.
"So it was, it shall be so."
Theirs the hollow voice of hearsay,
And they made my doubting grow.

There is one alone unchanging,
From whose face the darkness flies,
High-born, luminously beaming,
Uncompared, beyond comprise—
Gotama, the far-perceiving,
Gotama, the very wise.

He has taught the saving Dhamma,
Instant, adequate, and clear,
Where our craving is extinguished,
Where we part with pain and fear.
Not a moment I forsake him—
Gotama, the perfect seer.

Vigilant, with eye of spirit,
I behold him night and day—
Clear, O Brahmana, behold him—
So I do not think I stray.
All the night I spend adoring;
Can he then be far away?

Faith and joy, within me swelling,
Argument of thought and mind,
Turn me to the wondrous Dhamma
Gotama himself divined.
Which the way the wise man goeth,
Thither is my heart inclined.

Though my flesh be worn and wasted,
Though my carnal eye be dim,
Though my body cannot follow,
For I totter, weak of limb,
Forth in mind and thought I travel
And my heart is joined to him.

In the mire of old I struggled,
None to save or to redeem,
Frantic leapt from isle to island—
Then I saw Sambuddha's gleam,
Who has broken loose from passion
And has crossed beyond the stream.

The Blessed One:*

Faith, Pingiya, saved Vakkali,
Gotama-from-Alavi
And Bhadravudha the Brahman.

So shall faith deliver thee.
Where the further shore is waiting,
From the Death-land thou shalt flee.

Pingiya:

I have heard the voice of Buddha;
Happily his word I hail.
He, the Perfectly Enlightened,
Has removed the darkening veil.
Never yet he spake unkindly
And his wisdom cannot fail.

There is nowhere in the gods' world
That his reason has not been,
Not a fact whereof the Master
Has not pierced the origin.
He will end the doubters' questions
If they will but let him in.

To the Matchless, to the Changeless,
Straight my voyage lies before;
I will surely reach the Refuge
Where my doubting will be o'er
And relinquish all returnings
On that formless *Further Shore*.

WILLIAM M. BEAUCHAMP AND THE CORNPLANTER MEDAL

Prof. Frederick Starr has gone to Africa in the interest of his chosen science, anthropology. The expedition on which he has embarked is rather risky, as it leads him into parts of the dark continent hitherto untrodden by white man, and which are inhabited by cannibals. He intends to visit the pigmy tribe, specimens of which he had imported directly from their native home, and exhibited in the anthropological department at the St. Louis World's Fair.

The last communication we have from Professor Starr is dated Antwerp, Belgium, October 3, 1905, and his friends begin to be alarmed because they have had no word from him since he entered upon the more dangerous part of his journey.

Professor Starr is a congenial man who knows how to deal with savages, and so we have good reason to think that he will encounter no difficulties

*The commentator of the Sutta-Nipâta reports that at this moment Buddha Bhagavat (the Blessed One) who at the time was living at a great distance, made his miraculous appearance. The marginal note, as translated by Fausböll, reads as follows: "At the conclusion of this (i. e., the preceding) gâthâ, Bhagavat, who stayed at Sâvatthî, when seeing the maturity of the minds of Pingiya and Bâvarî, shed a golden light. Pingiya, who sat picturing Buddha's virtues to Bâvarî, having seen the light, looked round, saying, 'What is this?' And when he saw Bhagavat standing, as it were, before him, he said to the Brâhmana Bâvarî: 'Buddha has come.' The Brâhmana rose from his seat and stood with folded hands. Bhagavat, shedding a light, showed himself to the Brâhmana, and knowing what was beneficial for both, he said this stanza while addressing Pingiya."

with his friends the cannibals. Accordingly, we have some reason to hope that he is simply cut off from the civilized world and will be heard from as soon as he comes again within the province of the universal postal service.

Professor Starr has devoted himself exclusively to anthropology, and he has founded a prize to be given to prominent anthropologists, in the shape of a medal called the Cornplanter Medal, and he is anxious that it should help to stimulate the interest in anthropological work. His latest communication has reference to it and announces that the prize of the second term has been given to the Rev. William M. Beauchamp. We here reproduce Professor Starr's communication:

"In an earlier number of *The Open Court,* we gave a full account of the purpose and founding of *The Cornplanter Medal for Iroquois Research,* a description of the Medal itself and the announcement of its first award to General John S. Clark of Auburn, N. Y., in 1904. It will be remembered that the administration of the medal is in the hands of the Cayuga County Historical Society (of Auburn, N. Y.) and that it is to be awarded every two

years; also that four classes of workers are eligible to receive it—Ethnologists, Historians, Artists and Philanthropists. Since the publication of that article, the Cayuga County Historical Society has formulated definite regulations regarding the award of the medal. The decision regarding the recipient will be made in November of unevenly numbered years, while public announcement and presentation of the medal will take place at the February meeting of the society, next following.

"In accordance with this arrangement, the Committee for the Administration of the Medal, in November last, decided upon the recipient for the year 1906, and at the February meeting of the society, it will be presented to the Rev. William Martin Beauchamp, S. T. D., of Syracuse, N. Y., perhaps the best known student of Iroquois ethnography and history. Dr. Beauchamp's parents came to America in the Year 1829, and he, himself, was born in the following year—1830—on March 25, in the Governor Colden house, Coldenham, Orange Co., N. Y. It was a fact which no doubt had its influence upon

the boy's career, that Governor Colden was the author of an excellent *History of the Five Nations.* In the spring of 1831, the family moved to Skaneateles, N. Y., in the heart of the old Iroquois area, where the boy grew to young manhood and received his earlier education. His father's business was printing and book-selling, a fact to which Dr. Beauchamp himself attributes importance for its influence upon him. Iroquois Indians frequently visited his father's store, and acquaintances among the Onondagas thus made have continued through his life. On November 26, 1857, Mr. Beauchamp married Sarah Carter of Ravenna, Ohio, who still lives. Taking a theological course in the Delancey Divinity School, he was ordained deacon by Bishop W. H. Delancey on September 21, 1862, and priest November 20, 1863. On July 1, 1865, he took charge of the Grace Episcopal Church at Baldwinsville, N. Y., where he remained until October 1, 1900. While there he became interested in Indian relics, of which he has examined and drawn many thousands. His papers regarding them, published as Bulletins by the New York State Museum are, practically, the only literature regarding the aboriginal relics of the State and will be standard. Dr. Beauchamp is a member of the American Association for the Advancement of Science, joining in 1885, and has several times served it in an official capacity. On November 30, 1886, Hobarth College gave him the degree of S. T. D., and since 1884 he has been examining chaplain of the Diocese of Central New York. In 1889, he was elected a Director of the Onondaga Historical Association. He was one of the founders of the Onondaga Academy of Sciences and in 1901 served as President.

"He has remained in close and intimate relations with his old friends the Onondaga Indians, and has for years made serious studies of their language, traditions, ceremonial and history. He has collected some fifteen hundred Onondaga words, for most of which he has ascertained the primitive meanings. He has gathered two thousand Iroquois personal names, with dates and incidents connected with them, and their significance. Through this work, he has been adopted into the Eel Clan of the Onondagas, being given the name *Wah-kat-yu-ken,* 'beautiful rainbow.' His work for the New York State Museum began in 1897 and has continued to the present time. In addition to the matter already published through it, he has two important bulletins now nearly ready for the printer. Among unpublished matter of serious value, which should promptly find some medium of publication are his translations of the Moravian Mission Journals dealing with New York and amply annotated and much valuable Iroquois folklore. Though now more than seventy-five years of age, Dr. Beauchamp is well and vigorous, alert and interested in his chosen field of study, in which he is still actively gathering new material."

"A BUDDHIST IN JEWRY."

To the Editor of The Open Court:

In the article under the above caption which I contributed to your October number, and in which I cited many of the curious parallels between the Book of Ecclesiastes and Buddhist writings, allusion was made to the tendency evinced in both to advocate contemplation of bodily decay as a theme salutary to the soul. Permit me now to round out the discussion with a few remarks on the peroration of the Preacher's homily.

In that familiar twelfth chapter of Ecclesiastes which the old translators rendered with a beauty of cadence perhaps unequaled in any other passage of English prose, the transparent figures of language reveal a description of the failing physical powers. We perceive the darkening of vision, the loss of teeth, the subduing of voice, the whitening of hair, the weakening of limb. Nothing could be more characteristic of the Buddhst mental attitude than such a study. Constantly in the books of that religion are met allusions to human corruption intended to excite repugnance for those seductive frauds, our bodies, and a favorite method of pointing this moral is to picture the decay that must ensue in a few short years.

As a typical example, and in some respects a close analogue to the passage from Ecclesiastes, may be cited the Song of Ambâpali, which is found in the Therî-gâthâ. Ambapâli, in her earlier career, is known to students of Buddhism of even moderate reading, she being the Mary Magdalene of that cult, whose conversion is recorded in the Book of the Great Decease. She belonged to the class of Indian hetæræ. Gotama, with his disciples, when on one of his last journeys, encamped in a grove of her possession, whereupon she made them a feast and sat on a low stool at the side of the Enlightened One, while he instructed, roused and gladdened her with religious discourse. "Lord," she said, "I present this mansion to the order of mendicants of which the Buddha is the chief." Bhagavat accepted the gift and proceeded on his way.

Here ends the story of Ambapâli, so far as given in the Mahâ-Parinibbâna-Sutta, but later on, among the Songs of Sisterhood, we find one of the longer Gâthâs attributed to her, now an aged nun. The Thera-Therî-gâthâ has not yet, I believe, appeared in English, but a felicitous German blank-verse translation was published in 1899 by Karl Eugen Neumann.

These hymns are evidence of the intense fervor of feeling existent among the early Buddhists. Indeed, while some of them are figurative and artistic, many, like certain evangelical verse, are open to the criticism of being so direct and didactic as to spoil the poetry.

The Song of Ambapâli is among the best as a work of literature. It comprises a contrast of the elements of her former beauty with their opposites in her present decrepitude. Her luxuriant locks of black hair, perfumed and adorned, are now bleached like hemp, the skull gleaming through them. The erstwhile sparkling eyes are dim, blinking, scalding. The teeth that then shone like a cluster of bananas are decayed. The songs that once vied with those of the nightingale are hushed. Wrinkles and emaciation prevail. Mortar and dust are falling from the ancient house. But after each new antithesis the stanza ends in a reiteration that 'tis otherwise with the lore of truth—with wisdom, let us render it. *Saccavâdivacanam anañnathâ* in the Pâli refrain, which Neumann freely translates:

"Wahrheitkünders Kunde dauert unverderbt."

We need not here follow this discussion into a close comparison of the morals drawn from these studies of senility. It might be that we could find some very striking analogies therein, although the meaning of the parable of the Preacher is disputed and the different Buddhist descriptions of old age are not always used in quite the same way. But the general agreement of such passages, wherever met with, in trend and tone of thought, is sufficiently clear.

EDWARD P. BUFFET.

BOOK REVIEWS AND NOTES.

God and Music. By *John Harrington Edwards.* New York: Baker and Taylor. 1903. Pp. 319. Price, $1.25.

This book is a rhapsody on music and the religious inspiration which it may give. The subjects treated in the different chapters are: "What is Music?" "Music in Nature," "Wherefore?" "Law in Music," "Correlations of Music," "The Beautifier of Time," "The Power of Music," "Musico-Therapy," "Design in Design," "The Altruistic Art," "The Social Art," "The Religious Art," "Music and Immortality," "The God of Music."

The book is written with great enthusiasm, and we can feel that the author is a clergyman, yet while he now and then shows his theological bias, the book may be interpreted in a broader sense than the traditional dogmatism, and we enjoy the author's search for a deeper meaning in music than a mere expression of sentiment in rhythmic or tonal forms. He relates music to God, and finds in it a proof of God's existence as the author of rhythm, harmony and beauty, and what he says we have read with approval if we substitute for his personal God our own idea of a super-personal God. In fact, we may assume that the author's God-conception is more philosophical than it may appear to many an uninitiated reader.

Mr. Edwards says on page 299:

"Music is not a mere expression of feeling. It calls for the cooperative activity of imagination, understanding, and purposive will. By their harmonious action it gratifies the profound craving for ideal beauty. In its time and place, it has power over the spiritual nature of man beyond that of reason itself. After the mathematical and purely physical elements in music are taken account of, there is a spiritual increment present which is by far its most important factor. In the original scheme, and in its guided development, this must be traced back to a personal, divine Spirit. Nothing but soul can put soul into music, and the soul is God's work. The more of God there is in composer or performer, the loftier and purer the strain."

In his attempt to define beauty, Mr. Edwards says:

"Beauty has no sufficient ground in utility. The infinite diversity of artistic shapes assumed by leaves, flowers, vines, trees, feathers, scales, furs, crystals, and the larger organic forms, is not sufficiently explained by the uses they often subserve in nutrition, reproduction, and preservation. Darwin notwithstanding, each particular curve of a humming-bird's beak, each rainbow hue on the scale of fish or feather of bird, cannot be necessary to survival. The exquisite symphony in crimson and gold of the autumn foliage has no such value. A blotch of raw color on shapeless petals would attract bees; but, lo, in a single blossom a little world of beauty, and in the floral kingdom galaxies of manifold perfection."

"The first appeal of the beautiful is, indeed, to the senses, because all mental impressions must commonly come, in the first instance, through their five-barred gate. But pure beauty in the realms of light and sound quickly lifts the willing soul above the sensual."

"Plato held that beauty consists of self-existent forms or ideas superinduced upon matter, which are in truth the real beauty of beautiful objects. All beauty is in its essence spiritual. In it perfection looks us in the eye, utters itself to the ear. Since tones, forms, and colors have been found close akin, audible beauty, as certainly as visual loveliness, points direct to the one

Being in whom alone perfection dwells. Reid is right, therefore, in saying that the first cause of either is a divine Being whose volition immediately invests material objects, sounds and forms alike, with all their beautiful aspects. And so, beauty is nothing less than a revelation of the Unconditional, a manifestation of the divine thought."

"In Augustine's phrase, all things bright and beautiful are 'footprints of the uncreated Wisdom.' A scientific writer of our own day, speaking with acknowledged authority, says, 'The fact that Nature is beautiful to us, that its action meets a swift response in our minds, is best explained, indeed is hardly explicable otherwise, by supposing that its informing spirit is akin to our own. Because of our intellect we are forced to suppose a like quality in the Power that shaped us.' In the tone world all lovely and uplifting music is thus both echo and evidence of perfect musical thought and feeling in the Oversoul of the universe."

Elements of German Grammar. By *Thomas H. Jappe.* New York: American Book Company. Pp. 133.

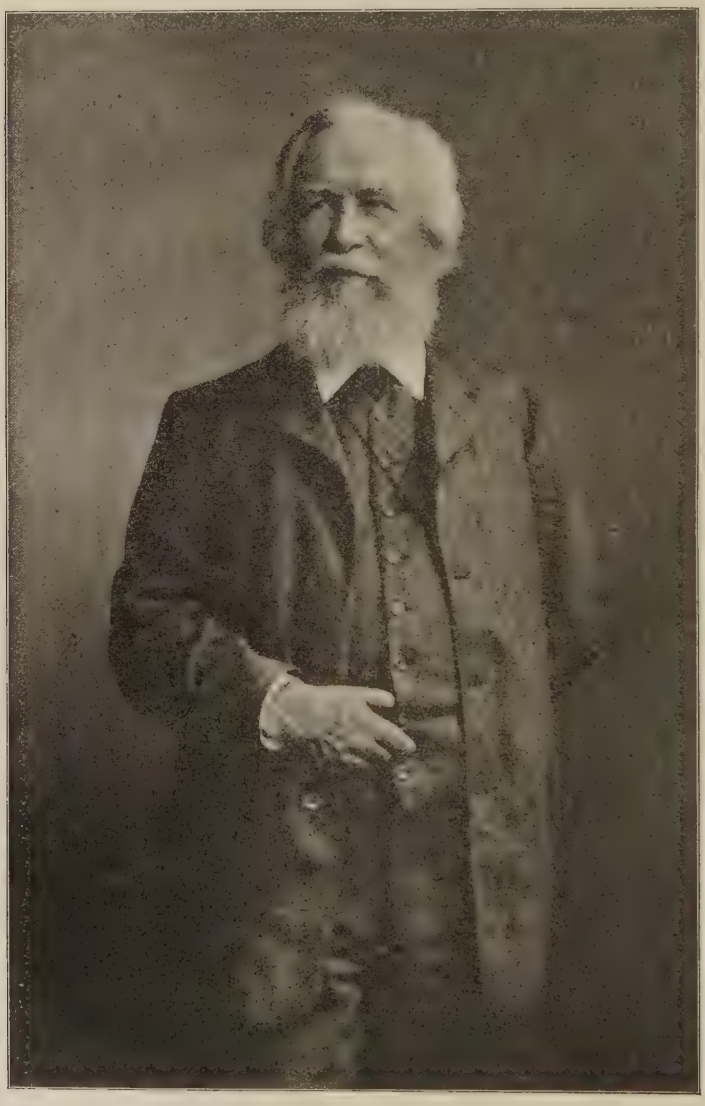
This book is intended for first year German instruction in schools, and is also specially adapted for self-instruction. About one-third of the book is devoted to a simple and concise arrangement of the necessary grammatical principles. The next portion consists of groups of questions on definite subjects. Each page of questions is followed by a blank page upon which the corresponding answers may be written. When completed the answers to each group of questions thus form a connected composition. The author suggests that at first only the simplest questions may be selected on each theme, and the rest added when reviewing. Just preceding the very complete vocabulary at the back of the book, both words and music of some fifteen folk-songs are inserted. These are to be memorized from time to time and the final singing of them induces further improvement in careful pronnuciation. The author offers ten rules of general application in acquiring practical knowledge of a foreign language.

Japan Year Book. First Year Edition. Tokyo: Japan Year Book Office. 1905. Pp. 362, 50, iii. Price, 4s. net.

This work appeared in August as the first of a promised series of annuals compiled for the purpose of providing a "vade-mecum for the foreign public who have thus far encountered considerable troubles whenever they wanted to get more than a skin-deep information about this new member in the family of nations and the now sovereign Power in the Far East." It is entirely the work of native Japanese who apologize for possible defects in their English, and express their intention to bring out the next number by May at the latest. The first chapters are of a descriptive nature, treating of the political and physical geography of Japan, and are followed by details of the imperial, legislative and local government and regulations, various industries and conditions, means of communication, details of the war and its finances, and conditions in Formosa and Korea. An appendix contains an import tariff list and a directory of the leading exporters and importers. An alphabetical index adds materially to the usefulness of the book.

DER KAMPF UM DEN ENTWICKELUNGS-GEDANKEN. Drei Vorträge von *Ernst Haeckel.* Berlin: Reimer. 1905. Pp. 112.

Professor Haeckel is indefatigable. Scarcely had he decided to retire from active work and discontinue writing books when he was involved in a



fierce controversy with Professor Loofs. In order to explain his position he wrote "The Riddle of the Universe," which was to be his philosophical and religious testament, when fierce attacks prompted him to give further explanation in "The Wonders of Life." Each time when he sat down to

write another book he promised himself that this one should be his last, but new complications forced the pen into his hand again and again; and so we are not astonished to find again a pamphlet containing three lectures by Ernst Haeckel.

The pamphlet is adorned by the author's portrait, which shows him to be in the exuberance of that health and vigor which is peculiarly his own in spite of his advanced age. The pamphlet has been caused by an invitation to deliver a proposed lecture in the hall of the *Sing-Akademie* in which he discusses the labors and difficulties of men of science in gaining a hearing and finding acceptance of their views. Upon the whole the lecture does not contain anything new except in personal detail, but it is written in the refreshing style for which he is famous throughout the world.

The Tabernacle. Its History and Structure. By *Rev. W. Shaw Caldecott.* Philadelphia: The Union Press. 1904. Pp. xix, 236.

While excavations have been made on a large scale in Babylon and Egypt, very little of such work has been done in Palestine, and yet we must expect great results from it for our comprehension of the Old Testament.

Mr. W. Shaw Caldecott has specialized his investigations on the measurements of the Israelitic Tabernacle and the Temple at Jerusalem, and he has arrived at some definite conclusions which will most likely prove reliable. There is none other among the excavators who combines the qualities of mathematical with archæological and philological knowledge necessary to investigate this particular subject. Mr. Caldecott has made a thorough study of the Old Testament relying on the text only and putting aside traditional interpretations. The results of his investigations are very plausible. He has been in Palestine and compared the actual measurements of the ruins of Ramah, Nob, and Râmet el-Khalîl with the Babylonian measurements, especially those of Gudea.

Professor Caldecott's book on the subject which appears under the title of *The Tabernacle, Its History and Structure,* contains much interesting matter, the significance of which will come to be more and more recognized.

Professor Sayce, who furnished a preface to it, concludes with the following comment upon Mr. Caldecott's work: "In reading what he has to say about Shiloh, more than once I have been inclined to exclaim, 'Oh, that the site could be archæologically explored!' Until Palestine has been made to yield up its buried past like Egypt and Babylonia, the Old Testament will remain a battle-ground for disputants who have no solid basis of fact on which to stand."

Optical Illusions of Reversible Perspective. A Volume of historical and experimental researches. By *J. E. Wallace Wallin.* Princeton University, Princeton, N. J.: J. E. W. Wallin. Pp. 330. Price, paper, $1.85, Cloth, $2.25. Postage, 20 cents.

Professor Wallin is demonstrator in experimental psychology in Princeton University, and the preparation for the present work was begun during his official connection with Clark and Michigan Universities. The historical portion treats of cameos and intaglios, concavities and convexities, geomet-

rical outlines, and pseudoscopy. The larger portion of the book treats of the nature of experimental records, perspectivity in momentary exposures, distance and size estimations, accomodation and the third dimension, the effect of suggestion upon perspectivity with school children, the duration and alternation of perspective reversions, perspective presentations and practice, and a discussion of the psychophysical theory as against the psychological.

THE EVOLUTION OF A GREAT LITERATURE. By *Newton Mann.* Boston: James H. West Company, 1905. Pp. 381. Price, $1.50 net. Postage 15 cents.

Based upon a close study of Old Testament criticism, Rev. Newton Mann presents in this volume a sketch of the rise and development of Hebrew literature until it finds a final shape in the canonical Bible. The book is dedicated to the two main champions of higher criticism in Hebrew literature, Rev. T. K. Cheyne and Rev. W. C. Van Manen.

INDIA E BUDDHISMO ANTICO. Di *Giuseppe De Lorenzo.* Bari: Laterza & Figli. 1904. Pp. 299.

We are in receipt of an Italian book entitled "India and Ancient Buddhism" by Giuseppe De Lorenzo. The author discusses the relation between India and ancient Greece in the time of Pythagoras; the foundation of Buddhism; the personality of Gotama, his family, etc.; the discourses of Gotama Buddha; the relation of his doctrines with Kant; and finally Buddhism after Gotama; Buddhism in India, its definition, its degeneration, and European Buddhism.

THE CHANGING ORDER. A Study of Democracy. By *Oscar Lovell Triggs, Ph. D.* Chicago: Oscar L. Triggs Publishing Co. 1905. Pp. 300.

Oscar Lovell Triggs, Ph. D., who, as is generally known, has left the University of Chicago, and is now publishing a periodical entitled *The Triggs Magazine,* has published his maturest views in a book entitled *The Changing Order.* It contains essays on such subjects as "Democratic Art," "The Esoteric Tendency in Literature," "Democratic Education," "The New Doctrine and After," "A School of Industrial Art." The saints which he reveres are Tolstoy, William Morris, Walt Whitman, and Browning. If we judge of the author from the ideas expressed in his periodical, as well as in his book, he is (to use an expression of his own) a harmless and unoffending individual. In an idealism of his own he follows the tendency of asserting his individuality in a legitimate, although perhaps in a too personal manner, and is specially enthusiastic in educational fields.

GARRISON THE NON-RESISTANT. By *Ernest Crosby.* Chicago: Public Publishing Company. 1905. Pp. 141.

Ernest Crosby, the undaunted champion of human rights, and an advocate of non-resistance and peace, publishes through the Public Publishing Company a series of chapters on Garrison, his life and his work. It will be welcome to the many friends of the great abolitionist.

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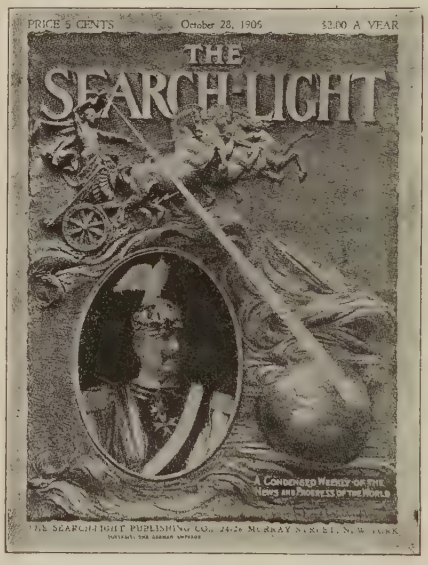
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> Not one holy day but seven;
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> Singing, not at the baton's sway, but to the rhythm in my heart;
> Loving because I must;
> Doing for the joy of it.

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Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

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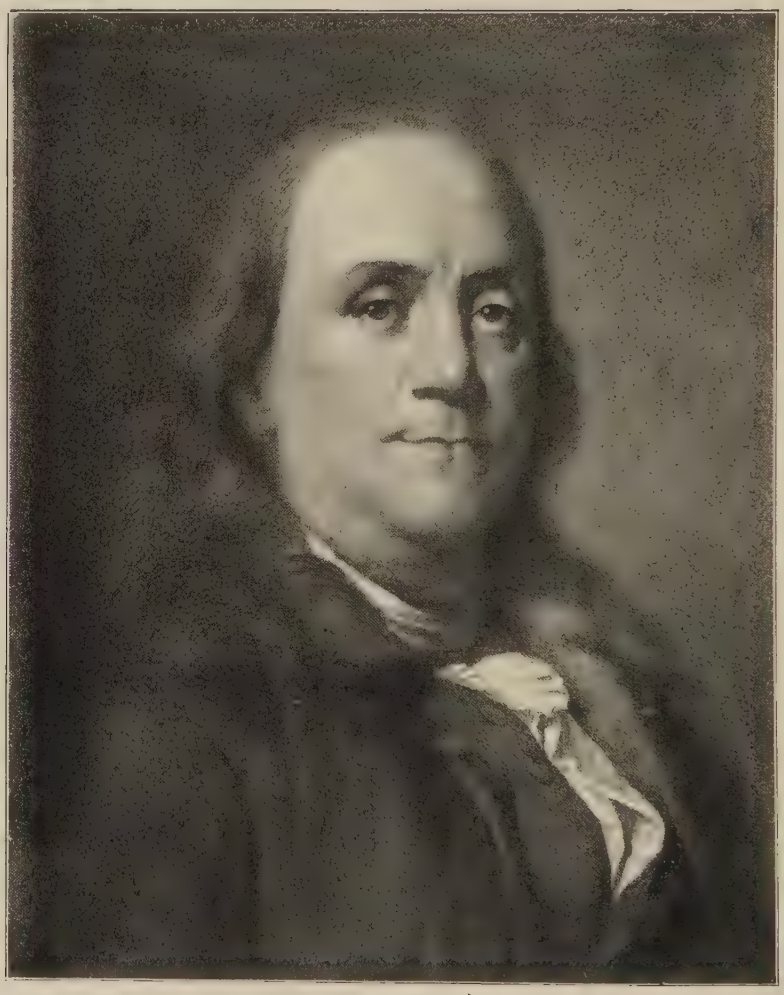

BENJAMIN FRANKLIN.

After the Duplessis Portrait.

Frontispiece to The Open Court.

THE OPEN COURT

A MONTHLY MAGAZINE

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FRANKLIN AND PLATO.

BY C. M. WALSH.

FRANKLIN'S indebtedness to Plato seems to have escaped notice. Yet his writings give evidence that in his youth he fell under the spell of the ancient charmer and bore traces of its influence ever afterward. Only once in his published works does he quote or refer to Plato. Only once does he quote the kindred *Memorabilia* of Xenophon. But in his *Autobiography* he mentions that in his seventeenth or eighteenth year he procured that memoir and at once adopted the Socratic method of drawing people into embarrassing concessions, and always retained the habit of expressing himself "in terms of modest diffidence," getting his friends in the Junto to make a rule of it, and throughout his life never engaging in personal disputations on philosophical questions. He relates also that about 1731, when he was twenty-five years old, (for he was born just two centuries ago), he set before himself certain rules for the acquisition of moral perfection, one of which was, for the practice of humility, to "imitate Jesus and Socrates." A year earlier he wrote two dialogues which he alludes to as "Socratic," though they would be more properly designated Platonic. These, and other papers written between 1728 and 1735, exhibit a marked tendency to treat of matters after the fashion of Plato. It may be noted that Franklin never studied Greek, which perhaps was an advantage; for, instead of poring upon one or two books in a tedious effort to interpret them, he was probably led to read the complete works in a translation already made.

During this period we have from his pen a curious little article, written when he was twenty-two, in which he asserted belief in a pluralism of gods. Man, he held, should not have the presumption

of looking upon himself as "the most perfect being but one" in the universe, or of supposing that "the Supremely Perfect does in the least regard such an inconsiderable nothing" as man and require worship of him. But, as it seems to be required of us to worship *something,* there must be other gods, of intermediate perfection, between that being and us, whose praise and worship is acceptable to him and to whom our praise and worship is likewise acceptable; and, though creatures themselves of the Infinite, each of them is creator of a sun with attendant planets; wherefore there is a wise and powerful God who is the author and owner of our system, whom Franklin proposed to adopt as the object of his adoration, and, conceiving him to be a good being, hoped to win his friendship by making himself virtuous and therefore happy, which he thought would be pleasing to such a being, and by praising him, which is his due and all man can return for his many favors and great goodness. Here is hardly anything else than the doctrine of Plato's *Timæus,* simplified by cutting off still lower gods and thereby keeping monotheism at least for this world of ours, along with Plato's general teaching that the just are alone happy and befriended by the gods, and that the only service we can render the gods is to worship them and to range ourselves on their side in the fight with the irrational powers of evil. How seriously Franklin took up these opinions, we have no means of judging. Of course, we never hear of this polytheism again, except in one of the playful *Bagatelles* of a later date. But Franklin always preserved the belief that we can make no return to God for his great mercy but by worship and—here Jesus took the lead before Socrates—by trying to make others happy, laying more and more stress, however, upon the latter, preferring works to words. The two dialogues, already referred to, dating from 1730, followed by another treatise written in 1734, deal with self-denial, showing, on the one side, that it is not a hardship, since it is a calculation for giving up a present in order to gain a more permanent good, and, on the other, that it is not the highest virtue, since acting rightly with a feeling of self-denial, out of a sense of obligation, is not so fixedly virtuous and no more meritorious than acting rightly by a natural or acquired inclination, with pleasure in the act, because "the most perfect virtue is above all temptation." In a way, these essays have a peculiar inverse relation to one of the dialogues attributed to Plato, the *Hippias Minor,* and to a passage in the fourth book of the *Memorabilia*; for they teach that the willing doer of righteousness is superior to the unwilling doer of righteousness, whereas that dialogue and that pas-

sage taught that the willing sinner is not so bad as the unwilling sinner. Franklin concludes that moral pleasure is a more durable good than sensual pleasure, that the explanation of this is because the happiness of all creatures "consists in acting up to their chief faculty," which in us is reason, and that " the foundation of all virtue and happiness is thinking rightly" ; and in still another paper, from the year 1735, he posits that we never choose evil as evil, but only under the appearance of an imaginary good, passion, which views things only in their present aspect, obfuscating reason, which represents them in their whole nature and tendency:—all which is in accordance with Plato's well-known doctrines in the *Protagoras* and the *Republic* and in several other dialogues. From these teachings Franklin always retained belief that virtue is essential to happiness, adding that villainy cannot be concealed, and those who do their duty will surely receive reward, if not here, at least hereafter, thus resembling Plato himself again, who in his *Republic,* after showing that the just man is internally rewarded, at the end introduced external and future rewards from the all-overseeing of the gods. Of another early opinion of his, Franklin informs us in his *Autobiography.* This is, that certain actions are not bad because forbidden to us by revelation, but they are forbidden because bad. He does not tell where he got this idea; but a similar one is found in Plato's *Euthyphro,* where it is contended that certain things are not holy because beloved by the gods, but are beloved by the gods because holy.

In 1732 Franklin issued his first *Almanac,* which at once leapt into popularity; and soon thereafter he began to insert in its annual numbers those homely apothegms which became famous under the appellation of the sayings of *Poor Richard.* Through economy and assiduous labor having reached prosperity, he recommended to others frugality and diligence by such mottoes as "Fly pleasures and they will follow you," "Keep thy shop, and thy shop will keep thee," "Time is money," and emphasized the need of a competency by reminding people that "It is hard for an empty bag to stand upright." He became engrossed in worldly affairs, and abandoned metaphysics, growing disgusted, as he says,[1] by the great uncertainty he found in its reasonings, and, to satisfy his inquisitive spirit, took to physics instead. He left off the subjective treatment of moral questions, ceasing to meditate upon virtue and his own state, and became objective, considering only duty and the good and useful things he might do to others. From now on

[1] *Works,* Sparks' edition, Vol. I, p. 76n.

we meet with no writing of his even remotely Platonic; yet the footprints of Plato's passing are still in places discernible. The essentials of every religion Franklin ever believed to be these: that there is a God, that God governs by his providence, that he ought to be worshiped, that the most acceptable service we can show him is doing good to his other children, that the soul of man is immortal, and that it will be treated with justice in another life respecting its conduct in this.[2] These, though they constituted the prevalent deistical creed, are little else than Plato's, stripped of its embellishments. Plato's doctrine of pre-existence Franklin neither accepted nor rejected; but he reprobated a recent attempt to revive it for the purpose of accounting for the evil in this world, as unnecessary and officious, since we are not called to such service, and it is beyond our powers.[3] He did, however, himself, a few years before his death, once fall into such an attempt at theodicy, and in a manner precisely Plato's, which perhaps is an instance of an outcropping in age of a long-forgotten opinion entertained in youth. "I sometimes wonder," he wrote in 1787, "that Providence does not protect the good from all evil and from every suffering. This should be so in the best of worlds; and, since it is not so, I am piously led to believe, that, if our world is not indeed the best, we must lay the blame on the bad quality of the materials of which it is made."

John Adams undertook in middle life what he called "the severe task of going through" all Plato's works, with the help of one English, one French, and two Latin translations, and occasionally referring to the original. He said[4] that he learned only two things from Plato, one of which was that "Franklin's ideas of exempting husbandmen and mariners, etc., from the depredations of war, were borrowed from him."

We need not be surprised at this influence of Plato upon Franklin. If Franklin's character does not accord with our conception of Plato's, there is considerable resemblance between Franklin and Socrates, who so greatly influenced Plato, and the latter's influence on Franklin was only the back flow of the stream. Socrates also, after first busying himself with metaphysics, abandoned it, and brought philosophy down from the clouds. He had the same versatility, discussing all possible subjects. He lacked the æsthetic temperament of Plato, though he occasionally dabbled in verse, as did Franklin too. He was equally utilitarian. If Franklin confessed

[2] Vol. I, pp. 103, 119-20, Vol. X, p. 423.
[3] Vol. VII, pp. 497-8, 59n.
[4] *Works*, Vol. X, p. 103.

it would give him more satisfaction to find in any Italian travels a receipt for making Parmesan cheese than a transcript of any inscription from any old stone whatever, Socrates said a well-built and serviceable dung-cart is beautiful. Socrates was even the narrower of the two; for he considered the study of geometry useful only for purposes of surveying, but Franklin went with Plato in regarding it a good mental discipline. Their moral characters were not dissimilar; for as Socrates refused to take pay for his instructions, Franklin refrained from making profit by his inventions. They both did good without expecting reward from those to whom they did it, but from themselves and from God.

BABEL AND BIBLE.*

BY FRIEDRICH DELITZSCH.

THIRD AND LAST LECTURE.

I.

ONCE again let me point out how the restoration of Babylonian and Assyrian antiquity is broadening our spiritual insight, how, together with the achievements of Old Testament research, it is radically changing our judgment in regard to the essential value of ancient Hebrew literature, and how it seems destined to shed light upon the most vital religious questions.

The horizon of the tribal genealogy of Genesis x (the so-called *Völkertafel*) only extended as far as the Persian Gulf, and its geography and ethnology corresponded to the limited knowledge of about the seventh century before Christ, yet no one would hold it responsible for its many errors and omissions. In the second verse Japheth's oldest son is given as Gomer (mentioned also in Ezekiel xxxviii, 6), and the third as Madai. While the Indo-Germanic Medes (Madai) first came within the horizon even of the Assyrians in the time of Sargon (722-705 B. C.), this is not the case with Gimir (Gomer) until Asarhaddon's time (681-668 B. C.)[1] The Sapardæans were the inhabitants of the land Saparda-u which is named in the inscriptions of King Darius together with Cappadocia and Ionia and was probably also in Asia Minor; and these people appear on the clay tablets (Sm. 2005, K. 4668 and others) together with the Girmirræans, Medes, and Mannæans as enemies of Asarhaddon. Thus a little light falls on the land Sepharad mentioned by the prophet Obadiah (i. 20) to which the people of Jerusalem were taken as captives probably by Ionian merchants or pirates.

* Translated from the German by Lydia Gillingham Robinson.

[1] See my paper *Wo lag das Paradies?* p. 245 f. Leipsic, 1881.

To rightly appreciate the actual facts, we must take into account that it was a Hebrew author who gave Shem the rank of first born of the father of post-diluvian humanity. But we may not always persist in slavish dependence upon such a shortsighted representation of the history of civilization which is constantly fettered by Semitic prejudices; but rather must we be thankful for the enormous expansion of our knowledge that has been brought about by excavations in Babylonia and Assyria, in the realm of the earliest history of mankind. The Old Testament writers had no presentiment of those people, for instance, who preceded the later Indo-Germanic Medes (the descendants of Japheth) or the Semites in

SILVER VASE OF ENTEMENA.
Original in the Louvre.

BRONZE OX HEAD.
Original in the Royal Museum at Berlin.

Mesopotamia. The genealogy in Genesis takes no note of the non-Semitic Elamites whose dominion extended for a time over Babylon as far as Canaan in the third millennium before Christ, and the inexhaustible plenitude of whose power set limits even to the victorious Assyrian columns.

Even the Sumerian nation disappeared completely from the remembrance of the writers of the Old Testament as well as of Greek authors, although by a curious chance Abraham's home, Ur of the Chaldees, bears a Sumerian name, and the temple (*hêchal*) on Zion as well as David's throne (*kissê*) are called by foreign names borrowed from the Sumerian language. Ur (Hebrew, *Ur-Kash-*

dim[2]) is the Sumero-Babylonian *Uru,* originally *Urum,* i. e., "city," so called as a "place of refuge." The Hebrew words for "temple,"[3] and "throne"[4] are borrowed like the corresponding Babylonian-Assyrian words *êkallu* and *kussû,* from the Sumerian *ê-gal,* i. e., "large house," and *guzá.*

Ever clearer and more tangible appears before our eyes this small but highly talented nation whose people shared the religious

SITTING STATUE OF GUDEA.

beliefs of the Semitic Babylonians and more or less influenced the Canaanite tribes; this nation of pioneers in everything which makes for the refining, ennobling and beautifying of life. Their workings in silver of the third or even the fourth millennium before Christ, like the magnificent silver vase of the royal priest Entemena, arouse our admiration; or bronzes like those splendidly molded oxen heads with eyes of lapis lazuli. Their diorite sculptures, like that of the

[2] אור כַּשְׂדִּים [3] הֵיכָל [4] כִּסֵּא

architect with his construction plans upon his knees, are not so very inferior to the ideal that must have been present in the mind of the Sumerian artist.

When we observe these heads of Sumerian men and women in whose finely cut features the ennobling influence of hard work is clearly evident, and realize that the culture of these people not only founded that of the Semitic Babylonians, but is still operative in our own in matters of no inconsiderable importance, then we feel justified in the hope that the form of which instruction in the earliest history of mankind has availed itself, will in the future be made to

RESTORATION OF THE SUMERIAN ARCHITECT.[5]

conform to the advance of science, even if the old form, Shem, Ham and Japheth must be abandoned.

Only two kings of the few rulers of the kingdom of Chaldæa which Nabopolassar had founded, held any interest for the people of Judæa: Nebuchadnezzar who led the Jewish nation into captivity, but by the vastness of his dominion compelled veneration and awe even from his enemies, and the last minor king Nabuna'id in whose reign Babylon fell into the hands of Persian Cyrus, the redeemer of Judah's captivity. And as their recollection became less vivid, Nabuna'id was replaced in the minds of the people by his son Bel-

[5] The *restitution en nature* of the statue of "The Architect" is due to Léon Heuzey and may be found in plate XI of Heuzey's *Origines orientales de l'art; recueil de mémoires archéologiques et de monuments figurés,* 1re partie, Paris, 1891. Heuzey observes in regard to this photograph of his model, "Thus we can account for the arrangement of the *shoudda* or Indian woolen shawl which I have used in restoring the fringed shawls of the statues of Gudea."

shazzar, the leader of the Chaldæan army in the war against Persia, who in turn was wrongfully called the son of Chaldæa's greatest king, Nebuchadnezzar.

Thanks to excavations, however, we are now correctly informed

HEADS OF SUMERIAN MEN. 4189
Originals in Paris and Berlin.

about all these matters without casting any especial reflections upon the Book of Daniel, a production of the second century before Christ. Much rather are we grateful to the author that whatever liberties he has otherwise taken with the history and interpretation of the

words *menê menê tekēl û-pharsîn,* he has nevertheless given us the key to their correct explanation. For, as the French archæologist Clermont-Ganneau has recognized, the contrast so impressively depicted in the fifth chapter of the Book of Daniel between the great

HEADS OF SUMERIAN WOMEN. 4190
Originals in Paris and Berlin.

father Nebuchadnezzar and his exceedingly inferior son under whom the Persians had seized the kingdom, betrays in connection with the once possible meaning of the words, "There has been numbered a *mine,* a *sekel* and a half *mine,*" that this familiar saying had its

origin in Jewish circles where the insignificant son of a great man used to be figuratively designated as "*sekel,* son of a *mine*" and *vice versa.* To this epithet then the word play between *parsîn,* "half-*mine,*" and "Persian" was easily adapted. This spirited, somewhat sarcastic *bon mot* comprehensively sums up the entire Chaldæan history in the words, a *mine,* i. e., a great king; a *sekel,* i. e., a worthless prince; and half *mine,* i. e., the division of the realm between the Medes and the Persians.[6]

We need no longer discuss the identity of the Assyrian king, Pul, who reigned in the days of Menahem of Israel (2 Kings, xv. 19) with the Assyrian king Tiglathpileser, the contemporary of Pekah (verse 29). The question at issue has long been settled, and was forever done away with by the discovery of two more cuneiform chronologies. I refer to the list of Babylonian kings in which Poros is written *Pu lu* (Hebrew *Pul*[7]); and the Babylonian chronicle, which, although copied from a Babylonian original for a Babylonian, inserts instead of *Pulu* the Assyrian name of this king *Tukulti-apil-êšara.* Incidentally we notice the play of chance, that just as in the Hebrew record (1 Chron. v. 6, 26; 2 Chron. xxviii. 20) the name of this Assyrian king is wrongly written Tiglathpil*n*eser, so in the Babylonian Chronicle (I. 23) it is incorrectly written Tukul-ti-apil-*ina*-êšár-ra. This error is accounted for by the *ina Bâbili* which immediately follows.

A bas relief in the palace of Nimrud represents him as standing vividly before us on his war-chariot, the renowned Pul or Tiglathpileser III, whose protection Menahem purchased for one thousand talents of silver, but who afterwards threw in the face of Assyria, the whole of Galilee with its neighboring territory and led away the inhabitants captive. Thus was furnished occasion for that amalgamation of Galilæans and Samaritans which sprang into existence in the eighth and seventh centuries before Christ, by transplanting on that soil foreign nationalities at whose head were citizens from the Babylonian towns, Babel, Kutha and Erech. According to 2 Kings xvii, 24, the king of Assyria (Sargon is meant) placed people from Babylon, Kutha,[8] Ava, Hamath and Sepharvaim in

[6] Of the large number of treatises written on the words *mnê mnê tkēl û-pharsîn,* the following are worthy of especial mention: Clermont-Ganneau in the *Journal asiatique,* Série VIII, 1 (1886), p. 36 ff.; Th. Nöldeke, "Mene tekel upharsin" in the *Zeitschrift für Assyriologie* (ZA) 1, 1866, p. 414-418. Georg Hoffmann, "Mene, mene tekel upharsin," *ibid.,* II, 1887, pp.45-48; but above all others Paul Haupt in *Johns Hopkins University Circular,* No. 58, p. 104. Cf. also *ibid.* No. 98, May, 1892, John Dyneley Prince, "Mene, Mene, Tekel, Upharsin."

[7] פּוּל

the cities of Samaria; so also Ezra iv. 9 records where the inhabitants of Erech and Babylon are likewise named among those nationalities transplanted by Asnappar (Asurbanipal) to Samaria and other lands across the Euphrates, together with the Susianians, i. e., Elamites.

The underlying current of this mixed race was Babylonian and remained so to such a degree that the Talmud in countless passages calls the Samaritans Kuthæans directly after the Babylonian city Kutha, and that the Galilæan dialect with its peculiarly Babylonian slurring of gutturals betrayed the Galilæan even in Jesus' time (Matt. xxvi. 73). To illustrate this, compare the familiar passage of the Talmud (*Erubin* 53 b.): "When the Galilæan said,

THE ASSYRIAN KING PUL (TIGLATHPILESER III). 4191

'Who has an *amar*[9]?' they answered him, 'Thou foolish Galilæan, meanest thou an ass (*hamôr*)[10] to ride, wine (*hamar*)[11] to drink, or wool (*'amar*)[12] for clothing, or a lamb (*'immar*)[13] to slay?'" Gutturals were for the most part similarly reduced to a *spiritus lenis* in the Babylonian language. The Israelites regarded the Babylonians as so little Semitic that the author of the ethnological lists in Genesis did not include them at all in his enumeration of the "Sons of Shem." The establishment of the Babylonian character (which from this very fact, therefore, was not purely Semitic) of the mixed race of the Samaritans and Galilæans might prove worthy of consideration, it seems to me, in the New Testament investigations of the future.

[8] For Kutha see *Babel and Bible,* Chicago, Open Court Publishing Co., 1903, pp. 72 and 73.

[9] אמר [10] חֲמוֹר [11] חֲמַר (חֶמֶר) [12] עֲמַר (צֶמֶר) [13] אִמַּר

Many of the sayings, ideas, and actions of the Galilæan Jesus unconsciously compel Babylonian comparisons; as, for instance, there might prove to be an intrinsic connection between the Babylonianism "Son of Man," by which term Ezekiel was usually addressed by Yahveh, and the use of exactly the same expressions in the mouth of Jesus. It no longer requires explanation that in Aramaic usage as well as in the Babylonian, "son of man" is a circumlocution for "man" (children of men = men) and that Dan. vii. 13 (where with reference to the coming Messiah it is said one like the "son of man" came with the clouds) is to be understood as "there came a being in human form." As regards Yahveh's constant mode of addressing the prophet Ezekiel as son of man (*ben adam*),[14] which is found elsewhere only in Dan. viii. 17, it seems to me we must accept it as a Babylonianism like others in the book of Ezekiel. Smend in *Der Prophet Ezechiel*[15] considers that the prophet is thus addressed as one "who in relation to the majesty of God feels himself simply as an accidentally chosen individual of his wretched race (Ps. viii. 4; Job xxv. 6) and not as a particular personality (cf. Amos vii. 8; viii. 2; Jer. i. 11)"; and on that account Luther translates it "child of man" to be more exact. But why were none of the other prophets addressed by Yahveh as "son of man" or "child of man"? If the Ezekiel mode of address is only a Babylonianism, then the epithet "son of man" might prove to be simply a substitute for the personal name. For the Babylonian *mâr avîlim,* "son of man," or "child of man" is only a circumlocution for the simple *avîlum,* "man," and is interchangeable with it, for instance, in the Code of Hammurabi; but with the Babylonian "son of man" (and consequently also with the simple "man") there is always connected the idea of a certain dignity. For in contrast to a slave whose name never received the added "son of such and such," and in contrast to a person of obscure parentage who was called "son of nobody" (*mâr lâ maman*), the idea of the free man, the nobleman, was closely connected with the term "son of man." For this very reason the Babylonian "son of man" made a very suitable substitute for a personal name, just as old Babylonian letters bear in place of the individual name of the addressee, the words "Speak to the man whom Marduk will endow with life" (*ana avîlim śa Marduk uballatśu*).[16]

It surely seems as if it would be an easy matter to prove a close

[14] בֶּן אָדָם

[15] Second ed., p. 17. Leipsic: 1880.

[16] See VATh 793. Bu. 88, 5-12, 207. Bu. 91, 5-9, 354.

connection between this Babylonianism as used in the accounts of the prophets and the same expression spoken by Jesus. On the other hand it may be well to add just here that a far more important Biblical usage is now at last conclusively cleared up, and indeed in a way that no Old Testament exegetist ever dreamed of. The old Babylonian law documents, like the Code of Hammurabi, bring to light certain short formulas by means of which definite expressed wishes receive irrevocable legal authority. If the father or mother says to a child "You are not my child," (*ul mârî atta*), then by that statement he is repudiated and cast out from house and home. And as a child was legally adopted in Babylonia by pronouncing the words "You are my son," so the psalmist in that familiar seventh verse of the second psalm explains the Messiah allegorically as Yahveh's adopted son and heir of the nations until the end of the world by Yahveh's own inviolable decree, "Thou art my son; this day have I begotten thee."

It is interesting in this connection to compare the Code of Hammurabi, Sec. 170: "When a man's wife bears him children and his slave bears him children, and during his lifetime he says to the children which the slave bore him 'my children' (*mârûa*) they are included with the children of the wife. After the father's death the property will be divided equally among the wife's children and those of the slave, but the son of the wife will have the first choice of the portions." It is similarly stated in Sec. 171. We read further in Sec. 192: "If a child says to his foster father or mother, 'You are not my father,—You are not my mother,' his tongue shall be cut out."[17]

Indeed, the reawakening of the Assyrio-Babylonian antiquity proves to be especially significant for the Old Testament psalter, that hymn book of post-exilic Israel. Of course I do not refer here to the minor consideration that the many musical instruments mentioned in the Old Testament and particularly in the psalms, such as harp, zither, cymbals, and timbrels, are now found to be represented on Assyrian monuments, although, because of the near relationship of the Israelites with the Babylonians and Assyrians, the Assyrian reliefs may well bespeak our interest above all others. By others, I mean those representations which furnish valuable illustrations to the Hebrew or Syrian musical instruments as, for instance, the relief brought to light by German excavations in Sendschirli

[17] For these short juridical formulas see Kohler-Peiser, *Hammurabis Gesetz* (Vol. I, Leipsic, 1904, p. 123, note 1)—where reference is made (and with reason) to Hosea i. 9, "Ye are not my people," and Psalms lxxxix. 27, "Also I will make him my first born."

under the leadership of Felix von Luschans and which is now preserved in the Museum of Constantinople. Indeed, when we observe more closely this long triumphal procession of singing and playing musicians, men, women and children, and perhaps single out the first lute players and place by their side analogous pictures

MUSICIANS. 4203
Relief from Sendschirli in Northern Syria.

ASSYRIAN PROCESSION OF MUSICIANS.
From the time of Asurbanipal.

of harp and zither players, reliefs of the ninth and seventh centuries before Christ; perhaps add, too, this quartet which represents both cymbals and timbrels, connoisseurs would then be sufficiently informed in regard to the construction and manner of playing on those old stringed instruments. It is interesting to be able to place

by the side of the ten-stringed harp so often mentioned in the Old Testament psalms an eleven-stringed harp represented in a primitive Babylonian relief.

But of far greater importance is the fact that in the Assyrio-Babylonian poetry a perfectly consistent parallel has arisen to the Hebrew psalms themselves, especially as far as concerns the external form of their lyrics.

ASSYRIAN HARP AND ZITHER PLAYERS. 4194-4195

ASSYRIAN QUARTET. 4196

ASSYRIAN HARP AND FLUTE PLAYERS. 4193

"O Lord, Thou who judgment pronouncest on earth and in heaven,
Against whose decrees there is none who prevaileth,
Thou who fire and water controllest, and guidest all Odem possesses,
Who of the gods can come near Thee in power majestic?
In heaven—who is exalted? Thou alone art exalted!
On earth—who is exalted? Thou alone art exalted!
When Thy word goeth forth in the heavens, the heavenly hosts[18] bow before thee,

[18] *Igigi*, i. e., "the strong ones" of heaven.

When Thy word goeth forth upon earth, the spirits of earth[10] kiss the ground.
When upward mounteth Thy word like a hurricane, food and drink are in plenty abounding,
Resoundeth Thy word in terrestrial places, green groweth the grass in the meadows.
Thy word maketh fat the flocks and herds, and increaseth what Odem possesses,
Thy word bringeth truth and justice to pass, so that truth by mankind may be spoken,
Thy word's like the heavens afar or the earth deeply hidden—none can it fathom,
Thy word—who can learn it? Or who can struggle against it?"

ANCIENT BABYLONIAN HARP OF ELEVEN STRINGS. 4204

This might be a psalm of the Old Testament after the manner perhaps of the 148th, yet the words are taken from a Babylonian hymn addressed to the local deity of Ur, the moon god, and show plainly how similar was the poetical form of religious songs of the two lands; the verses are usually formed of two parallel portions and two or more of the individual verses unite to form a stanza.

The Babylonian psalms, certain ones of which the Babylonians themselves divided off metrically by strokes, unite with the creation epic to add a new and rich element to the question which has for centuries been a mooted subject; namely, whether or not, and to what degree and extent a definite rhythm depending on rise and cadence might be accepted as existing within the divisions of a

[10] *Anunnaki,* i. e., "the strong ones" of the earth.

separate line.[20] Some of the Babylonian psalms[21] in which smaller or larger groups of lines begin with the same syllable, furnish parallels to the so-called acrostic psalms of the Old Testament, in which every line or group of lines begins with a definite letter arranged in alphabetical order.

It will continue to redound to the glory of the later Old Testament knowledge that by an untiring application to progressive work it has struggled through to the now almost universally accepted truth that much the greater number of the Old Testament psalms belong to the latest period of Hebrew literature; that especially the seventy odd psalms labeled "of David" are later addenda most inconsistent in language and theme; that on the whole not a single psalm of the Old Testament can be proved to be of David's authorship—or can even be assigned to him with any degree of probability. And it only remains to wish that the knowledge may extend to broader circles, since that labeling of the psalms "of David" is especially adapted to thoroughly veil the development of the Jewish religion. Meanwhile, however easy it would be because of these facts, to admit an influence of the Babylonian lyrics upon the Hebrew, yet I will limit myself entirely to pointing out the *parallels*. And I do this the more willingly since the near relationship of the Hebrew and Semitic Babylonian, as well as the similarity of their language, modes of thought and points of view, are clearly enough explained when the two systems of poetry frequently prove to be alike in language and style, rhythm, thought and figures.

Whoever knows his Psalms, will recall the extravagant wretchedness of body and soul into which the poet has fallen by sin and retribution, by persecution and threats: he cries from out of the depths, he sinks in deep mire, he goes about wailing as one that mourneth for his mother, his strength is dried up like a potsherd, his bones and his soul are distressed, he is like a pelican of the wilderness, and laments like a dove, his heart beats wildly, his soul already dwells in Sheol and is encompassed by the sorrows of death. "I am weary with my groaning: all the night make I my bed to swim: I water my couch with my tears" (Ps. vi. 6). All these and

[20] See Ed. Sievers, *Metrische Studien*, I. *Studien zur hebräischen Metrik*, Proceedings of the philological-historical department of the Kgl. Sächs. Ges. d. Wiss., Bd. XXI, No. I and II, Leipsic, 1901. See also H. Zimmern, "Ein vorläufiges Wort über babylonische Metrik," in the *Zeitschrift für Assyriologie*, VIII, 1893, pp. 121-124; also *ibid.* X, pp. 1-24; and compare my article "Das babylonische Weltschöpfungsepos" in the Proceedings of the philological-historical department of the Kgl. Sächs. Ges. d. Wiss., XIII, 1896, pp. 60-68.

[21] E. g., K. 9290 + K. 9297 + K. 3452 — K. 8463. Sp. II, 265 a.

many similar thoughts and pictures we read also almost literally in the Babylonian psalms. "Lamenting he sits amid grievous complaints, in anguish of spirit." Like a dove he mourns bitterly both day and night, to his merciful God he cries like a wild beast, his form is bent like a reed, his heart takes its flight, he is already the prey of death, the tomb stands open, vermin are lying in wait for him. Yes, certain Old Testament psalms like Psalm lxxxviii, that melancholy cry of distress from the heart of one who was abandoned as if he were dead, deserted by his fellows and confined within himself from his youth up, bear a strong resemblance to the Babylonian songs of lamentation in their entire line of thought. For instance I have in mind the Babylonian dirge,[22] in which a pious man who was sorely afflicted describes his wretched condition in the following parting words:

"My dwelling has become a prison,
In the bonds of my flesh my members are stricken,
In fetters of my own my feet are entangled...
My persecutor tracks me all the day,
Nor in the night time hath my pursuer let me draw a breath.
Torn asunder, my bones have become disjointed,
Loosened are my limbs and stretched upon the ground...
No god came to help, none gave me gently his hand,
No goddess had pity upon me, nor helpfully walked by my side.
Wide open stood my coffin; they made ready for my burial,
While yet I was alive, funeral songs for me were sung,
And vermin they called to destroy me.
My adversary hath heard it, his face beams with radiance,
Delightedly was my undoing noised abroad, and his heart rejoiced."

Instructive, too, are the manifold references on both sides to personal enemies and malicious foes. The Old Testament psalms contain many such prayers of devout and righteous Israelites against those who hate them to the death, against those enemies who laugh aha! aha! with grinning mouth when misfortune or destruction comes upon them. That realistic psalm from the bed of sickness (xli) closes with these words, "But thou O Lord, be merciful unto me and raise me up that I may requite them," referring to those enemies who had already desired the singer's death. These malicious enemies are to be "brought to confusion together and clothed with shame and dishonor" (xxxv. 26) and the singer longs for the time when he may "see his desire upon his enemies" (liv. 7; lix. 10).

In like manner a prayer to Nebo begins, "I declare thy renown

[22] IV R 60, together with VR 47.

O Nebo, above all great gods, [in spite of the crowd] of my adversaries my life was taken," and closes, "In spite of the crowd of my adversaries thou, O Nebo, wilt not forsake me; in spite of the crowd of them that hate me thou wilt not forsake my life.[23]

We read similar passages in a penitential psalm addressed to the goddess Istar which has been published by L. W. King in his work *The Seven Tablets of Creation.*[24]

But the significance of the Babylonian psalms is still further enhanced by the fact that they offer us a particularly clear insight into the moral and religious ideas of the Assyrians and Babylonians. Of course it is clear without further question that the accounts of wars and triumphs of the Assyrian kings are of as little value as sources for critique of the Assyrio-Babylonian religion, as, say, the annals of the Thirty Years War would be to familiarize any one with the Evangelical or Catholic religion and ethics. Whoever aspires with earnest zeal to discover the ideas the Babylonians held in regard to man's moral duties, to divinity and its attributes, to man's relation to God and *vice versa,* cannot help becoming absorbed in the epigrammatic wisdom of the Babylonians and in the religious content of their literary monuments.

Since this has been undertaken hitherto by but very few people, I would like now to sketch in rough outlines a picture of the Babylonian ethics and religion. And this has the rather become a duty, since we have been completely misled with reference to Babylon by traditional historical treatment; but henceforth we will be in a position to examine critically and to pronounce judgment on the religious views of the Old Testament, and also in large part on our own from this newly acquired Babylonian standpoint.

What I emphasized some time ago[25] has since been splendidly confirmed beyond all expectation, by the Code of Hammurabi, viz., that the first and original commands of man's impulse to self-restraint, and of human society, namely not to shed a neighbor's blood, not to approach his neighbor's wife, not to take unto himself his neighbor's garment, were at least no more sacred and inviolable in Israel than in a typical constitutional state such as Babylon had been since the third millennium before Christ, and whose legislation arouses the admiration even of the modern world.

This is equally true of most of the specific commandments. Of

[23] K, 1285, published by James A. Craig, in the first volume of his *Assyrian and Babylonian Religious Texts,* Leipsic, 1895, p. 5 ff.

[24] London, 1902, Vol. II, Plate LXXV—LXXXIV, pp. 223-237.

[25] *Babel and Bible,* p. 46.

the one with reference to honor due to parents, Hammurabi's law takes account only in so far as punishable violations are concerned; as, for example, in Sec. 195, "If a child strikes his father, his hand shall be cut off"; as for the rest, the documents of religious purport, psalms and prayers as well as the epigrammatic poetry of the Babylonians must serve as sources for the demands which Babylonian morals and piety made upon individuals. There is a text of this kind (IV. R. 51) where while seeking the cause of divine retribution which had befallen a man, among others the questions were asked: "Has he set the son against his father? Has he set the father against his son?" (Here follows the estrangement of mother and daughter, mother-in-law and daughter-in-law, brother and brother, friend and friend.) "Has he not set free the captive? ....Perhaps it is a trespass against God, perhaps a crime against Istar; perhaps he has offended God, or scorned Istar, or held father and mother in contempt, disparaged his elder brother, or spoken untruthfully....Has he broken into his neighbor's house? Has he approached his neighbor's wife? Has he shed a neighbor's blood? Has he taken his neighbor's garment?"

With reference to the commandment against adultery, compare Sec. 129a of the Hammurabi Code: "When a wife is discovered sleeping with another man, both shall be bound and thrown into the water." Transgression of the command, "Thou shalt not steal" is with a few exceptions made punishable by death.[26] The Code treats of murder in only two places. In the first section we read: "When a man brings another under suspicion and accuses him of murder, but does not prove it, then he who has brought suspicion upon the other shall be put to death"; and in Section 153 provocation for murder is mentioned, "When a wife causes her husband's death on account of some other man, she shall be hanged," *ina gaśiśi iśakkanû.*

The commandment, "Thou shalt not bear false witness against thy neighbor" is paralleled in Hammurabi Sec. 3, "Whoever bears false witness in a case at law, and can not support his testimony, that man shall himself be put to death, if the case is a trial for life." How strictly the unlawful appropriation of other people's property was censured also in Babylon, may be seen in Sec. 7, "Whosoever buys without witnesses or contract, or consents to keep either silver or gold, a man servant, or a maid servant, or an ox or a sheep, or an ass, or any other thing from bondman or free, that man is a thief and shall be put to death." This commandment which says,

[26] See Sections 6, 7, 9, 10, 19, 25.

"Thou shalt not covet thy neighbor's house, wife, servants, etc.," implies nothing more than "Thou shalt not attempt to acquire, for thyself, shalt not appropriate thy neighbor's house, etc."

Quite analogous to this we read in Sec. 25 of the Code of Hammurabi, "When some one who has come to extinguish a fire covets something that belongs to the master of the house, and helps himself to the property of the master of the house, he shall be thrown in the same fire." This Hebraic-Babylonian "coveting," as we can see, implies the simultaneous action—Jesus with his "But I say unto you" was the first to brand the sinful inclination or the evil desire as sin. And since to this day law and religion are inseparable in the Orient it must be recognized as a special merit of the Code of Hammurabi that it has avoided any confusion of law and religion within the Code itself. For this same reason all transgressions of the commandments are considered as sins against God which incur the wrath and vengeance of God over and above the earthly legal punishment. But we read that all the other duties over which the jurisdiction of authorities does not extend were impressed as rigidly upon the Babylonians as upon the Israelites, and their neglect threatened with divine punishment.

Truthfulness stands first in this line. Hammurabi's government knew how to protect its subjects effectively against false weight, false measure and false testimony. But the moral consciousness of the Babylonians as of the Israelites demanded truthfulness in a much broader and deeper sense, and, since this is true, it can only be a matter of regret that the Hebrew commandment instead of being limited to false witness was not worded so as to contain the more universal application "Thou shalt not lie." If we could have been so inocculated with the consciousness of the wrong involved in a lie in any form, from our earliest youth, as the Persians, according to Herodotus (I, 136), brought up their children from five to twenty years of age exclusively to the three things, riding, archery and truthfulness, it would have brought incalculable blessing to the world. But falsehood existed even among the Babylonians. Not to keep the word one had given, to refuse the promised protection, to say "yes" with the mouth and "no" with the heart —generally speaking any lie was expressly and repeatedly branded as a sin contrary both to man's law and to God's; while on the other hand sincerity was regarded as a noble virtue.

As far, however, as the virtue of love for one's neighbor, and mercy towards one's fellows is concerned, none will contest with the people of Israel the sublimity of their moral law, "Love thy

neighbor as thyself," in spite of its undeniable limitation to the people of their own nation (Lev. xix. 18). But as gladly as we render to Judaism whatever credit is due, let us give just as freely and honestly to other nations what is theirs, and unto God what is God's. We must not permit the virtue of neighborly love to be considered a monopoly of the Hebrew people or such rash words to be spread abroad in the world as these, that "The fundamental principles of all true morality 'I desired mercy and not sacrifice' (Hosea vi. 6, cf. Isaiah i. 11 ff, Mic. vi. 8 etc.) 'Thou shalt love thy neighbor as thyself' have no analogy whatever in Babylon."[27] If it seems at the outset quite unthinkable that the Babylonians who, like the Hebrews, acknowledge themselves to be entirely dependent on the divine grace and divine mercy, should have known in their time no love nor mercy toward their fellows, this assertion is directly contrary to the testimony of the monuments. I have previously pointed out[28] how the question was asked when seeking the cause of divine wrath: "Has he not set free a captive, and loosed the bound, and hath he refused light to one who was imprisoned?" That was one instance. The British Museum contains clay tablets (unfortunately still incomplete) with Babylonian proverbs which give us glimpses into the depths of the moral and religious thought of the better class of Babylonians similar to those which the Code of Hammurabi has given of the "immeasurable culture" of this nation. There we read maxims like these which in spite of the fact that they have been taught by the experience of thousands of years, continue to be disregarded by mankind to their great injury:

"Open not wide thy mouth, and guard thy lips,
Art thou aroused, speak not at once.
If thou speak rashly, later thou'lt rue it,
Rather in silence soothe thy spirit."

Just there[29] we read the admonition of the Babylonian sages, which is comparable to a jewel whose radiance remains undisturbed by place and time: to show love to one's neighbor, not to despise him nor oppress him harshly which would necessarily call down the wrath of God, but much rather to give food and drink to him who asks, which is well pleasing in God's sight, to be helpful and to do good at all times. While we are deep in perusal of tablets like these, we rejoice inwardly that the allmerciful God, who is

[27] E. Sellin, "Ein Schlusswort zu *Babel und Bibel*" in the *Evangelische Kirchen-Zeitung für Oesterreich,* July 1903, No. 14, 15, p. 210.

[28] *B. a. B.*, p. 47.

[29] See the table K. 7897 which is now completed, and is translated and published by K. D. Macmillan in the *Beiträge zur Assyriologie,* V, 1905.

Love, has not given his heavenly virtues exclusively to one people, but that his mercy reaches as far as the clouds extend, and therefore his reflection is found in the heart of man everywhere.

These admonitions did not exist in word only, but we read also of instances of their practice extending even to slaves. The Book of Kings closes with the account of a Babylonian king's act of grace towards his political enemy—the liberation from prison of the King of Judah by Nebuchadnezzar's son Evilmerodach. And whoever makes a careful study of the Code of Hammurabi will be obliged to admit that in spite of the fact that the life, property and reputation of each individual was carefully protected, and the conscientious performance of duty was required of every one of whatever calling or position, and every neglect of duty was visited with the strictest punishment, with the purpose of intimidation; nevertheless gentleness, love and mercy came also to their rights: loving care for the invalid (Sec. 148), for the widows (Sec. 171-172a) and orphans (Sec. 177), clemency toward the unfortunate debtor (Sec. 48), forbearance with the unruly son (Sec. 169). In fact why waste further words when it was shown at the beginning of the lecture that the Samaritans are really Babylonians as far as character is concerned and that the Jews pass for Kuthæans, i. e., Babylonians! Jesus himself has erected a monument to universal neighborly love, an ideal of the Babylonians, great-hearted in this point, too, in his divinely spiritual parable of the Good Samaritan, which towers perceptibly over the whole terrestrial globe! Yes, indeed, not only do Babel and Bible clasp hands in brotherly fashion whenever in the wide world Samaritan service is rendered, but the Babylonian has been set up by Jesus as a pattern for all mankind: "Go and do likewise!"

Why Jesus chose the Samaritan to be the pattern of the universal love which should encompass all men and nations without distinction, can now be fully comprehended for the first time. The Code of Hammurabi has justly occasioned surprise, among other reasons because "a distinction between native and foreigner practically does not appear at all," whence we may confidently expect to find that the repeated command of Israel to treat well the stranger within the gates will be missing in the Code. "It seems," observes Kohler, (*Hammurabis Gesetz,* p. 139) "that in this respect a complete leveling has entered into Babylon, quite in accordance with historical precedent, while foreign tribes were transplanted more and more into Babylon, and a general commingling and amalgamation of the nations of the earth and their civilizations was brought

about." To this, also, corresponds the highly developed commerce, international relations and the character of the civilization inherent in Babylonian culture. We know that even Hammurabi like the later Babylonian kings regarded himself as lord of the earth and like the German emperors of the Middle Ages, aspired to include all tribes under his dominion and by so doing to wipe out all distinction between native and foreigner.

Right here lies the difference between the juridical condition of Babylon and Israel; for in Israel the stranger remained a stranger and was kept aloof from the Israelitish national life; only the *gêr,*[30] the foreign guest who enjoyed the protection of Israel, was included in the circle, and even he was not on an entire equality with the Israelites in legal privileges. This accounts for the standing injunction to treat him well, an injunction which would have been out of place in Babylon where no discrimination was made between stranger and native-born. But what a contrast! Here in Israel a few refugees, probably deserters, exiles, fugitives, fearing either murderous revenge or punishment; there, a multitude of strangers! This developed Babylon into the commercial metropolis of the world.

To these and other commands and prohibitions were added in Babylonia as in Israel manifold priestly regulations with reference to the offering of prayer, sacrifices and voluntary gifts, above all, however, the commandment not to "take the name of the Lord in vain," that is, not to misuse it. Especially was it so absolutely sacrosanct in the eyes of the Babylonians to swear by the name of God, that in the Code of Hammurabi as far as has yet come to our notice, as well as in trial reports, the possibility of perjury is not even considered.[31] On the other hand the Babylonian was not supposed to eat without mentioning God's name, always mindful of the duty of gratitude toward his maker. And if we take all the many passages in which the fear of God is made the most important duty of man, and not to fear God appears as the root of all evil, we can confidently assert that to the Babylonian as to the Hebrew, the fear of God was considered the beginning of wisdom. The saying "Fear God and honor the king" we read in the same terse style on a tablet in the library of Sardanapal. *Ilu tapalah sarru tana 'ad.* This reverence for the king which saw in the head of the state the represen-

[30] גֵּר

[31] For the refusal to taken an oath see the Code of Hammurabi, Sec. 20, 103, 131, 206, 227, 249. Also all statements made "before God" as for instance estimates of losses (Sec. 9, 23, 120, 126, 240, 266, 281) are regarded as absolutely inviolable, truthful and incontestable. We learn the same facts from the law suits; the oath of the defendant determines the verdict. See for instance Bu. 91, 5-9, 2181 (*Cuneiform Texts,* II, 46).

tation of deity upon earth, this deference to the laws of the state given by the highest lawgiver of heaven and earth, and above all the fear of God,—these were the pillars upon which rested the duration of the Babylonian government for 200 years in spite of surrounding enemies. How seriously the kings themselves regarded sin we learn from the inscription which the last Chaldæan king caused to be placed on the tower of the Temple of the Moon, the closing prayer of which was to the effect that Belshazzar, the king's eldest son, might be shielded from all sin.

[TO BE CONCLUDED.]

GEMS OF BUDDHIST POETRY.*

DONE INTO ENGLISH VERSE.

BY THE EDITOR.

OURSELVES.

BY ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.
No one saves us but ourselves;
No one can, and no one may,
We ourselves must walk the path—
Buddhas merely teach the way.—Dh. 165.

UNFAILING.

Nowhere in the sky,
Nowhere in the sea,
Nor in the mountains high,
Is a place where we
From the fate of death can hide,
There in safety to abide.

Nowhere in the sky,
Nowhere in the sea,
Nor in the mountains high,
Is a place where we
From the curse of wrong can hide,
There in safety to abide.

* Selected from the Dhammapada, Sutta Nipata and other Buddhist Scriptures.

But where'er we roam,
As our kin and friends
Welcome us at home
When our journey ends,
So our good deeds, now done, will
Future lives with blessing fill.—Dh. 127-8; 119-120.

THE HEART.

A hater makes a hater smart,
The angry cause alarm;
Yet does an ill-directed heart,
Unto itself more harm.

Parents will help their children, sure,
And other kin-folks will;
But well-directed hearts procure
A bliss that's greater still.—Dh. 42-43.

MIND.

Creatures from mind their character obtain,
Mind-made they are, mind-marshalled they remain;
Thus him whose mind corrupted thoughts imbue,
Regret and pain unfailing will puruse.
E'en so we see draught-oxen's heavy heel
Close followed by the cart's o'erburdened wheel.

Creatures from mind their character obtain,
Mind-made they are, mind-marshalled they remain;
Thus him whose mind good and pure thoughts imbue
Serenest bliss unfailing will pursue.
E'en so we see things moving in the sun
By their own shadows close attended on.—Dh. 1-2.

THE ROOF.

Into an ill-thatched house the rains
Their entrance freely find;
Thus passion surely access gains
Into an untrained mind.

Into a well-thatched house the rains
Their entrance cannot find;
Thus passion never access gains
Into a well-trained mind.—Dh. 13-14.

LIFE OR DEATH.

Earnestness leads to the State Immortal;
Thoughtlessness is grim King Yama's portal.
Those who earnest are will never die,
While the thoughtless in death's clutches lie.—Dh. 21.

THE BANE OF MAN.

As fields are damaged by a bane,
So 'tis conceit destroys the vain.
As palaces are burned by fire,
The angry perish in their ire.
And as strong iron is gnawed by rust,
So fools are wrecked through sloth and lust.
—Dh. 258; 240.

BE RESOLUTE.

What should be done, ye do it,
Nor let pass by the day:
With vigor do your duty,
And do it while you may.—Dh. 313.

THE UNCREATE.

Cut off the stream that in thy heart is beating:
Drive out lust, sloth, and hate;
And learnest thou that compound things are fleeting,
Thou know'st the uncreate.—Dh. 383.

THE REALM OF THE UNCREATE.

Question:

Oh! Where can water, where can wind,
Where fire and earth no footing find?
Where disappears the "mine" and "thine,"
Good, bad; long, short; and coarse and fine;
And where do name and form both cease
To find in nothingness release?

Answer:

'Tis in the realm of radiance bright,
Invisible, eternal light,
And infinite, a state of mind,
There water, earth, and fire, and wind,
And elements of any kind,
Will nevermore a footing find;
There disappears the "mine" and "thine,"
Good, bad; long, short; and coarse, and fine.
There, too, will name and form both cease,
To find in nothingness release.—Digha-Nikaya, xi, 67.

THE EGO ILLUSION.

Mara, the Evil One:

So long as to the things
Called "mine" and "I" and "me"
Thy anxious heart still clings,
My snares thou canst not flee.

The Disciple:

Naught's mine and naught of me,
The self I do not mind!
Thus Mara, I tell thee,
My path thou canst not find.
—Samyutta Nikaya, iv, 2-9.

EGOTISM CONQUERED.

If like a broken gong
Thou utterest no sound:
Then only will Nirvâna,
The end of strife be found.—Dh. 134.

TRANSIENCY.

The king's mighty chariots of iron will rust,
And also our bodies resolve into dust;
But deeds, 'tis sure,
For aye endure.—Dh. 151.

DEEDS LIVE ON.

Naught follows him who leaves this life;
For all things must be left behind:

Wife, daughters, sons, one's kin, and friends,
Gold, grain and wealth of every kind.
But every deed a man performs,
With body, or with voice, or mind,
'Tis this that he can call his own,
This will he never leave behind.

Deeds, like a shadow, ne'er depart:
Bad deeds can never be concealed;
Good deeds cannot be lost and will
In all their glory be revealed.
Let all then noble deeds perform
As seeds sown in life's fertile field;
For merit gained this life within,
Rich blessings in the next will yield.
—Samyutta-Nikâya, iii, 2, 10

RIGHT AND WRONG.

Oh, would that the doer of right
Should do the right again!
Oh, would that he took delight
In the constant doing of right;
For when
A man again and again does the good
He shall enjoy beatitude.

Oh, would that the doer of wrong
Should not do wrong again!
Oh, would that he did not prolong
His career of doing wrong;
For when
From wrong a man will not refrain
At last he'll have to suffer pain.—Dh. 118.

THE BUDDHA'S HYMN OF VICTORY.

Through many births I sought in vain
The Builder of this house of pain.
Now, Builder, thee I plainly see!
This is the last abode for me.
Thy gable's yoke, thy rafters broke,
My heart has peace. All lust will cease.
—Dh. 153-154.

THE VICTOR.

Behold the muni wise and good
His heart from passion free.
He has attained to Buddhahood
Beneath the Bodhi tree.
—Fo-ShoHing-Tsan-King, 1088.

THE LAW OF CAUSATION.

The Buddha did the cause unfold
Of all the things that spring from causes;
And further the great sage has told
How finally their passion pauses,
—Maha-Vagga i, 23[3]

THE BLISS OF THE GOSPEL.

So blest is an age in which Buddhas arise
So blest is the truth's proclamation.
So blest is the Sangha, concordant and wise,
So blest a devout congregation!

And if by all the truth were known,
More seeds of kindness would be sown,
And richer crops of good deeds grown.—Dh. 194.

DEVOTION.

In the mountain hall we are taking our seats,
In solitude calming the mind;
Still are our souls and in silence prepared
By degrees the truth to find.
"Buddhist Chants and Processions," *Journal of the Buddhist Text Society of India,* Vol. III, Part II.

EDIFICATION.

Vast as the sea
Our heart shall be,
And full of compassion and love
Our thoughts shall soar
Forevermore
High, like the mountain dove.

We anxiously yearn
From the Master to learn,
Who found the path of salvation.
We follow His lead
Who taught us to read
The problem of origination.

"Buddhist Chants and Processions," *Journal of the Buddhist Text Society of India,* Vol. III, Part II.

HAPPINESS.

Happy is the Buddhist's fate
For his heart knows not of hate.
Haters may be all around
Yet in him no hate is found.

Happy is the Buddhist's fate
He all pining makes abate.
Pining may seize all around
Yet in him no pining's found.

Happy is the Buddhist's fate
Him no greed will agitate.
In the world may greed abound
Yet in him no greed is found.

Happily then let us live,
Joyously our service give,
Quench all pining, hate, and greed:
Happy is the life we lead.—Dh. 197-200.

BUDDHIST DOXOLOGY.

Bright shineth the sun in his splendor by day
And bright the moon's radiance by night,
Bright shineth the hero in battle array,
And the sage in his thought shineth bright.
But by day and by night, none so glorious so bright
As Lord Buddha, the source of all spiritual light.
—Dh. 387.

BUDDHIST ETHICS.

Commit no wrong, but good deeds do,
And let thy heart be pure.
All Buddhas teach this doctrine true
Which will for aye endure.—Dh. 183.

THE BEST WEAPONS.

With goodness meet an evil deed,
With lovingkindness conquer wrath,
With generosity quench greed,
And lies, by walking in truth's path.—Dh. 223.

UNIVERSAL GOODWILL.

Suffuse the world with friendliness.
Let creatures all, both mild and stern,
See nothing that will bode them harm,
And they the ways of peace will learn.
—Chulla-Vagga, v, 6.

A GOOD OLD RULE.

Hate is not overcome by hate;
By love alone 'tis quelled.
This is a truth of ancient date,
To-day still unexcelled.—Dh. 5.

BOUNDLESS LOVE.

Do not deceive, do not despise
Each other, anywhere;
Do not be angry, nor should ye
Secret resentment bear.
For as a mother risks her life
And watches o'er her child,
So boundless be your love to all
So tender, kind and mild.

Yea, cherish goodwill right and left
All round, early and late,
And without hindrance, without stint,
From envy free and hate,
While standing, walking, sitting down,
Whate'er you have in mind,
The rule of life that's always best
Is to be loving-kind.—Mettasutta, 147-150.

THROUGHOUT THE FOUR QUARTERS.

The Tathagata's thoughts the four quarters pervade
With his pure and unlimited love—
With his love so profound and of noblest grade,
Far reaching below and above.

As a powerful trumpeter makes himself heard,
The four quarters around and about,
So to all the world the Tathagata's word
Goeth forth and leaveth none out.—
—Teviggasutta, iii, 1-2.

SWEETER.

Sweet in the world is fatherhood,
And motherhood is sweet;
But sweeter is the thought of good,
If nobly our heart beat.

Sweeter a life to old age spent
In truth and purity;
Sweeter, to reach enlightenment
And keep from evil free.—Dh. 332-333.

IN THE WORLD, NOT OF THE WORLD.

As lilies on a dung-heap grow
Sweet-scented, pure and fine,
Among the vulgar people, so
Should the disciple shine.—Dh. 58-59.

BEATITUDE.

Cherishing father and mother,
And wife and children: this
And love of a peaceful calling,
Truly, is greatest bliss.

Practising lovingkindness,
Befriending one's kindred: this
And to lead a life that is blameless,
Truly is greatest bliss.

Self-control and wisdom,
The four noble truths,—all this,
And attainment of Nirvana,
Truly is greatest bliss.
—Sutta-Nipata, 261-2; 266.

KARMA.

Plain is the law of deeds
Yet deep, it makes us pause:
The harvest's like the seeds,
Results are like their cause.
Apply thy will
To noble use,
Good deeds bring forth no ill,
Bad deeds no good produce.
—From the Author's *Karma.*

A BUDDHIST MAXIM.

Who injureth others
Himself hurteth sore;
Who others assisteth
Himself helpeth more.
Let th'illusion of self
From your mind disappear,
And you'll find the way sure;
The path will be clear.
—From the Author's *Karma.*

AT THE GRAVE.

How transient are things mortal!
How restless is man's life!
But Peace stands at the portal
Of Death, and ends all strife.

Life is a constant parting—
One more the stream has crossed;
But think ye who stand stand smarting
Of that which ne'er is lost.

All rivers flowing, flowing,
Must reach the distant main;
The seeds which we are sowing
Will ripen into grain.—Old Buddhist Song.

THE GOAL.

Life's solace lies in aspirations
Which will remain when we are gone.
Immortal through time's transformations
Is he whose soul with truth grows one.
He hath attained life's inmost center,
The realm where death can never enter.

My heart expandeth with emotion
To be an agent of Truth's laws.
As rivers sink into the ocean,
So I'll be one with Love's great cause.
Love leadeth to life's inmost center.
The realm where death can never enter.

AMITHABHA.

O Amithabha, wondrous thought,
O wisdom which Lord Buddha taught!
Profound and full of beauty.
Thou, the abiding and sublime,
Art never moved in change of time.
Thou teacher of life's duty.
Brighten,
Enlighten,
Cleanse from error,
Free from terror;
Newly quicken
Those who are with blindness stricken!

Thou, Reason's norm inviolate
Truth universal, uncreate;
Right answer to life's query.
To thinkers thou art nature's law,
The prophet thou inspir'st with awe,
And givest strength the weary.
Filling

And stilling
All the yearning
Of souls, burning
For resplendent
Glories of the realms transcendent.

Oh use life's moments as they flee
In aspect of eternity;
In acts abides the actor.
Eternal truth when understood
Turns curse to bliss, the bad to good.
Make truth thy life's great factor,
Sowing
Seeds, growing,
Never waning,
But attaining,
To resplendent
Glories of the realms transcendent.

THE NOBEL PRIZES.*

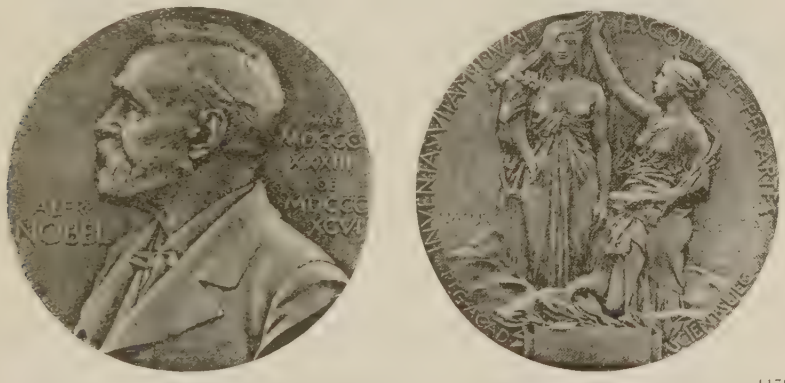
BY JOHN LUND.
(Vice-President of the Nobel Peace Prize Committee.)

THE engineer, Dr. Alfred Bernhard Nobel, son of the inventor Imanuel Nobel, was born in Stockholm in 1833, but he lived most of his life in foreign countries. He died at San Remo, December 10, 1896. A series of great inventions of explosives, as nitroglycerine, dynamite, etc., has made his name known over the whole world and won for him a great fortune. The hope of Mr. Nobel was that his inventions would be to the benefit of mankind, and he observed with sorrow the rôle they played also for the purposes of war. His hope still was that the instruments of destruction should at least reach such a perfection that they would make war impossible. Mr. Nobel resolved that most of his whole fortune, about 30 millions of crowns (£1,660,000), should be used for the benefit of mankind and therefore he drew up a will where, among other things, it is said:

"With the residue of my convertible estate I hereby direct my executors to proceed as follows: They shall convert my said residue of property into money, which they shall then invest in safe securities; the capital thus secured shall constitute a fund, the interest accruing from which shall be annually awarded in prizes to those persons who shall have contributed most materially to benefit mankind during the year immediately preceding. The said interest shall be divided into five equal amounts, to be apportioned as follows: One share to the person who shall have made the most important discovery or invention in the domain of Physics; one share to the person who shall have made the most important Chemical discovery or improvement; one share to the person who shall have made the most important discovery in the domain of Physiology

* The author of this article was for ten years President of the Lower House of the Norwegian Parliament and is one of the Directors of the Bergen branch of the Bank of Norway.

or Medicine; one share to the person who shall have produced in the field of Literature the most distinguished work of an idealistic tendency; and, finally, one share to the person who shall have best or most promoted the Fraternity of Nations and the Abolishment or Diminution of Standing Armies and the Formation and Increase of Peace Congresses. The prizes for Physics and Chemistry shall be awarded by the Swedish Academy of Science in Stockholm; the one for Physiology or Medicine by the Caroline Medical Institute in Stockholm; the prize for Literature, by the Academy in Stockholm; and that for Peace by a Committee of five persons to be elected by the Norwegian Storthing. I declare it to be my express desire that, in the awarding of prizes, no consideration whatever be paid to the nationality of the candidates, that is to say, that the



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most deserving be awarded the price, whether of Scandinavian origin or not."

This is the basis of the Nobel Foundation.

The reason why Dr. Nobel resolved that the Norwegian Parliament should distribute the peace prize was because of the great interest and the great work which Norway, through many years, and more than any other country, has devoted to the peace cause. As early as 1890, the Norwegian Parliament had asked King Oscar to try and conclude arbitration treaties with foreign powers. But, in consequence of the fact that Norway had not, as now, its own diplomatic service, and in spite of all effort and admonition on the part of the Norwegian Parliament, this question was not brought forward until 1904. Furthermore, the Norwegian Parliament was the first to offer yearly contributions both to the interparliamentary and the international peace bureaux in Bern, and to pay the ex-

penses of the Norwegian delegates to the interparliamentary peace-conferences. Also in many other ways our Parliament manifested its love for the great purpose of future peace and fraternity among nations.

From the main fund was deducted (*a*) A sum of 300,000 crowns, (about £16,600) for each of the five sections along with interest from January 1, 1900, for defraying the organization expenses of the Nobel Institute; (*b*) A sum of about 1,400,000 crowns (about £80,000) for the erection of a building at Stockholm for the offices etc., of the Nobel Foundation. The main fund on the 31st of December, 1904, amounted to about 28 millions of crowns (about

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£1,560,000). From the income of each year are paid the administration expenses etc., of the year; one tenth part of the net income having been added to the main fund, in accordance with Article 21 of the Code of Statutes; the rest is divided into five parts for each of the five sections of the Foundation. Three-fourths of each of these parts constitute each of the Nobel prizes for the ensuing year, while the last fourth is employed for the expenses of each section, chiefly those of the Nobel Institutes. What is not expended during the current year is reserved for the future needs of the Institute. The Nobel prizes of 1905 amount to 138,089 crowns each (about £7,670).

In 1897, the Norwegian Parliament or Storthing declared itself willing to undertake the honorable task entrusted to it by Dr. Nobel. It was decided that the members of the Nobel Committee should be elected for a period of six years, two and three retiring alter-

nately every third year. In 1897 the following were elected members:

Mr. Steen, then President of the Storthing, later Prime Minister.

Mr. Getz, Director of Public Prosecutions.

Mr. Loevland, then President of the Odelsthing or Upper House of Parliament, now Foreign Minister.

Mr. Bjoernstjerne Bjoernson, the poet.

Mr. John Lund, then President of the Lagthing, or Lower House.

On the death of Mr. Getz, in 1901, Mr. Horst, President of the Odelsthing, entered the Committee, which is still composed of the same members. Messrs. Bjoernson and Loevland having been re-elected in 1900, and Messrs. Steen, Lund and Horst in 1903.

The Noble peace prize, like the other Nobel prizes, can only be awarded to candidates proposed before February 1, of the year of distribution by a duly qualified person; a direct application for a prize will not be taken into consideration. In conformity with Article 7 of the Code of Statutes, the Nobel Committee of the Norwegian Parliament has decided that any of the following persons may be held to be duly qualified to propose candidates for the Peace Prize:

a. Members and late members of the Nobel Committee of the Norwegian Parliament, as well as the advisers appointed at the Norwegian Nobel Institute.

b. Members of Parliament and members of Government of the different States, as well as members of the Interparliamentary Union.

c. Members of the International Arbitration Court at the Hague.

d. Members of the Commission of the International Peace Bureau.

e. Members of the Institute of International Law.

f. University Professors of Political Science and of Law; of History and Philosophy.

g. Persons who have received the Nobel Peace Prize.

One of the rules reads: "The grounds upon which the proposal of any candidate's name is made must be stated in writing and handed in along with such papers and other documents as may be therein referred to."

The Peace Prize may be granted to an institution or printed work. "The amount allotted to one prize may be divided equally between two works submitted, should each of such works be deemed

to merit a prize. In cases where two or more persons shall have executed a work in conjunction, and that work be awarded a prize, such prize shall be presented to them jointly. The work of any person since deceased cannot be submitted for award; should however, the death of the individual in question have occurred subsequent to a recommendation having been made in due course for his work to receive a prize, such prize may be awarded."

The Peace Prize, as the other Nobel Prizes, must be distributed at least once during each ensuing five-year period. Another rule laid down is that no work shall have a prize awarded to it unless it has been proved by the test of experience or by the examination of experts, to possess the pre-eminent excellence that is manifestly signified by the terms of the Will.

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If it be deemed that not one of the works under examination attains to the standard of excellence above referred to, the sum allotted for the prize or prizes may be withheld until the ensuing year. Should it even then be found impossible, on the same grounds, to make any award, the amount in question may be added to the main fund, unless three-fourths of those engaged in making the award determine that it shall be set aside to form a special fund for that one of the five sections, as defined by the Will, for which the amount was originally intended. The proceeds of any and every such fund may be employed, subject to the approval of the adjudicators, to promote the objects which the testator ultimately had in view in making his bequest, in other ways than by means of prizes.

On Founder's Day, the 10th of December, the anniversary of the death of the testator, the adjudicators make known the results of their award, and hand over to the winners of prizes a cheque

for the amount of the same, together with a diploma and a medal in gold bearing the testator's effigy and a suitable legend.

It is incumbent on a prize-winner, wherever feasible, to give a lecture on the subject treated of in the work to which the prize has been awarded, such lecture to take place within six months after the Founder's Day on which the prize was won, and to be given at Stockholm or, in the case of the Peace Prize, at Christiania.

Against the decision of the adjudicators in making their award, no protest can be lodged. If differences of opinion have occurred they are not to appear in the minutes of the proceedings, nor be in any way made public.

The first distribution of the Peace Price, as well as that of the other Nobel Prizes, took place in 1901, and so far the Peace Prizes have been awarded as follows:

In 1901, it was divided between Jean Henry Dunant, Founder of the "Red Cross," originator of the Geneva Convention of 1864, and Frédéric Passy, Member of the Institute of France, Founder of the first French Peace Society.

In 1902, it was again divided, one half being given to Elie Ducommun, Honorary Secretary of the Permanent International Peace Bureau at Berne, and the other half to Albert Gobat, LL. D., Member of the Swiss National Council, and Administrator of the Interparliamentary Bureau at Berne.

In 1903, it was awarded to William Randal Cremer, M. P., Founder and Secretary of the "International Arbitration League,"

In 1904, to the International Law Institute, founded in Ghent, Belgium, in 1873, and

In 1905 to Baroness Bertha von Suttner of Vienna.

MEDHURST'S NEW TRANSLATION OF THE TAO TEH KING.

BY THE EDITOR.

IT is always satisfactory to meet with aspirations which tend in the same direction as our own, and so it was a genuine satisfaction to me to find some one who was interested in the same literature and approached it in a kindred spirit. In this spirit I approach the new translation of the Tao-Teh-King which has been made by Rev. C. Spurgeon Medhurst,* a missionary of twenty years residence in China. Some of the readers of *The Open Court* are no doubt familiar with my translation of the same book which has been published in two editions, one containing together with the English version, the Chinese original and literal translation and enough notes to enable the reader to form his own opinion concerning doubtful passages; and another cheaper edition which consists simply of the English text.

Mr. Medhurst is perfectly familiar with the Chinese text of the Tao-Teh-King, and he has published an essay in the *Chinese Recorder* entitled "Tao-Teh-King:—An Appreciation and Analysis." For this reason I take an unusual interest in his translation, and I have compared a considerable part of it with my own, together with the original text.

I will not venture here to pronounce my opinion because I consider myself a partisan, and most naturally look upon my own work as more satisfactory, but I will submit the case with all impartiality to our readers.

As to the significance of Lao Tze, the venerable author of the Tao-Teh-King, there cannot be much difference of opinion. Mr. Medhurst says:

* The Tao Teh King. A Short Study in Comparative Religion. By C. Spurgeon Medhurst. Chicago: Theosophical Book Concern. 1905. Pp. xix, 134. For sale by Purdy Publishing Co., Chicago. Price, $2.00.

"Though Lao-tzu's accent is his own, it is easily seen to be but a dialect of the universal tongue. 'And I say unto you, that many shall come from the east and the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of heaven.'"

In extenuation of his new translation, Mr. Medhurst says:

"Many are the editions of the Tao-teh-king, but has Lao-tzu ever really been translated? If I have in any measure succeeded where others have failed, it is because I have built on their labors. The Chinese is difficult, and mistakes are perhaps inevitable, but I have taken pains to reduce these to a minimum, and with the utmost care have consulted in detail the works of Legge, Balfour, Giles, Carus, Kingsmill, Maclagan, Old, and von Strauss during the whole of my preliminary labors. Although unable to agree with any of these gentlemen in their interpretations, to all I am indebted for guidance and suggestions while working my way through the terse obscurity of the Chinese. In the course of my researches I have consulted nearly an equal number of native commentaries, but my chief claim to having come nearer to Lao-tzu's meaning than my predecessors is the fact that it requires a mystic to understand a mystic, and although I dare not venture to number myself with the mystics, I may confess that long before I dreamed of being presumptuous enough to endeavor to translate Lao-tzu into my own tongue, I was accustomed to carry his writing with me on my itineraries as a sort of spiritual *vade mecum*. My present rendering of the ancient philosopher is not so much a specimen of scholarship as the humble offering of a disciple."

Every one, be he ever so little familiar with the original, will understand the difficulty of translating the Chinese text into English. Mr. Medhurst says:

"It only remains for me to add in this connection that I have made no attempt to accomplish the impossible and reproduce the measured rhythm of the original, but have contented myself with rendering the whole into as clear and concise English as I could command, without reference to the regulated cadences in which a large part of the Chinese has been written. Neither have I considered it worth while entering into any technical defense of my renderings. Such would only have been of interest to sinologues, and sinologues would have no use for such a work as the present little book."

Mr. Medhurst has not ventured to translate the term *tao*, which in its common application means "path, method, word, reason." He says:

"As for Lao-tzu's Tao, which is as untranslatable as the algebraic x, and which von Strauss, in the thirty-third section of his introduction to the Tao-teh-king, compares to the Sanskrit *Buddhi*, it may be said that it has much in common with the Primeval Fire or Aether of Heracleitus. The properties of mind and matter may be attributed to both; both become transformed into the elements; and in both the elements vanish into the primordial All, though Lao-tzu, of course, gives us nothing like the theologic-cosmogonical system of the Greek.

"Lao-tzu presents us with the Tao under two aspects—the undifferen-

tiated Nameless, and the differentiated Universal Life, in this agreeing with the Bhagavad Gita, in which we read: 'There are two Purushas in this world, the destructible and the indestructible; the destructible (is) all beings, the unchanging (is) called the indestructible.' (xv, 16.) Again, as in the Confucian cosmogony, the Absolute or the Unlimited is always behind The Great Extreme from whose vibrations everything sprang, so there lies behind the Tao, which is nameable, the Tao which cannot be named."

Concerning the ethics of the Tao-Teh-King, our author says:

"It must not, however, be supposed that Lao-tzu's system is non-ethical and impractical. On the contrary, in his doctrine of non-attachment, or non-action, the old mystic supplies us with the very essence of all morality. He holds that nature provides a perfect example in her inactive activity. The vegetable kingdom is Lao-tzu's ideal, and though it is not a point made in the Tao-teh-king, I may perhaps be pardoned a digression in order to show the appropriateness of sitting at the feet of Dame Nature, and learning from her as she works in her vast garden. Unless man's fussiness interferes with her plans, Nature mingles her plants and her shrubs in the wildest and most inextricable manner. Left to follow her own devices, as in the jungle, Nature so arranges her plantation that nothing is separate; each plant lives in the close embrace of its neighbor—a holy fraternity, a fitting symbol of the oneness in diversity which characterizes mankind when viewed from the highest planes. Only as the presence of man drives God further from his universe does this sacred fellowship between all sorts of plants and herbage come to an end. In the cultivated garden everything is in order, everything is separate. It is not this, however, which so much interests Lao-tzu as the quiet detachment of vegetable life. It plants without seeking the fruit; it never mars by its effort to accomplish; everything is left to develop according to its own nature. Here Lao-tzu has an echo in Emerson. In his essay on 'Spiritual Laws' the philosopher of Concord writes: 'Action and inaction are alike. One piece of the tree is cut for the weathercock, and one for the sleeper of a bridge; the virtue of the wood is apparent in both.' Well will it be for this restless, weary, discontented age if it comprehend this message of action in non-action and non-action in action which comes to it out of the dim past, from the great Loess plains of Northwest China."

Lao-Tze's views on government suggest the following comments:

"The weakest part of Lao-tzu's teachings may perhaps be thought to be his utopian conceptions of a model state. Spirituality rather than political economy is to be the basis of this strange kingdom. Its appeals are not made to men's hopes and fears, but to the calm passionlessness of their higher natures. Its controlling force is not militarism, but spiritual culture. Both rulers and people obtain all they require by the abstract contemplation of an abstract good. Everything is reduced to the purest simplicity, that nothing may interfere with the contemplation of the Tao. The never absent presence of this Perfect Ideal in the mind will be enough to keep the people from trespassing either in thought, speech or action. Such an accomplishment is better than all that the finest civilizations offer. Lao-tzu's only concern is that the

government shall give free development to the individual spiritual life of each citizen in the state.

"Lao-tzu loves paradox, and his sayings are frequently as paradoxical as the sayings in the Gospels. In his extreme assertions as to what constitutes a perfect State he is endeavoring to show that righteousness alone exalteth a nation, and whatever clouds the nation's conceptions of *this* is worse than valueless.

"Here again we may observe the difference between Lao-tzu and his contemporary, Confucius. Both were politicians, but while Confucius would regulate the State by extra rules of conduct, multiplied until they covered every department of life, Lao-tzu sought the same end by the purification of the inner being. Little wonder that when Confucius, whose field of vision was almost entirely objective, visited Lao-tzu, who was almost as much concerned with the subjective, he returned bewildered, and said to his disciples —I quote Dr. Carus's translation of the Chinese historian's record: "I know that the birds can fly; I know that the fishes can swim; I know that the wild animals can run. For the running, one could make nooses; for the swimming, one could make nets; for the flying, one could make arrows. As to the dragon, I cannot know how he can bestride wind and clouds when he heavenwards rises. To-day I saw Lao-Tze. Is he perhaps like the dragon?' Others, like Confucius, may be inclined to ask the same question, but 'he that hath ears to hear, let him hear.'"

Mr. Medhurst sums up his opinion in these words:

"This, then, is the word which this ancient writing has for the world—a life of sensation is a life of instability, a life of non-accomplishment. Until the 'final facts of consciousness' are understood, true peace is impossible, but when these are know, detachment from action for the sake of action will be the result. 'If any man love the world (is attached to the sensuous) the love of the Father is not in him.' So says the Christian mystic, John. He who has not attained to non-attachment or non-action is stranger to the power of the Tao; this is the cry of the Chinese mystic, Lao-tzu."

It is remarkable that the Chinese missionary should approve so fully of this book of pagan wisdom that he speaks of his translation as "the humble offering of a disciple," and we are glad to notice this spirit of catholicity. It is noteworthy that the Tao-Teh-King is least known among the Taoists themselves, who belong to the most ignorant classes of the Flowery Kingdom. They look upon Lao-Tze as their master and the founder of their religion, but in their practices they have degenerated into idolatry and the worst form of paganism and superstition. How much the Tao-Teh-King is recognized by the Buddhists of China, appears from the following story which we quote from Mr. Medhurst:

"It may be added that the Tao-teh-king is the only Taoist book which the Chinese Buddhists esteem. They relate a legend to the effect that one of the Buddhist emperors of China, in order to test the relative divinity of the two religions, ordered each sect to pile their books on an altar and burn them.

The Buddhist scriptures would not burn, but the Taoist writings quickly flamed up at the application of the torch. Much alarmed, the Taoist priests in attendance tried to snatch their precious manuscripts from the fire, but they only pulled out one, the Tao-teh-king."

The Taoist believes in alchemy, the elixir of life, and kindred superstitions, which according to Mr. Medhurst were born in China and traveled to Europe by Arabia. He adds in a footnote, "The Chinese doubtless brought the tradition from Atlantis," a statement which is somewhat perplexing in a book of serious scholarship, though other similar instances occur in some of the footnotes which accompany the translation.

The translation of Mr. Medhurst does not appear to be a faithful rendering of the spirit of the old philosopher, and the contents as well as the notes indicate how much he identifies different philosophical and theological views with aphorisms of his favorite Chinese author. I will quote a few instances. In the beginning of Chapter II, Mr. Medhurst says.

"When every one in the world became conscious of the beauty of the beautiful it turned to evil; they became conscious of the goodness of the good and ceased to be good."

While I grant that the sense of the passage is according to the traditional interpretation, I think that the rendering is awkward, and will fail to be as impressive as the original. Since I published my first version of the Tao-Teh-King, I have adopted another interpretation. The word *wei* does not mean to "become conscious," as Mr. Medhurst has it, but "to act." It is the same word which is used by Lao Tze in the negative, as no action, and means, "making a show of," "to pretend" or "to act with self-assertion." Accordingly, I translate the same passage as follows:

"In the world all understand that if beauty makes a show of beauty, then it is only ugliness. When all understand that goodness makes a show of goodness, then it is only badness."

I experienced a similar change of opinion as to the interpretation of Chapter III. It is translated by Mr. Medhurst as follows:

"When worth is not honored the people may be kept from strife.
"When rare articles are not valued the people are kept from theft."

The same passage should read according to my views as follows:

"Not priding oneself on one's worth forestalls the people's envy. Not prizing treasures that are difficult to obtain keeps people from committing theft."

In Chapter IV, Mr. Medhurst says, "The Tao is as emptiness, so are its operations. It resembles non-fullness." Here I fail to understand Mr. Medhurst. The original Chinese simply reads in literal translation, "Tao is empty, and use of which appears not exhausted." Accordingly I translate, "Reason is empty, but its use is inexhaustible." The same chapter contains the famous passage in which Lao Tze mentions the Lord in the sense of God. Mr. Medhurst translates, "I know not whose son it is. Its *noumenon* was before the Lord." My version runs as follows, "I know not whose son it is. Before the Lord, reason takes precedence," and I have to state that I followed the traditional interpretation of the passage which looks upon the word *siang* as a verb. I grant, however, that it may as well be interpreted as a noun, in which sense it means, "figure," "image," "likeness," and I confess, the notion that the likeness of the Tao in the sense of the Platonic idea stands before God, is indeed a philosophical thought worthy of Lao-Tze; but Mr. Medhurst's interpretation is not tenable for another philological reason, for the word *hsien* means "first, before, formerly, past, to go ahead, previous, ancient," etc., but never "before" in the local sense. Though Mr. Medhurst's translation naturally appeals to his theological and theosophical inclinations, we find it untenable, not only because it is linguistically wrong, but also because it contradicts the general character of Lao-Tze's philosophy, whose Tao is greater than God, or practically displaces him. In this very passage Lao-Tze says to the believers in Ti, the Lord, that Tao takes precedence even over God, but his statement is softened by the use of *siang,* which is here adverbial, and means "apparent—seemingly —likely."

The beginning of Chapter VII, is translated by Mr. Medhurst as follows: "Nature continues long. What is the reason that Nature continues long? Because it produces nothing for itself it is able to constantly produce." Mr. Medhurst explains that "nature" in Chinese means "heaven and earth," but the text does not read "heaven and earth" together, but reads as I have translated it, "Heaven endures and earth is lasting." As to the rest of the verse, I would insist that the word *shang* means "to produce," "to live," and should be interpreted in this connection in the sense of existence; whence the translation, "Because they do not live for themselves, on that account can they endure."

In Chapter IX, Mr. Medhurst translates, "Sharpness which results from filing, can not be preserved." The word *ch'wai,* however, does not mean "sharpness," but is rendered by Williams, "to

measure, to ascertain, to push away," and so I have translated the passage, "Handling and keeping sharp, can that wear long?"

The beginning of Chapter X reads in Mr. Medhurst's translation as follows: "By steadily disciplining the animal nature, until it becomes one pointed, it is possible to establish the Indivisible." The meaning of the passage is very doubtful and I have no fault to find with Mr. Medhurst's interpretation, which is my own, but I thing that the wording which I have given it, is not only more literal, but also more intelligible: "He who sustains and disciplines his soul and embraces unity can not be deranged."

In Chapter XI Mr. Medhurst seems to have misunderstood the meaning, and since he must have seen other and more correct translations, I would be glad to learn of his reasons for not accepting the obviously better version. Mr. Medhurst translates:

"Thirty spokes meet in one hub, but the need for the cart existed when as yet is was not. Clay is fashioned into vessels, but the need for the vessel existed when as yet it was not. Doors and windows are cut to make a house, but the need for the house existed when as yet it was not. Hence there is a profitableness in that which is and a need in that which is not."

My own version reads as follows:

"Thirty spokes unite in one nave and on that which is non-existent [on the hole in the nave] depends the wheel's utility. Clay is moulded into a vessel and on that which is non-existent [on its hollowness] depends the vessel's utility. By cutting out doors and windows we build a house and on that which is non-existent [on the empty space] depends the house's utility.

"Therefore, when the existence of things is profitable, it is the non-existent in them which renders them useful."

Mr. Medhurst adds the following explanation:

"The advantage does not lie in the nature of the thing itself, but in that which the user brings to it. A book may prove the salvation of one, the damnation of another. "Cast not your pearls before swine.' 'Give not that which is holy unto the dogs.' 'For you therefore which believe is the preciousness; but for such as disbelieve....a stone of stumbling and a rock of offense."

It seems to me a mistake that Mr. Medhurst has not marked off in his version of the Tao-Teh-King, the many quotations that in the original are in verse. We believe that if anywhere, it is necessary here to render the version as verse; or at least to let the readers know that it is verse. As an instance of this we will quote the first paragraph of Chapter 28, which in Mr. Medhurst's translation reads thus:

"One conscious of virility, maintaining muliebrity, is a world-channel. From a world-channel the unchanging energy never departs. This is to re vert to the state of infancy."

We render the same passage as follows:

"He who his manhood shows
And his womanhood knows
Becomes the empire's river.
Is he the empire's river,
He will from virtue never deviate,
And home he turneth to a child's estate."

There is no need of further comparing the two translations. The same disagreement is noticeable throughout; but there is one version of Mr. Medhurst which pleases me on account of its terseness, and reproduces very well the meaning and ruggedness of the original. In Chapter XXIV, I translate, "A man on tiptoe can not stand. A man astride can not walk. A self-displaying man can not shine." The first two sentences in Mr. Medhurst's version are a decided improvement on mine, while the third one seems to fall flat. Mr. Medhurst says, "Who tiptoes, totters. Who straddles, stumbles. The self-regarding cannot cognize." (The word *ming* means "bright and shining," but not "cognize.")

Mr. Medhurst's translation is sufficiently characterized by our quotations. In style, interpretation and treatment it is similar throughout. There are a number of passages which, as Mr. Medhurst states himself in the Preface, will remain debatable, as there is no ultimate authority to decide the meaning of these aphorisms which are sometimes extremely terse.

An interesting passage which shows the difficulties of translating the originals, is the first sentence of Chapter L, which reads: "*ch'u shang ju sz',*" four words of well-established meaning which translated literally mean, "start, life, return, death." The words *ch'u* "start" and *ju* "return" are contrasts meaning "out" and "in" respectively. Mr. Medhurst translates the passage, "Birth is an exit, death an entrance." In my first edition I rendered it, "Going forth is life, coming home is death," but noticing the close connection between the two clauses, I thought better to replace it by "He who starts in life will end in death." The word *ju* "in," however, is also used in the sense of "home" in contrast to *ch'u* "abroad," and so I would now propose to translate in this way the mooted passage which seems to be like an exclamation full of suggestive meaning:

"Abroad in life, home in death!"

LONGEVITY SYMBOLS.

THE character "longevity," pronounced *shou,* is the most favorite word in the Chinese language, and the Chinese never tire of repeating it on cards of congratulation, on their dishes, decanters, in wall hangings and on ornaments of any kind

As an instance of this tendency we reproduce the adjoined illustration, which is a photograph of the upper part of one of three tablets containing specimens of ornamental characters meaning *shou,* "long life." The characters are over two inches in height, and are made of mother of pearl, in high relief, on a red background. On the three tablets there are altogether 180 different characters. The tablets belonged to the leader of the T'ai Ping, the Christian Chinese sect who rebelled against the present Manchu dynasty and were subdued with the assistance of General Gordon. They passed into the hands of Julius Saur, who was at that time a resident of Shanghai, when he went to Nanking, in company with Captain Fishborn, to treat for peace.

MISCELLANEOUS.

IN MARS, WHAT AVATAR?

BY DON MARQUIS.

Do creeds of earth have any worth
  On yonder spinning star?
Which godheads sway the Milky Way?
  In Mars, what Avatar?

What priestly din makes clangor in
  The dog-star's Shwe-Dagon?
Which thousand suns hang tranced above
  Audacious Ajalons?

What Eros rules the dearer schools
  'Neath Saturn's triple ring?
When morning breaks 'round Mercury
  What wakened Memnons sing?

Does some San Grael lure errants pale
  Through wastes of yon dim star?
What God-man reigns in Mercury?
  In Mars, what Avatar?

THE PRACTICAL SIDE OF THE RELIGION OF SCIENCE.

To the Editor of The Open Court:

I have been an interested reader of your utterances for some time past but I do not remember to have seen any program for the practice of religion from the theological point of view that you occupy. I suppose that even though you do not regard the Christian churches as hopelessly in the wrong yet, because of the deviation from the original teachings of Jesus which you think has arisen in the ages past, you would hardly be able to cooperate with any church in any active work for the improvement of society. Probably no existing organization fully squares with your ideas of what should be attempted for the development of the religious and moral nature of humanity.

Now if it is not asking too much will you not take this whole matter from your point of view and give us a full exposition of your program for both the Christian and non-Christian peoples of the world?

H. L. LATHAM.

The question proposed by Mr. H. L. Latham is legitimate and ought not to be passed by unanswered. The difficulty of the answer consists in the fact that the religious conviction which constitutes the faith of The Open Court Publishing Company would not preach to its followers a definite policy as to their church affiliations. It is true that there is no church in existence which would exactly correspond to that faith, but the editor feels no hostility for that reason to any one of the established churches and religious congregations, Christian, Jewish, or Pagan. He has been invited from time to time to speak in churches, sometimes by clergymen who belonged to the ranks of the so-called orthodox and is in friendly relation with representatives and orthodox members of all religions and creeds.

Whenever there is in one town a sufficient number holding convictions similar to ours, who desire to band themselves together in a church congregation, the editor would advise them to found what in a former article, in the January number of *The Open Court,* 1903, has been defined as "the Lay Church." It recommends itself for several reasons. It makes it possible for people of different views to associate in a religious fellowship, if they have but the one purpose in view, to seek the truth and to respect sincerity of conviction.

Wherever it seems unadvisable or premature to found such a lay church, the religious interest should be kept alive within the circle of the family. Parents ought to watch over the religious development of their children with a reverent but critical tendency, allowing the growing generation to familiarize itself with all forms of faith in a friendly way, which can be done by visiting different churches, and becoming acquainted with the doctrines, rituals and practices of each.

The article on "The Lay Church" will be reprinted in the advertising pages of this number.

INDEPENDENT CHRISTIANITY IN JAPAN.

To the Editor of The Open Court:

My attention has just been called to an article in the January number of *The Open Court,* headed "Christianity in Japan" which speaks of the recent notable movement of the Japanese Kumiai Churches toward self-direction and self-support. The fact reported is one of great significance and marks a decided step in advance among those churches. There is one statement, however, which I most respectfully ask permission to correct. This is summed up in the declaration, "The inference throughout is clear that the missionaries maintain a dictatorship in church matters which results in establishing a competition against the native church rather than a helpful support and alliance." I cannot speak officially for other Missions, but I can speak with authority for the American Board of Commissioners for Foreign Missions, under whose work the Kumiai Churches were organized and which has been conducting mission operations in Japan since 1869. As the work of this Board has been perhaps most conspicuous there of any Board, because of the prominence of the Doshisha University and Kobe College for Girls, and because of the aggressiveness of the Kumiai Churches and the prominence of many of their Japanese leaders, the remark above quoted would naturally be interpreted as criticising this Board and its methods of work in Japan.

It is sufficient in reply but to refer to the methods of the American Board and its policy in all of its Mission work over the world, to correct whatever mistaken impression the article may have given.

The American Board always aims to make the churches its missionaries are instrumental in organizing, self-governing and self-supporting. No missionary is expected to be pastor of any native church in any country, and each church is expected to call its own native pastor and direct its own ecclesiastical affairs. Missionaries have even hesitated to become members of native churches for fear some might charge them with dominating the churches of which they were members. This is the policy all over the world. At the present time there are between 200 and 300 independent, self-directing and self-supporting native churches organized by the missionaries of this Board in various countries. In a word, this Board has no churches anywhere and desires none.

There are yet many native churches which are receiving some financial aid from the Board, but whose self-support we constantly encourage. Even in these churches the missionaries exercise no ecclesiastical control. In all cases the missionaries are co-workers with the native pastors and leaders. in building up churches and in organizing new ones.

In Japan the missionaries of this Board and the leaders of the Kumiai Churches have been of one mind in this respect. Up to the current year there were some 54 Kumiai Churches receiving no aid from this Board and as independent of the mission as any churches in America. To show that the missionaries were in favor of this recent step it is sufficient to state that the suggestion that the remaining 45 Kumiai Churches should become independent and self-supporting with the beginning of the current year, was made by the missionaries to the Kumiai leaders and has the hearty approval of the American Board Mission in Japan as well as the officers of the Board at home.

In the National Meeting of the Kumiai Churches in Japan as well as in similar meetings of the Churches organized by this Board in Turkey, India, and other countries, the missionaries are not even members of the ecclesiastical organizations and so cannot vote or control. The purpose of the American Board in every instance is to rear up native institutions and organizations of every kind that shall be, in every particular, self-controlling, self-propagating and self-supporting.

I am not sure that we differ in this respect from the other leading Foreign Missionary Boards. I am aware that these things so familiar to us, are not generally understood, as the statement in the article referred to would show, hence this statement of fact, for which I crave the same publicity that was given to the criticism.

James L. Barton.
Foreign Secretary, American Board of
Commissioners for Foreign Missions.

TENDENCY OF PRESENT BANKING METHODS.

While traveling in Europe I had frequent opportunities to appreciate, by way of contrast, the superiority of the American check system, which renders possible quick business dealings in small amounts throughout the length and breadth of the country. I have repeatedly called attention to the fact that the

unusual prosperity of the United States is not a little due to the facilities of our banking system. People in France and Germany are confronted with many difficulties when making payments in small sums, and in consequence much business that otherwise would be done remains forever untransacted. Every hindrance in the way of restrictions, tolls or taxes imposed upon payments is liable to cut down trade of any description.

In consideration of this obvious truth we have to regret the movement of the banks of New York and Chicago who have united in making charges on checks coming from other places than these great business centers. The deductions made on checks are considerable, and a discrimination is made between different states and different amounts, in such a way as to make the small amounts suffer most.

We can not help thinking that the movement is neither just nor wise. Though it will bring immediate returns to the bank in many thousands and hundreds of thousands, it is apt to cut the business down by many millions. and it is sure in the long run to reduce business transactions as well as to lower the general prosperity of the country.

NORWAY AND THE PEACE PRIZE.

We are glad to have procured from a distinguished Norwegian, one of the leaders of the present bloodless revolution, an article on "The Nobel Peace Prize" which will be interesting to our readers not only on account of the subject but also on account of its distinguished author.

Dr. Nobel's confidence has been justified during the last crisis which the country underwent in establishing its independence. The firm attitude combined with a love of peace, where peace is possible without giving up principle, has been strongly contrasted in the sad state of Russia, and as a result of this attitude the Norwegian revolution has been without bloodshed and all its phases were creditable to both parties, King Oscar and the Swedish nation on one side, and the Norwegians on the other.

BOOK REVIEWS AND NOTES.

CENTRALIZATION AND THE LAW. Scientific Legal Education. An Illustration. With an Introduction by *Melville M. Bigelow*, Dean of the Boston University Law School. Boston: Little, Brown & Co., 1906. xviii, 296 pp. Price, $1.50.

This book is brief, clear, timely and thorough. Four prominent jurists share in its making, the Dean of the Boston University Law School whose text-book on Torts is authority amongst British no less than our own lawyers; Brooks Adams, a worthy representative of the name he bears and one whose strangely bold analysis of modern problems would have frightened our College trustees twenty years ago. In addition there is a chapter each by Edward A. Harriman and Henry S. Haines, both men eminent as teachers of the law.

The book in general is an admirable exposition of what the Law Faculty of Boston University understand under the name of scientific law in contradistinction from that which is merely historic or which springs from *a priori* reasoning.

The two first lectures by Brooks Adams on the "Nature of Law," and "Law under Inequality: Monopoly," are of interest to more than those who practice at the bar.

They form a masterly supplement to Melville Bigelow's discussion of the extent to which legal education should be extended and how far the lawyer should draw inspiration from the present no less than from the past.

"Let us call in business men to help us in our teachings in the law school. Let us ask them to speak to the students of the relation between business and law—of the difficulties created by constitutions and statutes and judicial decisions....Let us ask underwriters, for instance, to speak of State Legislation on matters of insurance, of federal decisions and federal regulation of the subject" (p. 195 seq.).

Mr. Adams makes a masterly picture in bold strokes of the whole field of law in its evolution from the dark ages of Britain to the most recent decisions affecting Chicago slaughter houses.

Many of Mr. Adams' sentences, thirty years ago, would have drawn upon him some of the criticism which fell to the share of Henry George. It is a sign of the times that to-day we discuss before law students what our fathers whispered only behind closed doors.

We are told that in the last seventy-five years "social conditions have changed more profoundly" than they had ever before in history, and yet that the modifications which such changes should cause in the law have not been made.

Hence a dangerous situation for the commonwealth. "I do not think I overstate the matter when I say that this community lives very largely in defiance or disregard of the law!" (p. 47)...."The family is disintegrating" ...."Marriage has ceased to be a permanent state and has become an ephemeral contract with no adequate provision for children. A scandalous conflict of laws results to which we find no remedy."...."Whither we are drifting we know not, but this much seems to me clear—In a society moving with unprecedented rapidity, unintelligent conservatism is dangerous. No explosion is more terrible than that which shatters an unyielding law. And yet our legal system is *unyielding!*" (p. 49).

These passages are sensational—when uttered on the platform of a Massachusetts law school. They are words of a competent historian, statesman and man of practical affairs, and they constitute a warning to the commonwealth at large whatever they may be to those who practice law merely as a livelihood.

Centralization and the Law is a book about law for men of the law; and as we all know, the law holds itself aloof from political and moral aspects no less than medicine and engineering. But when the best men of the law point out that the body politic is suffering because the law is not keeping pace with the life of the people then it is time that pressure should be brought from outside to restore the balance between the law and modern conditions.

The book is so valuable in its lesson to the statesman and citizen of to-day that I find it impossible to attempt more than a cry of gratitude for its appearance at a time of struggle between a divided public on one side and a well organized oligarchy on the other.

POULTNEY BIGELOW.

BUDDHIST AND CHRISTIAN GOSPELS. Now First Compared from the Originals: Being "Gospel Parallels from Pali Texts" Reprinted with Additions. By *Albert J. Edmunds.* Third edition. Edited with parallels from the Chinese Buddhist Tripitaka by *M. Anesaki.* Tokyo: Yuhokwan. 1905. Pp. xiii, 230.

This work represents the mature results of a quarter century of earnest investigation. Although nominally the third edition, it is really the first comprehensive work under this title because the preceding editions were but fragmentary.

The work as a whole is an interesting and illuminating contribution to comparative religion. The author's attitude is thus expressed: "No borrowing is alleged on either side—Christian or Buddhist—in these Parallels. We offer no theory but present them as facts. They at least belong to a world of thought which the whole East had in common....The Parallels are mainly in ideas, not in words." The editor, whose interest in the work lies in his zeal in discovering the common elements between the Pali Nikayos and the Chinese Agamas, adds parallels and notes from the latter.

The book begins with an historical introduction with reference to the antiquity of the canonical Pali texts and the relation between Christianity and Buddhism. Then follow three parallels in the infancy legends of both religions, five in the initiation and preparation for the ministry and thirty-three in the ethics and subject matter of the teaching; also nineteen parallels on the character of the Lord, and twenty-eight on the closing scenes, and the future of the Church and the individual, ending with an appendix containing mention of six parallels from uncanonical texts.

The Open Court Publishing Company has undertaken the agency for Mr. Edmunds' book in the United States and Great Britain.

GOETHE UND DIE KÖNIGLICHE KUNST. Von *Hugo Wernekke.* Leipsic: Poeschel & Kippenberg. 1905. Pp. 194.

Dr. Hugo Wernekke, who has published through the Open Court Publishing Company his translation of Fechner's *Life After Death,* is the author of a book that is of no little interest to freemasons as well as admirers of Goethe. Goethe was a mason and he joined the order during his sojourn at Weimar. He became a member of the lodge of Amalia, and has expressed his interpretation of the masonic doctrines, symbols, and rules of the order in poems and prose. Dr. Wernekke, head master of the Realgymnasium, is at the same time past master of the Amalia lodge, and as such he has had access to documents otherwise inaccessible. He publishes in the present volume all that is known of Goethe's masonic life, his letters and other utterances, including his masonic poems. He has not limited himself to Goethe, but includes a brief history of Goethe's lodge, and other comments on the German conception of masonic life which in many respects differs from that of other countries, especially France and England. The German freemasonry is rather philosophical, having had the benefit of such men as Goethe, Lessing, Herder and others. French masonry is anti-ecclesiastical, while the English masons are almost churchy in their rituals. The French and English requirements are so much opposed that while in England belief in God, and indeed

in a personal God, is deemed indispensable for admission to masonic privileges, the French positively insist on excluding any man who is not an atheist. German masonry is to some extent conservative like the English, but the German lodges allow individual interpretation as to the nature of God, and any one who holds views such as Goethe, Lessing, and Herder is welcome, and would rather be regarded as a good and orthodox mason. Dr. Wernekke does not touch upon these material differences but his readers outside of Germany will easily find out the typical features of the German lodges and the philosophy which Goethe developed therefrom.

Goethe had taken the higher degrees of the so-called red lodges, but the more he became acquainted with masonic life the more he preferred the simpler rite of the blue lodges, the lodges of St. John.

The book is embellished by 12 full plate illustrations and a frontispiece, and in accordance with Goethe's preference, it is bound in a tasteful blue cover.

The Story of the Congo Free State. Social, Political, and Economic Aspects of the Belgian System of Government in Central Africa. By *Henry Wellington Wack, F. R. G. S.* New York: Putnam. 1905. Pp. xv, 634.

This book purports to be the true story of a great colonizing undertaking founded upon modern social science, and in spite of all the criticism of the Congo administration, the author declares that this civilizing movement is the greatest colonizing success in the history of the world. Mr. Wack is a member of the New York Bar, who, during a stay of several years in Great Britain did not fail to recognize the growth of an organized campaign there against the Congo Free State. The fact that a small number of Englishmen interested in the rubber trade should succeed in craftily deluding the British public sufficiently to obtain general credence for stories of cruelty and oppression alleged against King Leopold, did not impress him seriously, until he observed very recently that the calumny was extending to the United States. His knowledge of Central African affairs was such that he felt the injustice of the impression thus widely and systematically circulated, and he applied to King Leopold for help in gaining access to the government records with the avowed purpose of stating plainly and truthfully the complete history of the Congo colonization, but at the same time making it very clear that he would write the story in his own way. He was granted every permission and assistance necessary to his purpose, but indicated again to King Leopold and his Majesty's ministers that he would write the story in his own way. He declares in his preface very plainly that he has not submitted manuscript nor proofs directly or indirectly to any part of the Belgian Government, and though he hopes his plain unvarnished statement of facts will be acceptable to His Majesty, he has no assurance that it will please him and feels under no obligations to him. All this he makes very emphatic, that the reader may know at the beginning that his account is written from purely disinterested motives, and his object is to acquaint the English reading public with the conditions, that they may think out the underlying motives for the campaign against the Congo, and appreciate the real issues at stake. The book is plentifully illustrated and has a fine portrait of the Belgian ruler as a frontis-

piece. There is an appendix containing copies of several of the documentary records.

We are in receipt of *The Every Day Book; Just a Thought for Your Birthday,* by Suzanne Wardlaw, containing quotations from prominent poets and thinkers for all the year around.

Mr. Don R. Marquis, of Atlanta, Georgia, strikes a deep note in his poem "In Mars. what Avatar?" The philosophical problem whether there are kindred religions on other planets than ours, is not without great significance. It is true that we can not go out into space and arrive at a definite solution, but it is not unlikely that if there are other habitations on which rational beings develop, their religious development must in many respects resemble ours. It is probable that they believe in a God incarnation; that they build churches and pagodas as magnificent as St. Peter's Cathedral at Rome, and the Shwe-Dagon in Rangoon; and that there, too, religious leaders are credited with miracles as was Joshua when he made the sun stand still in the Valley of Ajalon.

Mr. Marquis puts the problem in the form of a question, the mere stating of which can not help but broaden our own religious views. Theoretically it has been answered in the affirmative, although practically it can never be solved.

A peculiar coincidence in the shape of an acrostic is at present agitating the circles of Moscow. The names of the five sons of Alexander II are Nicholas. Alexander, Wladimir, Alexis, and Sergius, and if the initials of these names are read forward and backward they yield the words *nawas sawan,* which means in Russian "Over you the shroud."

We have taken measures to procure an authoritative contribution on the religious life of the Moslems, and have succeeded in obtaining the promise of articles from Thomas P. Hughes, D.D., L.L.D., the author of the *Dictionary of Islam,* one of the greatest, if not the greatest authority on Islam aside from native followers of the Prophet.

While chaplain of the British Army in India, Dr. Hughes had rare opportunities of becoming familiar with this most important faith of the valley of the Ganges.

THE CULTURIST. A Periodical of Progress. Edited by *Walter Hurt.* Cincinnati: Culturist Publishing Co. Price, $ 1.00 a year; 10 cents a copy.

A new liberal periodical is in the field under the name *The Culturist,* the character of which is best understood by considering the contributors to the first number. It is opened by a poem to the New Year by Walter Hurt, the editor. The leading article "Punishment and its Function" is written by Clarence S. Darrow. Among other contributions we note a poem to the late Rabbi Isaac M. Wise, a number of additional poems by the editor, an article

entitled "All is matter; All Matter is Mind," by William Colbey Cooper; "Obsolescence of the Church," by the editor, etc.

The editorial on the mission of *The Culturist* closes with these words: "Until reason has conquered instinct and man has learned to master his impulses, the mission of *The Culturist* will not be fulfilled—its work will not be completed."

The leading article for the February number will be "Toward the Sunrise" by Eugene V. Debs.

Lyra Germanica Latina. Deutsche Volks- und Studenten-Lieder. Lateinisch in den Versmassen der Originale. Von *Waldemar Kloss.* St. Louis: Gedruckt in der Office der *Amerika.* 1904. Pp. 103.

In these days of strenuous life, it is difficult to find, even among scholars, a man who is able to speak Latin, and especially one who has the ability to write Latin verses with sufficient ease to make them both readable and singable. But this remarkable task has been accomplished by Prof. Waldemar Kloss of St. Louis. He has published his songs at the request of many of his friends whom he mentions in the preface; and among them are Bishop Spalding of Peoria, several Professors of the Washington Catholic University, and Professor Hatfield of Northwestern University. Many of his verses are very happy renderings. The collection consists of forty-two German songs such as are well known all over the Fatherland, and frequently sung in academic circles. They include verses by Scheffel, Geibel, Heine, Uhland, Wilhelm Müller and others, and it is remarkable how well, upon the whole, the Latin words fit the music. As an instance we select No. 33, Heine's well-known song, *"Du bist wie eine Blume,"* rendered as follows:

"Ut flos tu virgo pura
Pulchra, gratissima,
Adspectu tuo mire
Movetur anima.

"Caput attrectans precem
Attollam fervidam,
Ut Deus te servet puram,
Pulchram, gratissimam."

"Die Lorelei," No. 19, reads as follows:

"Est anima mea onusta;
Cur hoc sit nescio;
Narratio vetusta
Non excidit animo.
Aer mitis, coelum nigrescit
Et Rhenus placidus,
Mons summus erubescit
In sole aureolus.

"In monte vides sedentem
Nympham pulcherrimam,

Ornatu et auro nitentem;
Pectit comam auream.
Pecten aureus; virgo prodit
Carmen dulcissimum,
Virorum corda corrodit
Per mirum modulum.

"Nautam in cymba amentem
Hoc carmen inficit,
Non rupem imminentem,
Sed virginem adspicit.
Undarum multitudo
Nunc nautam obruit;
Lurlejae pulchritudo
Et carmen hoc efficit."

THE DIVINE COMEDY OF DANTE. Four Lectures by *Walter L. Sheldon.* Philadelphia: Weston. 1905. Pp. 126. Price, 50 cents.

These lectures which are intended especially for those who have never read the poem but would like to know something about it, were delivered as regular Sunday morning addresses before the Ethical Society of St. Louis. The author makes no pretensions to originality, and presents the book not for the sake of any information it may give but for its practical ethical lessons which will have the same importance whether or not the interpretation of Dante is correct. The first lecture is on the man Dante, and the age in which he lived. Each of the others is devoted to the consideration of one of the great divisions of the Divine Comedy. It is a noteworthy fact, that the attendance of Mr. Sheldon's lectures was unexpectedly almost doubled during the delivery of this course, thus showing the increased interest in the subject, or its treatment, or both.

JESUS AND THE PROPHETS. An Historical, Exegetical, and Interpretative Discussion. By *Charles S. Macfarland, Ph. D.* New York: Putnam. 1905. Pp. xvi, 249.

The author sets himself the task, first, to set forth Jesus' use of prophecy; second, to indicate his attitude towards it and the standard by which he valued it; third, in the light of this to show what its fulfillment signified with him, and how he regarded himself as the "fulfiller" of prophecy. The book is written in a very conservative spirit but shows an indication of broadening. The author finds that Jesus is after all the best teacher of his own religion, he being greater than the evangelists and greater than the four Gospels. To gain a vision of Christ he claims that the interpretation of the writings of the Gospel is not enough, but must be accompanied by an exceeding effort of the human mind to gain the vision of Christ himself.

FOUNDATION OF A LAY CHURCH

WHAT is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

(Reprinted from *The Open Court* for January, 1903.)

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The first issue of *The Monist* for the year 1906 is more than usual interest. Professor Lindemann, of the University of Munich, contributes an article, "On the Form and Spectrum of Atoms," which demonstrates the possibility of distinguishing the forms of different elemental atoms from the lines of their respective spectrums, and thus mechanically accounting for their different chemical combinations. This article is ably supplemented by "Manifestations of Ether," by Mr. W. S. Andrews, while both of these presentations tend to strongly confirm the electronic theory.

Professor Keyser, of Columbia University, in an essay entitled "Mathematical Emancipations," endeavors to make clear how the imagination of the untechnically educated may grasp the idea of multi-dimensional space.

Professor D. T. MacDougal, editor of the English edition of De Vries *Species and Varieties: Their Origin by Mutation*, adds greatly to the value of the number by his contribution on "Heredity and the Origin of Species," in which he makes public significant results from many interesting experiments of his own in the New York Botanical Garden.

Inspired by Mr. Andrews' article on "Magic Squares" in the two preceding numbers, Dr. Carus offers some philosophical "Reflections on Magic Squares," bringing out the possibility of constructing them on the principles of the laws of symmetry, and showing how mathematical considerations such as these help to solve the God problem in the philosophy of science.

Beginning with this number the original essays will appear in larger type than formerly (pica), thus increasing the attractiveness of the Magazine.

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Species and Varieties:

Their Origin by Mutation

By Hugo de Vries

Professor of Botany in the University of Amsterdam

Edited by Daniel Trembly MacDougal, Assistant Director of the New York Botanical Garden

xxiii+830 pages

THE belief has prevailed for more than half a century that species are changed into new types very slowly and that thousands of years were necessary for the development of a new type of animal or plant. After twenty years of arduous investigation Professor de Vries has announced that he has found that new species originated suddenly by jumps, or by "mutations," and in conjunction with this discovery he offers an explanation of the qualities of living organisms on the basis of the conception of unit-characters. Important modifications are also proposed as to the conceptions of species and varieties as well as of variability, inheritance, atavism, selection and descent in general.

The announcement of the results in question has excited more interest among naturalists than any publication since the appearance of Darwin's Origin of Species, and marks the beginning of a new epoch in the history of evolution. Professor de Vries was invited to deliver a series of lectures upon the subject at the University of California during the summer of 1904, and these lectures are offered to a public now thoroughly interested in modern ideas of evolution.

The contents of the book include a readable and orderly recital of the facts and details which furnish the basis for the mutation-theory of the origin of species. All of the more important phases of heredity and descent come in for a clarifying treatment that renders the volume extremely readable to the amateur as well as to the trained biologist. The more reliable historical data are cited and

the results obtained by Professor de Vries in the Botanical Garden at Amsterdam during twenty years of observations are described.

Not the least important service rendered by Professor de Vries in the preparation of these lectures consists in the indication of definite specific problems that need investigation, many of which may be profitably taken up by anyone in a small garden. He has rescued the subject of evolution from the thrall of polemics and brought it once more within reach of the great mass of naturalists, any one of whom may reasonably hope to contribute something to its advancement by orderly observations.

The text of the lectures has been revised and rendered into a form suitable for permanent record by Dr. D. T. MacDougal who has been engaged in researches upon the subject for several years, and who has furnished substantial proof of the mutation theory of the origin of species by his experimental investigations carried on in the New York Botanical Gardens.

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Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler, Mary Carus.

VOL. XX. (no. 4.) APRIL, 1906. NO. 599

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> Loving because I must;
> Doing for the joy of it.

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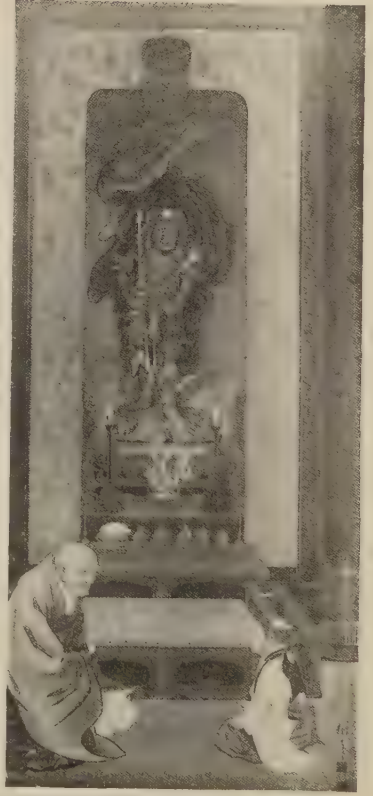

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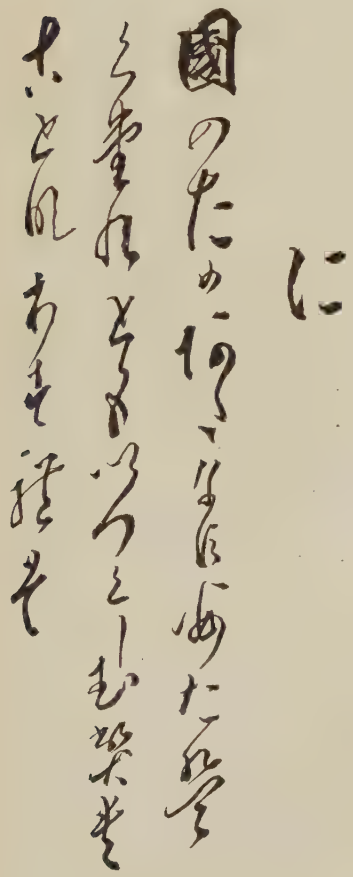
TO MY ARMY.

A Poem by His Imperial Majesty, the Emperor of Japan.
Done into verse by Dr. Paul Carus.



仁

Kunino tame
Ada nasu adawa
Kudaku tomo,
Itsukushimubeki
Kotona wasureso.

Strike him who fights
thy country,
With vigor strike thy
blow;
But while thou strik'st,
remember
That thou shalt love thy
foe.

MEDIUMISTIC READING OF SEALED WRITINGS.*

BY DAVID P. ABBOTT.

I.

IN response to a request from the editor of *The Open Court,* accompanied by a letter from Mr. I. G. Bartel of Nelson, New Zealand, I have decided to give to the readers of this magazine (in so far as I am at liberty to do so) the methods which I use in reading sealed writings, to which I alluded in the paper entitled "Some Mediumistic Phenomena," which appeared in the August number.

Perhaps, as Mr. Bartel says, it is somewhat inconsistent in me to say, "An explanation of the methods used would be out of place here," while at the same time explaining other things of a similar nature. But, the fact is, when making this statement I was looking at the matter from the magician's point of view. While magicians frequently publish or allow to be published many valuable secrets, yet the secrets of their very latest and best work are jealously guarded from the public. The reason for this is because if the secrets become too generally known, it lessens the value of the experiments for purposes of entertainment, by rendering them common. Consequently, from the magician's point of view, it is regarded as out of place to allow such secrets to become public property through publication.

In some instances secrets of this class are sold by certain dealers to performers, and to professional mediums, at prices that might astonish an outsider. If the secrets are regarded as exceptionally good and a high price placed upon them by the vendor, so few will buy them that the performance of the experiments will be very rare, and the performer can well afford to pay the high price asked.

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When such sale is made, it is generally accompanied by a request that the purchaser faithfully guard the secret from the public.

The fundamental principles of these experiments are not new, but the details make them useful for practical purposes. I purchased them from dealers who place considerable value on them; as they are catalogued at prices which, for the four I am about to describe, make an aggregate of some seventy dollars.

As received by me from the vendors, I found some of them impracticable until I had added certain improvements to the ideas. In the improved form I assure the readers of this paper that they are thoroughly practicable, as I have performed them some hundreds of times with such success as would astonish one who has not seen them. I have never yet made a failure in performing them; nor have I found even one person, among the many who have witnessed their performance, who could even remotely guess at the methods employed. There are many methods of reading such writings, but the ones I am about to describe are the very best of which I have ever even heard.

Still, my readers must not expect me to explain a miracle. Miracles are never performed. The experiments are pure trickery; but if properly performed, have the appearance of being produced by some occult or psychic power. However, all that is necessary is a few simple articles, and *their proper manipulation.* When one reads the explanation of a trick before seeing it performed, the value of the trick is seldom realized. It would be much better, were it possible to do so, to see it performed first and then read the explanation afterwards. However, as this is impossible in this instance, I will first give the effect, or appearance of the experiments as I perform them, and follow this with an explanation of the methods employed. Performers who may read this paper, will notice that most of the articles employed have been previously used in such experiments; and they may not at first sight attach the importance to these experiments which they deserve, owing to the fact that as used heretofore such tricks were by no means a decided success. The ideas have gradually been improved upon, and the perfected tricks are the result of a process of evolution. A few little improvements will frequently make a poor trick one of the best and most difficult of detection.

Each of the four is performed on a different principle, and is fine when performed singly. They should first be practiced in this manner; but as I produce them, I work them as one experiment, or rather as a combination trick. I have performed two of them

singly from the stage with the greatest success; but worked in combination, I generally give them in a double parlor. Here the effect is so great, especially on the more intelligent class of persons, (owing to the fact of all being done under the very eyes of the spectators,) that I prefer this method; and I shall describe the experiments as I perform them in my double parlors.

I would suggest that those who desire to easily grasp the explanations should pay close attention to the following description, as it is given with a view to making the explanations intelligible. Each little detail should be remembered; for all is for a purpose, and must be just so.

I have the audience seated in the front parlor, and facing the back parlor which opens into other apartments, through a folding door. I have a writing desk in the rear parlor in which there is a drawer containing the articles I use; and to which I frequently go to get new articles, sometimes getting rid of others at the same time.

There is also in the center of this back parlor an ordinary table, on which I place a porcelain skull, open at the top. This same skull, I might remark, is what I use instead of a hat, for collecting the billets in the experiments described in my former article.

Briefly stated, when I perform this combination experiment, I first prepare the three sealed writings that I am to read; and I then proceed to read first the one prepared last. I next read the one prepared first; and then, after a slight wait, give a slate writing experiment, producing a message signed by the name of the person which the second writer has written on her sheet of paper, sealed, and kept in her own possession. After this I read the writing of the second writer, and answer the question asked therein.

There is some little time taken up in the preparation of the different writings; so in order that the spectators may not grow restless, and also to give them some food for thought during the wait, (and incidentally to render my task more easy to accomplish,) I first perform Yost's "Spiritualistic Slate and Dictionary" test.

This is a very fine spirit slate trick in which three slates, a flap, some other articles and some excellent manipulation each play a part. Its effect upon the more intelligent class is very marked. This experiment convinces the spectators that the performer can "do things" and that they are not wasting their time in what is to follow. It thus does not allow the interest to lag during the little time required in the preparation of the writings. It also occupies the

minds of the spectators to such an extent that what is to follow is much more easily accomplished. I will not take up space here in explaining this trick, as persons desiring it can obtain the articles and explanation of Yost & Co. of Philadelphia, for what the articles alone would cost.*

II.

I now proceed to prepare the first writing. This, however, I shall read second. I request some lady to be seated in a chair in one of the front corners of the front parlor. This places her rather in the rear of the other spectators. I state that this is to prevent the others from seeing what she writes.

I now step to the writing desk and bring forward some envelopes and slips of paper. I hand an envelope and a slip of paper to the lady, asking her to write plainly on the slip of paper some question about her future which she would like to have answered. I ask her to hold the paper in her left hand, in such manner while writing that neither the audience nor myself can in any manner see what she is writing. As she thus holds the back of her hand which contains the paper towards us, it effectually conceals her writing. I pay no attention to her while writing, except an occasional glance to see that she complies with my request.

As soon as she finishes writing, I request her to fold the paper in half. This she does. I now request her to fold it in half the other way and when she does so, I ask her to place the same in the envelope herself and to seal it herself. When she has all ready, I direct her to place it in her own pocket and keep it there until after I have read it. I in no way touch it.

When I desire more questions written, I pass to other ladies with the remaining envelopes and slips of paper, and have others prepared. I always do this when performing from a stage; or have my assistants pass to four or five persons each, thus preparing some eight or ten questions for me to read mentally. I, however, rarely prepare more than one question when performing in parlors, as the time taken up delays the experiment.

I now proceed to prepare the second writing which, however, I read last when I have begun the reading.

I ask the lady, whom I shall call Lady Number One, to exchange seats with some other lady; and this lady I shall call Lady Number Two.

I next bring Lady Number Two an ordinary writing tablet, and

* Yost's number 128.

ask her to write on it some question about her future which she would like to have answered; and also to write below this question the name of some person who is now dead, from whom she would like to receive a message. I also request her to hold the tablet while writing in such a manner that no one can see the writing, and to use care that no one in any way may know what she writes. I ask her to leave a margin around the sheet free from writing, to be used for folding purposes; and when she is through with the writing, to tear off the sheet, fold it several times, then seal it in a small envelope which I have previously given her, place the same immediately in her own pocket and keep it there until I have read it. When she has all prepared, I direct her to lay the tablet on a table that is convenient, and there it remains throughout the evening in full view. When she lays it on the table I do not go near it or pay any attention to it; and it can be examined thoroughly, as there is no carbon paper or any similar thing about it. I do not especially call attention to this fact, as the suggestion of any possible trickery weakens the effect. However, on several occasions I have noticed certain wise persons examining it quietly. This is all the preparation for Lady Number Two's writing; and I now proceed to prepare the third writing, which when prepared I read as the first reading.

I now bring from my drawer a small card about one-thirty-second of an inch in thickness, red on one side and white on the other. These are cut from ordinary cardboard, obtainable at any printing office. I ask some gentleman whom I regard as particularly intelligent, or as hard to deceive, to kindly take his seat in the center of the front end of the front parlor.

I ask him to write across the card the name of some great man, statesman, or politician, any one of whom he can think, living or dead; only I ask him to write the name plainly in a bold hand, and to be very careful that no one sees what he writes. I also give him some article, it makes no difference what, (usually one of the slates used in the "Spirit Dictionary" trick,) on which to place the card while writing. I ask him when through to turn the card over face downward on the slate, turning it over *towards himself* and not towards the audience, as otherwise they might see the writing. This he does. While he is preparing this card I return to the rear parlor to the drawer to get some other articles, and pay no attention to him until the card is written and turned over, and until he informs me of that fact.

I now come forward with an envelope into which the card will fit nicely; and presenting it to him open, flap side toward him and

face downward, I ask him to insert the card himself, keeping the writing downward while so doing. I merely ask the privilege of touching the card with the tip of my finger as he is passing it into the envelope.

I next request him to seal the envelope himself, to place it on the slate sealed side upward, and to make certain marks across the sealed parts so that he can tell if I should tamper with the same. I now bring forward a seal and some sealing wax. I give him the seal previously moistened, and proceed to melt the wax, allowing it to drop on the center of the envelope. At the same time I request him to seal the envelope doubly, and to examine the seals so thoroughly that there can be no possibility of substitution. When all is prepared I am ready to begin the readings.

III.

I now take the gentleman's envelope in the tips of my fingers; and, stepping to the center table of the second parlor, I lean it against the skull previously mentioned, so that the wax seal faces the audience, while all is in the brightest light.

I instantly return to the front parlor; and, seating myself facing the spectators, I pay no attention to the sealed envelope resting against the skull in the back parlor. This requires not over two seconds of time, there being no pause whatever in my movements.

I proceed to make passes over my own face in a manner similar to those which the early mesmerists made over their subjects. I simulate considerable nervousness, allow my shoulders to be convulsed a time or two, gaze toward the ceiling as if looking into infinity, and begin my attempt to read. I first request the writer not to answer any questions I may ask, except those I may ask him directly. This prevents him from answering the first questions I ask and which I am directing to some unseen being.

I hold my hand to my ear, *à la* Schlossenger. Allowing it to tremble violently, I ask the unseen spirits if the name written on the card is the name of a person living or dead? I apparently hear an answer which the spectators do not hear, for I turn to the writer and with great solemnity inform him that he has written the name of one who is now dead. This of course is supposing that he did write the name of a dead person. If the person should happen to be living, I with the same solemnity announce that fact to him.

Let us now suppose that the name written is that of Aaron Burr. I again turn to the spirits and ask if the person whose name is written died more than one thousand years ago. When they an-

swer me I turn to the writer informing him that the person whose name he has written died less than one thousand years ago. I then ask the spirits if this man died in the last five hundred years and get the answer that he died in the last century. This I also give in a dramatic manner. I then say, while gazing into emptiness, "I see before me a man who is 'small in stature and slight in figure, but with a face finely cut and almost classic in its mold.' He wears no beard, his hair is brushed back from over a wide forehead, and he regards me with a pair of beautiful eyes. There is a look of ineffable sadness on his face, as if there were something he would have undone. He wears a coat of black velvet, with black velvet knee breeches, black silk stockings and shoes with silver buckles. I see behind him a beautiful lady who regards him with a look of infinite tenderness and pity. She appears to be a daughter."

The effect of this is very fine, as the writer corroborates my statements, or else states that he himself is not familiar with the personal appearance of the one whose name he has written.

I now attempt to read the writing. I begin by looking into space and repeating the letters of the alphabet. I finally get the letter A. I repeat the process. When about to get the second letter a, and while making great efforts to get it and seeming rather uncertain, I request the writer to be so kind as to step to the table and bring his envelope and hold it on the top of my head. This he does, while I close my eyes, and proceed with slight effort to read the complete name.

I offer him a knife and ask him to open the envelope and see if his card is still within untouched, which of course it is. I also ask him to examine the seal and the envelope, and to hold the same close to the light and see if it is possible to read the writing through the envelope. This he and the spectators do, and of course find everything as it should be and the writing perfectly invisible. When he returns the envelope to me, I offer it to him to keep as a souvenir, which generally is accepted gladly by him.

I am now ready to read the writing of Lady Number One and answer the question she has written. I ask her if she still has concealed about her the writing which she sealed and retained herself. She replies in the affirmative. I then ask her if any one in the world knows what she has written. Upon her informing me that no one knows, and of the impossibility of such a thing being the case, I ask her what she will think if I can now succeed in reading her question without going near her, while she retains the same in her own pocket. The spectators generally express their incredulity as

to the possibility of such a proceeding, upon which I inform them that I will make the effort.

I ask the lady, in order to remove the idea of mind-reading or telepathy, to keep her mind entirely off what she has written. I then make the second effort, assuming an air of great earnestness. I slowly read her question letter by letter, and give a full and minute description of the writing, the style of letters used and any peculiarities of any of the letters. The effect of this can well be imagined.

I now ask her to open her envelope, to examine it carefully and see if I am correct, and to exhibit the same to the spectators. This she does, while I stand at a distance repeating the peculiarities of the strokes of the letters, etc., for their verification. I never look at the writing at all even after reading it. I simply pay no attention to it, as my mysterious power of vision is now superior to the sight of mortal eyes.

I now tell Lady Number Two to continue to keep her writing concealed, and that I will use it shortly; whereupon I frequently have a selection of music; or if not, I allow the spectators a minute or two of time in which to consider and talk over what they have just seen.

I am now ready to produce a spirit message for Lady Number Two, signed by the name which is written below her question on her concealed paper; and to read and answer her question.

I arrange a table just inside the back parlor, sidewise to the spectators, placing a chair on each side of the table and two slates on the table. I ask Lady Number Two to come forward, take the chair next the audience and to clean the slates. As she does this I seat myself at the opposite side of the table.

As soon as she cleans them, we place the slates under the table; and I ask her to hold them while I place my hands on the table top. In a few moments, under my instructions, she brings from under the table the slates, on which is a fine spirit message of philosophical import, to which is signed the dead person's name which she has written on the sheet of paper and which she still retains sealed. The effect of this upon her, and upon her friends who may have known this person, is very great; especially as it is some one of whom I have never heard. I have very frequently known some of the spectators, who happened to be acquainted with the person whose name is signed to the message, to identify the writing and sometimes to identify the language as that of the dead person.

I next, with some little effort, proceed mentally to read her question, minutely describing the writing, etc. I then ask her to

bring out the envelope, exhibit the writing and verify my statements, which she does. I now proceed to answer her question; and if I have not previously done so, to answer the question of Lady Number One. Let us suppose the question asked is, "Will I ever be wealthy?" I first consult the "Mystic Oracle of the Crystal Spheres." I place on the table a highly polished crystal globe three inches in diameter, such as is used for experiments in "Crystal Gazing." This globe is supported by a bronze griffon. I have the lady gaze into the globe while I intently look into it from the opposite side. I then with solemnity inform her that she will never be wealthy but that she will be "well-to-do."

I assure my readers that the effect of this all is just as great as if I really performed by some occult power that which in reality I have but performed by trickery of the simplest kind. I would have no trouble in passing it off on the majority of my spectators as the work entirely of spirits. The experiments are so superior to those usually employed by mediums, that the audience is simply confounded. Also, there is abundant opportunity after reading the dead statesman's name, to call him up in the manner so common with mediums and give the audience an elaborate message from him, which will have much weight with them, owing to the manner in which his spirit has been summoned from the land of shadows. However, I will say that while I use these things in the manner outlined, after all is over I assure my audience that it is not spirit power which I use; but I do not tell them it is trickery, as that would detract from the effect. I simply let them speculate and think what they please; and I not infrequently find them determined, notwithstanding my statement to the contrary, to believe that it is the work of spirits, or else some occult power which I possess. I have had intelligent and wealthy business men of Omaha and other places question me, afterwards, about the apparently marvelous power which they seem to think I possess.

At one time I gave to the sisters of a Catholic school, or convent, one of my entertainments. I had the Mother Superior write and seal the great man's name. The name she wrote was "Hannibal," which of course I read for them very successfully. I was some time afterwards informed, privately, that one of the sisters ever after insisted that I was in league with His Satanic Majesty. This was notwithstanding the fact that in this particular instance I had assured them that it was nothing but trickery. I knew the teachings of the Roman Church in regard to anything like sorcery, or necromancy, or even modern spiritualism; and not desiring to

give offense, I stated in advance that I was merely illustrating what might be done by trickery and how good people might be imposed upon by impostors. I stated that such things were never done by spirit power; and the Mother Superior remarked that she was sure, if spirits did such things, they were only "evil spirits." In this case I only gave the single reading of the statesman's name as described above. I do not know what would have been the result, had I performed the complete combination experiment, with all the dramatic play I usually employ.

The description given above is the exact appearance of the experiments as seen by the audience. This is exactly what the spectators see or think they see; and it is all that any of them do see. However, things are not always just what they appear to be.

IV.

And now to tear down the structure I have erected—to shatter the idols, and return from the romantic land of mystery to the commonplace things of earth.

I will proceed to explain the principles and the methods I really employ in reading these writings. The readers of this article who desire to fully grasp the explanations I am about to give should either memorize the description of the experiments, or else refer to each one separately when reading the explanation of that particular one.

I will give the explanation of the different tricks as far as I am at liberty to do so, and in the order in which I read them. I will explain each one separately beginning with the reading of the statesman's name, which was the third writing in the preparation.

The reader will remember that after this envelope is properly sealed with wax, I take it in my fingers and carry it to the table in the back parlor, and lean it against the skull. The principle used consists in this instance in rendering the envelope temporarily transparent, and instantly reading the writing in it unseen by the spectators, while on my way to the table.

I use, for this, "Colonial Spirits," which is a kind of odorless wood alcohol manufactured in this country. If a sponge saturated with this be rubbed accross any piece of paper, it is rendered instantly transparent, as soon as moistened; and any writing under it can be easily read. In a few moments the alcohol evaporates, and the transparent condition of the paper disappears. This principle has been known for some time in the world of magic, but not in

the particular way in which I use it; and therefore it has not usually been worked so successfully.

I accomplish my object in the following manner. I have in the drawer with my paraphernalia a half ounce round tin box such as druggists use for vaseline and similar articles. I have crowded into this box a small silk sponge which fills it a little above the edges like an envelope moistener. I have soldered to the bottom of this box on the outside, a circular disk of tin for the purpose of "palming." This box I prepare in advance just before the experiment by saturating the sponge in it with colonial spirits. I leave the lid on the box to prevent evaporation until I am ready for it.

When I have the envelope sealed with wax, I return the sealing wax and the seal to the drawer in the writing desk; and this gives me the opportunity to palm and go forward with the box containing the saturated sponge. I allow my right hand, which contains it, to hang carelessly against my right side. This effectually conceals it, and I avoid looking toward my right hand in any manner. I advance leisurely to the writer and ask him if he is sure he can be certain of the identity of the wax seal, and if he could tell if the same should be broken. I now take the envelope from him with my left hand, and turn around, carrying it to the table. On the way, as soon as the envelope is out of the angle of view of the spectators, I raise my right hand, and, passing the sponge over the face of the envelope a couple of times, quickly read the name under the bright light of a gasoline pressure lamp with which for such occasions I have my parlor lighted.

Having the writer choose the name of a statesman or some great man, greatly facilitates the reading; as the names written are usually so familiar that the merest glance is sufficient to read them. I then, as soon as I reach the table, turn half around so that my left side faces the audience; and with my left hand still holding the envelope with the seal towards the spectators, I stand it on the table against the skull, asking the spectators if they can plainly see the seal from there.

The envelope has only been out of the view of the spectators a fraction over a second; yet I now know the name on the card. Meanwhile, with the right hand I secretly drop the moistener into my right coat pocket, or preferably into a small bag at the back of the table behind the skull. If I use the bag at the back of the table, I have it suspended open from a pivoted wire, so that I can quickly swing it under the table out of view with the fingers of my right hand. This I do, after dropping the moistener into it; and

at the same time with the left hand I place the envelope against the skull, and direct the attention of the spectators to the seal by my discourse, and by my looks. I in no way look toward my right hand. Swinging the cloth bag under the table, makes it safe for the writer of the name to go to the table and get the envelope when I request him to do so. I make all of my movement leisurely, throughout the entire experiment; as by so doing I can have a little more time when walking to the table with the envelope, and yet not attract the attention of the spectators to this fact.

For the dramatic play, it is necessary to have a previous knowledge of the personal appearance and history of the great men of the country whose names are most liable to be written. The time required in the dramatic play before the reading allows the alcohol to thoroughly dry; so that there is no trace of it when the writer of the name goes to the table after it. By using colonial spirits there is no odor noticeable. It is safe to say that in a few seconds after the sponge is passed over it, the moistened side of the envelope could be turned towards the audience; and nothing would be detected, as the alcohol evaporates so quickly. I use a small envelope of *wove* paper of sufficient thickness to effectually conceal the writing in the strongest light. I found it necessary to use a card, the white side of which is not glazed and which has a slightly dirty color; as otherwise the writing would be slightly visible through the envelope, and thus mar the effect of the experiment. If a thicker envelope is used, a whiter card may be used also; but a thick envelope is not rendered so transparent as a thinner one. I use two styles of envelopes,— a thin one where the lights are not strong, and a thicker one if the lights are strong. I like to use stationery that can afterwards be inspected by daylight; so, therefore, at my home I use a gasoline pressure lamp on such occasions, as a strong light in the room permits the use of an envelope of sufficient thickness. I also select a style of envelope, that does not expand or pucker from the effects of the alcohol, and thus arouse suspicion.

When I have the writer turn the card over on the slate *towards himself* and not towards the spectators, this is in reality to insure having the writing right side up when I afterwards pass the moistener over the envelope. I present the envelope to him open, flap side towards himself, face downward, and hold it until he has started the card into it. When I ask permission to merely touch the card on its way into the envelope with the tip of my finger, I do this to insure the card going into the envelope with the writing

towards the front side. When I afterwards pick up the envelope I notice which is the flap he has just sealed, and I have this flap uppermost. This brings the writing right side up in my hand, and saves the time necessary to turn the envelope when reading it.

I furnish the writer with a large-leaded soft lead pencil, not too sharp, to write with, though any pencil will do. However, a pencil of above description makes the writing plainer and in a larger hand, which is of considerable assistance in reading the writing so quickly. The reader will remember, that I also request the writer to write the name in a bold hand plainly.

Should one reach the table before succeeding in reading the name, it were better to make a slight pause than to fail with the trick. However, after a few trials this will never happen.

Immediately after leaning the envelope against the skull, I return to the front parlor and proceed with the readings as given in the description of the appearance of the experiments.

While considerable time is required in reading this article, much less time is required in giving the readings. Only fifteen or twenty minutes is required, for the entire combination experiment.

The principle of using odorless alcohol on a sponge has been published before, but as heretofore described I have never found the trick practicable. As furnished by the vendor, the instructions are for the performer to prepare, or have his assistant prepare, several of these envelopes; and have them placed flat on a table, at which the performer seats himself. He now partly closes his eyes; but in reality he can see the envelopes all the time. Then he slowly passes the hand with the sponge over the different envelopes, reading aloud the writing therein. It is intended to convey the idea to the spectators that by passing the hand over the envelopes the performer gets *en rapport* with them. This method is obviously for the stage only, as in a parlor the spectators could see the effect of the alcohol. I have never found this method very practicable; and I assure my readers that in the method I have described, less time is taken up and a much finer effect obtained. It is also much more certain of success, and leaves the spectators absolutely in the dark as to the method employed.

I have frequently performed these readings in audiences where are persons who have seen me perform them before; and in such cases they invariably inform me that they are more mystified than they were in the first place.

The secrets of the remaining experiments, so far as I know, have never been given to the public. The principle that is used in

the production of each of them is entirely different; therefore, if a spectator should ever surmise the principle used in one of them, the moment he should try to explain the others by it, he would see that it would not work; and he would conclude that he was entirely wrong.

And now in regard to the principle which I use in reading the writing of Lady Number One, I am sorrry to say I must here disappoint my reader. I am under a promise to the dealer not to reveal this secret and can not do so. Those who desire to use it, however, can obtain it from George L. Williams & Co., 7145 Champlain Ave., Chicago, Ill. I regard this as one of the best tricks extant, and regret my inability to give its secret to my readers.

After the preparation of the writing for Lady Number One, I immediately go ahead with the preparation for Lady Number Two. I will now give the secret of this reading as completely as my promise permits me to do.

In this experiment the secret lies in getting an impression of the writing, but *not* a carbon impression. This impression can not be seen by the eye at all, but has to be "developed" afterwards. This is really a very fine idea and was originally intended for professional mediums to use in tests with their subjects at private sittings. The tablet is apparently unprepared and would stand the most thorough inspection, yet there is a preparation.

I will first describe the preparation of the tablet, and then I will describe how I obtain possession of it and how I develop the writing.

I use for this experiment a finely finished and highly glazed paper. I take one sheet of it and prepare one side of it by rubbing it over thoroughly with a material common enough to be within every one's reach; but the vendor of tricks might deem it a violation of my promise if I were to give its name, although the secret to this part of the trick has been well known for some time, and has even been published. It leaves a perfectly smooth surface. Only one in the secret could discover that there is a preparation. Even I am frequently puzzled to tell which is the prepared side, and can only do so by holding it so that the light strikes it at the proper angle.

This sheet is now to be placed on the tablet, prepared side down; but, before doing so, I first touch the two corners of the top two sheets of paper on the tablet with library paste. I do this so that they will adhere to each other a trifle, as this prevents the lady from tearing off by accident the sheet which bears the

record, when afterwards she tears off the prepared sheet bearing her question.

I now place the prepared sheet in position, prepared side down, and paste the top in position with white library paste. However, I allow this sheet to protrude at the bottom about one-thirty-second of an inch. This is to make it so easy for the lady to get hold of it, that she will be in no danger of tearing off more than the one. Of course, when she writes, the writing is transferred to the second sheet, *but it is entirely invisible.*

After she has written, I direct her to lay the tablet on a table which is convenient; and it apparently lies there throughout the evening. This is the point where I begin the preparation of the writing of the statesman's name, immediately thereafter giving the first two readings. I, only *after the first two readings* obtain possession of this tablet and develop the writing.

I do it in this manner. I bring forward two slates, which I shall soon use in the slate writing experiment, and leave them on the center table in the front parlor. Under one is a duplicate tablet, which I also leave on the table, unnoticed by the spectators. I remove the slates used in the dictionary trick, carrying away under one of them the original tablet. Meanwhile, the spectators are deeply engaged in a discussion of the two readings I have just given them; and I inform Lady Number Two that I will read her question a little later, and for her to keep it in her possession until I have done so.

I now go to other apartments for a few moments to develop the record. I use for a holder for the sheet of paper while working with it, the frame of a slate of proper size with the slate portion removed. I fasten the sheet in position on this frame with a couple of pins, using care to keep the side with the record on it upwards; because if it gets turned over, I can in no way discover the fact until it is too late.

The writing may be developed in several ways; the best way and the one I generally use, I can not reveal on account of my promise of secrecy to the firm before referred to. I will, however, give a method which is well known to many mediums, and which has been used by them for a number of years.

I merely dust a little powdered plumbago, or a little lampblack on to the sheet of paper, shake it around and then turn it over a vessel and dust it off by striking the paper very lightly with my finger nail. The writing will appear on the sheet plainly and may be

read. The method furnished by the above named firm, however, is much superior to this method.

I quickly memorize the question; and on a slate close at hand, where I have a message already prepared, I sign the name of the dead person. This slate is an exact duplicate in appearance, of the two slates which were left on the table in the front parlor.

I now proceed to prepare the Spirit Slate experiment, and give the final reading; but before describing this, which is the finest slate trick of which I know, I will give a little additional information relating to the last reading experiment.

I was told to use a tablet with every sheet prepared, but I first prepared only every alternate sheet and left the rest unprepared. This worked nicely; but as soon as the tablet was used a few times, I found that all the questions that had previously been written on the tablet were copied for several sheets down. This caused so many words to appear, that I was compelled to discard all prepared sheets, excepting one, as I have above described. A tablet could be prepared with two prepared sheets on top and an unprepared sheet between them. There would then be two impressions on unprepared sheets in the tablet, but it would be necessary to discard all these top sheets after each reading.

This trick, however, was originally intended for the use of professional mediums at private sittings with a single person. In such cases, after the sitter has written and sealed his question, he is directed to proceed to the mantel and clean and examine some slates. While he is doing so, the medium takes the tablet from the table and places the same quickly in a large pocket on the inside of his coat, taking therefrom and leaving on the table a duplicate. He then advances to the sitter and begins a lecture, when his door-bell rings. As his servant fails to answer the bell the medium excuses himself for a moment, and attends to the matter himself, engaging in a discussion with the servant while out, for not properly attending to the door. This he does within hearing of the sitter. Meanwhile he is rapidly developing and reading the record.

This method I never liked, as it requires the assistance of another person. I much prefer the method I have outlined.

And now for the Spirit Slate Message. I use three slates, but the spectators never see more than two of them at one time. I make an exchange of one of the slates, unknown to the sitter or spectators. The table is an ordinary one, and I do not conceal the prepared slate on the person. The secret lies in the chair I sit on. The slate is concealed under the seat on a shelf. Just above this shelf is

another shelf onto which I slip the unprepared slate when I make the exchange. These shelves can not be seen as the chair is one of the variety known as "box seat." One of the sides, the right one, can be raised up to admit the hand to the shelves. This side is hung on hinges at the top, but they can not be seen.

I prepare the chair as follows: I get a nicely finished, box seat, oak, dining chair. I remove the cane seat and replace it with a beautiful leather cobbler seat. This renders what is underneath invisible. I now, with a fine-tooth saw, neatly saw the ends of the box strip underneath the right sight of the seat, where they enter the legs of the chair. I remove this strip, which is some two inches wide. It is too thick; so with a saw I split the piece lengthwise, from end to end, so as to leave it only about one-half inch thick. It remains, of course, full two inches wide, and I am careful not to mar the finish.

I hinge it back in place with three small hinges, at its top, so that I can raise and lower it like a trap door while sitting on the chair. By screwing the hinges on a mere trifle out of line, the strip will move stiffly, and will remain in any position in which it may be left. I now place two, thin padded shelves under the seat, one above the other. These are concealed when the side piece is down, but when it is up they are of course visible and the right hand can easily reach them. As the strip is now so thin it offers no obstruction when up, to getting at the shelves and making the exchange of slates.

I have this chair in the room adjoining the back parlor. As soon as I have developed and read Lady Number Two's writing, I sign the message as stated before, and slip this prepared slate onto the bottom shelf of the chair, message side up. I lower the side piece and all is ready.

I next place an ordinary table sidewise to the spectators, but just inside the back parlor. There is a cover on this table which hangs down some six inches on the side next the audience, and somewhat less on my side. I place the prepared chair with its right side towards the table, at the side of the table away from the spectators. I have in the front parlor another chair just like mine, except it is unprepared. I place this chair for the lady with its left side towards the table, and at the side of the table which faces the spectators.

I place on this table the two slates which I have previously placed on the table in the front parlor. I ask Lady Number Two to be seated at this table. This effectually conceals from her view

and from the spectators, the portion of my person and the prepared chair that are below the table top. We thus both sit sidewise to the table, and face the same direction. I ask her to clean the slates; and just as she is finishing the second slate, I take the first one in my right hand and apparently place it under the table.

Now I have just raised the trap of the chair while she was cleaning the first slate; so, as I bring this slate below the table top, I slip it on the top shelf of the chair silently, quickly drawing out the prepared slate in its place, and lowering the side piece of the chair. I immediately bring the prepared slate up under the table, requesting her at the same time to place her slate under the table with her right hand. Upon her doing so, I immediately ask her to take her other hand and hold my slate also. I instantly withdraw my right hand. This all requires but a moment and she has soon forgotten that I placed one of the slates under the table.

Sometimes I take a small slate pencil and quickly place it on the slates, instantly withdrawing my hand. I now place my hands on the table top, and gradually turn, facing the table. I call on the spectators to come forward and watch the experiment, and the trick is practically done.

At the proper time I direct the lady to bring out the slates, which she does, producing the message. After the effect of this is over, I mentally read her question on the slip of concealed paper; then I direct her to produce the envelope, open it and verify all. After this I bring forward the crystal globe and answer the questions as before described.

After all is completed, I take the cover off the table and turn it over to the view of the spectators, that they may see that there is no trickery, but that the table is an ordinary one. I also offer my person for examination that they may be convinced that nothing is concealed about me. I have never yet had any one suspect the innocent looking chair.

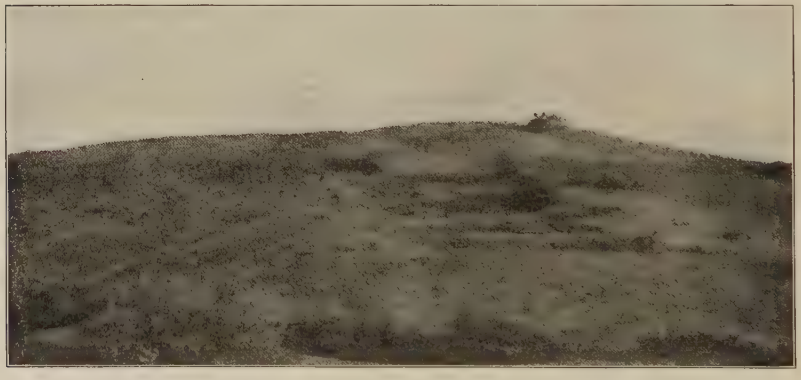
I have performed many experiments in magic and sleight-of-hand, and I have seen the best work of this class in the country; and I can conscientiously assure the readers of this article that I have never seen one experiment of this class, the effect of which could in any way begin to compare with the effect of the experiments I have just described. This is especially true among the more intelligent class of persons, who may regard the very best work in magic as but the result of practice; but who insist on regarding this as something else; as something at least bordering on the occult, and as something very rare.

THE STATUE OF KING DAVID, AND WHAT IT TEACHES.

BY EDGAR JAMES BANKS, PH. D.

Field Director of the Recent Babylonian Expedition of the University of Chicago.

THE extensive group of the low mounds of Bismya, in Central Babylonia, are divided by the bed of an ancient canal, into two parts. Near the north-eastern edge of the city, from the center of the bed of this ancient canal, there rises a square shaped mound about thirty-five feet in height; in it were discovered the ruins of



MOUND OF BISMYA WHERE THE STATUE WAS FOUND. 4453

the temple of the ancient city of Adab. The temple therefore stood upon an island in the canal.

Early in the year 1904, after clearing the summit and the sides of the mound, a deep passage way about four feet wide and ten feet deep was discovered leading along the north-west side of the temple platform. While removing the dirt at the west corner there appeared the trunk of a large, headless, marble statue projecting from the clay of the platform in which it had been imbedded. The statue

was lying upon its back where it had fallen evidently during a sack of the city. The toes of its feet which were broken during the fall

TRENCH WHERE THE STATUE WAS DISCOVERED. 4456
It was found in the foreground, while the head lay at the foot of the projection at the further end of the trench.

lay in fragments at its side. Search at the time failed to reveal the head; however, a month later, it was found at the opposite end of the trench about thirty yards away.

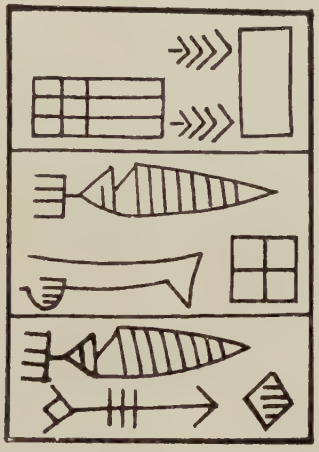
With the exception of places where an incrustation of saltpeter had formed, especially upon the head, the statue was perfectly preserved. It stands seventy-eight centimeters high; the measurement about the shoulders is sixty-four, and around the bottom of the skirt eighty-one centimeters. The feet are imbedded in the pedestal for strength. The lower half of the body is covered with an embroidered skirt of six folds, held together by a strap fastened behind; the upper part is nude. The arms are free from the body at the elbows, and the hands are clasped in front. Upon the right

STATUE AND VASES FROM BISMYA. 4455

upper arm is an inscription of three lines. The head and the face are both shaved; the almond-shaped eyes are represented by holes or sockets into which eyeballs of another material, probably of ivory, were inserted, and the nose forms nearly a straight line with the forehead. In general the statue, if proportionately short and stout, is well formed; the shoulders and back, and especially the feet, are remarkably well shaped.

The three lines of writing upon the right upper arm are of so

antiquated a form that when the statue was first discovered I was unable to recognize the characters, especially of the third line, in which, as sometimes happens in the very earliest inscriptions, the signs run together as if forming a single character. However, the



INSCRIPTION ON THE ARM OF THE STATUE OF DAVID. 4458

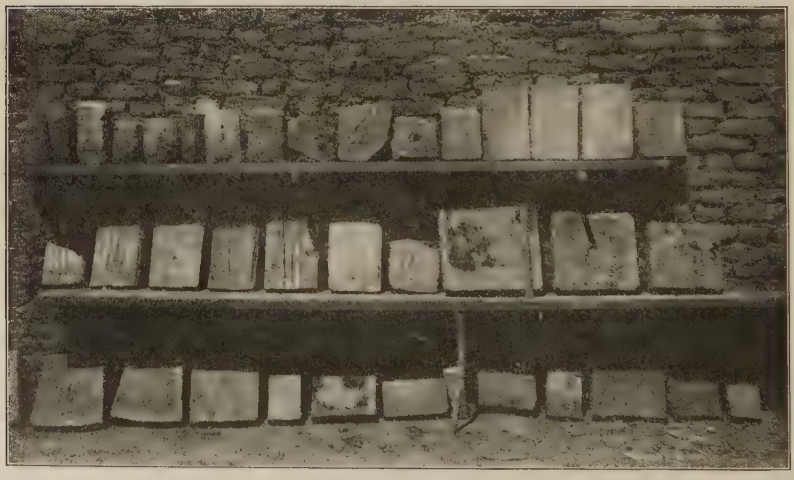
discovery of other inscriptions of a later date soon led to its decipherment. The three lines are pronounced in the Sumerian language and are translated as follows:

E-mach, (The temple) Emach.
Lugal Da-udu, King David.
Lugal Ud-nun-ki, King of Adab (Bismya).

The inscription, as brief as it is, contains a mass of information for which we were seeking. The first line mentions the name of the temple in whose ruins we were digging, and that name, with the exception of its appearance in the stele of Hammurabi, was until then unknown. Thus another and an important temple which we later learned was dedicated to the goddess, Ninharsag, was recovered. The second line contains information of a still more startling character. The statue is not that of a god, but of a king, and the name of the king was Da-udu, a name still perhaps as common as any other in the modern Orient, and which with the exception of the final vowel is still pronounced the same. *Daud* is the Oriental pronunciation of David. The long controversies and the theories as to the derivation of the name of the Biblical king David were now settled forever, for it is an old Sumerian name which was adopted by the later Semites. In the third line of the inscription is an equal

amount of valuable material, for it gave us the name of the city in which we were excavating. The signs *Ud-nun-ki* are explained by an Assyrian inscription as standing for a city called Adab which

APPEARANCE OF THE MOUND DURING THE EXCAVATIONS. 4454



BRICKS FROM BISMYA. 4457
Showing the evolution of the brick.

was also mentioned upon the stele of Hammurabi. The curiosity of archæologists as to its location was satisfied; the identification

of Bismya with Ud-nun-ki was confirmed dozens of times in the subsequent excavations. The appearance of the inscribed statue therefore not only restored to history the long lost temple of Emach and the important city of Adab, but it added another name to the small list of early Babylonian kings, and settled the controversy as to the derivation of the Biblical name David.

It would at first seem difficult to fix the date of the statue of

STATUE OF DAVID. 4451
Front and back views.

David, yet the difficulty was not so great as it might appear. The general archaic appearance of the inscription, the linear characters employed before the wedges of later times had developed, the signs which were joined together, and the separation of the words by dividing lines, all indicated an extreme age.

Early during the excavations there was discovered in an upper stratum of the temple a short inscription of Naram Sin upon gold;

his date is given as 3750 B. C. At the bottom of the stratum in which the gold was found were bricks measuring nearly half a meter square; these bricks are peculiar to Sargon, the father of Naram Sin, of 3800 B. C. Beneath them we came upon various strata containing long thin bricks marked with grooves varying in number from one to five. These grooves I discovered to be the markings of the royal builders previous to the time of Sargon. The names of the rulers are entirely lost, nor do we even know their number;

STATUE OF DAVID. 4452
Side views.

we can only distinguish the work of each king by the number and direction of the grooves upon the bricks. At Bismya were traces of at least fifteen kings who used the long thin bricks previous to the time of Sargon. Below the strata of grooved bricks of this long line of kings we discovered the foundation of a temple constructed of small bricks plano-convex in shape, or flat upon the bottom and

rounded upon the top. Similar bricks discovered in the lowest strata of Nippur and Telloh by other explorers have been assigned by them to the date of 4500 B. C. Therefore, since between the age of the plano-convex brick temple and Sargon of 3800 B. C. at least fifteen kings ruled at Bismya, one may be justified in placing the date of the temple not far from 4500 B. C. It was to adorn this temple that the statue of David was sculptured, and in its ruins it was found.

The art represented by the statue is still another indication of its great antiquity. The almond-shaped eyes, the nose on a line with the forehead, the short pleated skirt suspended from the waist, are all peculiarities of the earliest Babylonian art. In the Louvre is a fragment of a bas relief from Telloh representing a number of small figures with the same peculiarities. When the relief was found several years ago it was assigned to the very earliest Babylonian period, and has since been regarded as one of the rarest of the treasures of antiquity.

The statue of David, therefore, not only presented in its short inscription the mass of information given above; it has the distinction of being the oldest statue in the world. It is the only perfect Babylonian statue and the only one in the round with the arms free from the body. Its execution testifies to the advance of civilization during the fifth millennium B. C.; the art of that age in Babylonia seems to have equaled the art of any other. It shows that the costume of the time was little more than a rag about the loins, yet the art of braiding or weaving was known, and a highly developed written language existed. The civilization of 4500 B. C. was never surpassed in Babylonia unless perhaps during the very last days of the empire.

THE HARMONY OF THE SPHERES.

BY THE EDITOR.

WHILE pondering over the problem of man's moral aspirations and the various forms which they assume in different religions, I was deeply impressed with the similarity of sentiment in the utterances of the several religious leaders who had attained the loftiest heights of moral truth, and if they have reached their conclusions (as we must assume) in perfect independence, we cannot deny that their agreement indicates a remarkable harmony in the spiritual spheres, and the dominant keynote of this celestial music may be characterized in Christ's noble word:

"But I say unto you, love your enemies." Matt. v. 44.

Nor is this word without resonance in the sacred writings of other countries. The venerable Lao-Tze proclaimed the same great maxim in these sentences:

"Requite hatred with goodness."—Lao-Tze, ch. 63.

And

> "The good I meet with goodness.
> The bad I also meet with goodness.
> Thus I actualize goodness.
> The faithful I meet with faith.
> The faithless I also meet with faith.
> Thus I actualize faith."—Lao-Tze, ch. 49.

The Buddhist distinguishes as clearly as St. Paul between "love" and "lovingkindness." The former in the sense of sexual love is *kâmo* (in both Pali and Sanskrit), corresponding exactly to the Greek ἔρως, but there are two words for "lovingkindness"; first there is the natural affection and friendliness, such as exists between brother and sister, or parents and children, which is called *pema*m, and then the highest ideal of "lovingkindness" in the sublimest religious sense, called *mettâ*. The Dhammapada warns the disciples

not to be entranced by the snares of kâmo. The word occurs for instance in the following passage:

"Be not yoked unto carelessness
To love's delight and intimacy."

The word *pema*m applies to all human affections as for instance in the following passage quoted from the Middling collection:

"All those who have merely faith and affection towards me are sure of paradise hereafter."[1]

Mettâ, or lovingkindness in the religious sense, is made an object of meditation, enjoined on the disciple who devotes his life to religion. It is higher than *pema*m, "affection," and is chief in the long list of Buddhist meditations. The meditation of this lovingkindness embraces all living beings, and its praise is extolled in the following passage,[2] which we quote in Mr. Edmunds' translation, as follows:

"Eleven benefits, O monks, are due from the heart-emancipating practice of lovingkindness—from its cultivation and its increase. from making it active and practical, from pursuing, accumulating and striving to the height thereof. What are the eleven?

"One sleeps in peace and wakes in peace; he dreams no evil dreams; he is dear unto mortals and immortals; the angels watch over him; fire, poison, sword can harm him not; quickly his heart is calmed; the aspect of his countenance is serene; he meets death undismayed; and should he fail of the Highest, he is sure to go to the world of God."

By "the Highest" is meant Nirvana; the world of God is heaven.

Mr. Edmunds adds the following comment:

"God is here Brahmâ, the Supreme Finite Being who, though not the Creator, enjoys otherwise all the Christian titles of the Deity. In Buddhism the Godhead is not a person, but an office, and Buddha himself once earned that office in a bygone universe by the systematic practice of love."

The story how Buddha in his former incarnations had reached the office of Godhead, how he was exalted as a Brahma, the omniscient, omnipotent governor of the universe, is told in the Logia-Book (*Itivuttaka*), Chapter 22; and we quote the passage in full again in Mr. Edmunds' translation:

"This was spoken by the Blessed One, spoken by the Arahat, and heard by me:

[1] Majjhima Nikâyo Sutta 22. Cf. *Open Court,* Feb., 1900, p. 118.

[2] Numerical Collection (*Anguttara Nikâyo*), Book of Elevens, section 16.

"O monks, be not afraid of good works: such is the name for happiness, for what is wished, desired, dear, and delightful,—namely good works.

"And for a long time have I known, monks, the wished-for, desired, dear, delightful, and severally enjoyed results of good works done for a long time.

"Having practised benevolence for seven years, I did not return to this world during the revolution and evolution of an æon. Yea, monks, for the revolution of an æon I was an angel of splendor, and during the evolution I rose again in the empty palace of the Brahmâs. Yea, then, O monks, I was a Brahmâ, the great Brahmâ, conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was I Sakko, the lord of the angels; many hundreds of times I was a king, a righteous emperor, a king of righteousness,[3] victorious in the four quarters, securely established in my country, and possessed of the seven treasures.

"Now what was the doctrine of that region and kingdom? This is what I thought of it, O monks: What deed of mine is this the fruit of? Of what deed is this the result, whereby now I am thus magical and mighty? This is what I thought of it, O monks: This is the fruit of three deeds of mine, the result of three deeds, whereby I am thus magical and mighty, to wit: alms, self-control, and abstinence."

We will now quote from the Buddhist canon some of the best known passages on lovingkindness.

Buddha teaches[4] (Dhammapada 5):

"Hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule."

In the world of sense everything bad is so loud and asserts itself with such pretentious noise, that the evil seems indeed to take possession of the actual world and to crowd out everything good and true and noble. How different is the domain of ideal aspirations as taught in the Dhammapada (verse 223):

"Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth!"

And again Buddha says (Sutta Nipata VIII, 147-150):

"Let no one deceive or despise another in any place, let him not out of anger or resentment wish harm to another.

"As a mother at the risk of her life watches over her own child,

[3] Or "King by right," the epic title of a Hindu suzerain.

[4] This and the following translations are quoted from the *Sacred Books of the East*, Vols. X and XI.

her only child, so also let every one cultivate a boundless goodwill towards all beings.

"And let him cultivate goodwill towards all the world, a boundless goodwill, above and below and across, unobstructed, without hatred, without enmity.

"Standing, walking or sitting or lying, as long as he be awake, let him devote himself to this mind; this (way of) living is the best in this world."

And one of the disciples of the Buddha burst forth in admiration in these lines (Tevigga Sutta, III, 1-2):

"And he [the Enlightened One] lets his mind pervade one quarter of the world with thoughts of love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of love, far-reaching, grown great, and beyond measure.

"Just, Vâsettha, as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt love."

Plato records a speech redounding to the glorification of love. It was uttered by the Greek prophetess Diotima, upon whom the spirit of Socrates rested. She protested that the sentiment of lovers enraptured with beauty, pointed to higher ideals far above the pleasures of sense. She depicted a love that is absolutely pure; a love of the divine, a love of the true, the beautiful and the good. The passage is quoted in condensed form by Mr. Frederic W. H. Myers in his interesting and voluminous work, *Human Personality* (Vol. I, pp. 113 ff.), and it will be convenient to reproduce it here from that source as follows[5]:

"Plato begins by recognizing, as fully as pessimist or cynic could do, the absolute inadequacy of what is called on earth the satisfaction of this profound desire. Lovers who love aright will feel that no physical nearness can content them, but what *will* content them they cannot say. 'Their soul,' says Plato, 'is manifestly desiring something else; and what it is she cannot tell, only she darkly prophesies thereof and guesses it from afar. But if Hephæstus with his forging fire were to stand beside that pair and say: "Is this what ye desire—to be wholly one? to be together by night

[5] The passage appears in Plato's *Symposium* (pp. 192-212) and Mr. Myers' version is based upon Jowett's translation. Jowett translates the word ἔρως by "love" and τὰ ἐρωτικὰ by "things of love" or "mysteries of love."

and day?—for I am ready to melt you together and make you grow in one, so that from two ye shall become one only, and in this life shall be undivided, and dying shall die together, and in the underworld shall be a single soul;"—there is no lover who would not eagerly accept the offer and acknowledge it as the expression of the unknown yearning and the fulfilment of the ancient need.' And through the mouth of Diotima, Plato insists that it is an unfailing sign of true love that its desires are *for ever;* nay, that love may be even defined as the desire of the *everlasting* possession of the good. And in all love's acts he finds the impress of man's craving for immortality,—for immortality whose only visible image for us on earth is the birth of children to us as we ourselves decay,—so that when the slow self-renewal of our own everchanging bodies has worn out and ceased, we may be renewed in brighter, younger bodies which we desire to be born to us from whomsoever we find most fair. 'And then,' says Plato, rising, as ever, from visible to invisible things, 'if active *bodies* have so strong a yearning that an endless series of lovely images of themselves may constitute, as it were, an earthly immortality for them when they have worn away, how greatly must creative *souls* desire that partnership and close communion with other souls as fair as they may bring to birth a brood of lofty thoughts, poems, statutes, institutions, laws,—the fitting progeny of the soul?

"And he who in his youth hath the need of these things in him, and grows to be a godlike man, wanders about in search of a noble and well-nurtured soul; and finding it, and in presence of that beauty which he forgets not night or day, brings forth the beautiful which he conceived long ago; and the twain together tend that which he hath brought forth, and are bound by a far closer bond than that of earthly children, since the children which are born to them are fairer and more immortal far. Who would not choose to have Homer's offspring rather than any sons or daughters of men? Who would not choose the offspring which Lycurgus left behind him, to be the very salvation of Lacedæmon and of Greece? or the children of Solon, whom we call Father of our laws? or of other men like these, whether Greeks or barbarians, who by great deeds that they have done have become the begetters of every kind of virtue? —ay, and to these men's children have temples been set up, and never to any other progeny of man....'

"'He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he

will perceive that the beauty of one fair form is to the beauty of another near akin; and that if the Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing; and considering this, he will be the lover of all lovely shapes, and will abate his passion for one shape alone, despising and deeming it but a little thing. And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and how all beauty is in truth akin, and the body's beauty is but a little matter; and from actions he will lead him on to sciences, that he may see how sciences are fair; and looking on the abundance of beauty may no longer be as the slave or bondman of one beauty or of one law; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay, he may thus at last wax strong and grow, and may perceive that there is one science only, the science of infinite beauty.

" 'For he who hath thus far had intelligence of love, and hath beheld all fair things in order and aright,—he drawing near to the end of things lovable shall behold a BEING marvelously fair; for whose sake in truth it is that the previous labors have been undergone: One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but in itself; neither in beast nor man nor earth nor heaven nor any other creature; but Beauty only and alone and separate and eternal, which, albeit all other fair things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting. And whoso being led on and upward by human loves begins to see that Beauty, he is not far, I say, from reaching the end of all. And surely then, O Socrates (said that guest from Mantinea), man's life is worth the living, when he beholds that Primal Fair; which when thou seest it shall not seem to thee to be made after the fashion of gold or raiment or those forms of earth,—whom now beholding thou art stricken dumb, and fain, if it were possible, without thought of meat or drink, wouldst look and love for ever. What would it be then, were it granted to any man to see Very Beauty clear;—incorruptible and undefiled, not mingled with color

or flesh of man, or with aught that can consume away, but single and divine? Could man's life, in that vision and beatitude, be poor or low? or deemest thou not (said he), that then alone it will be possible for this man, discerning spiritual beauty with those eyes by which it is spiritually discerned, to beget no shadows of virtue, since that is no shadow to which he clings, but virtue in very truth, since he hath the very Truth in his embrace? and begetting and rearing Virtue as his child, he must needs become the friend of God; and if there be any man who is immortal, that man is he.'"

Plato is a true son of Hellas when he reaches the highest aim of the aspiring soul by a love of beauty, but in the end his ideal coincides closely with that of Buddha and with that of Christ. It is peculiar that even the words are similar. When Buddhists describe Nirvana as that state where there is neither birth nor death, Plato says of the highest Being that it "is neither born nor perishes, nor can it wax nor wane, nor hath it change or turning or alteration," etc.

Agathon, a tragic poet of Athens, who expressed his views on love at the same convivial feast in which Socrates took part, treats the same subject as follows:

"Do we artists not know that he only whom love inspires has the light of fame? He whom love touches not, walks in darkness. Love has set in order the empire of the Gods. Therefore Phædrus I say of Love that he is the fairest and best in himself and the cause of what is fairest and best in all other things.

"And I have a mind to say of him in verse that he is the god who

> "Gives peace on earth, and
> calms the stormy deep,
> Who stills the waves, and
> bids the sufferer sleep.

"He makes men to be of one mind at a banquet such as this, filling them with affection and emptying them of disaffection. In sacrifices, banquets, dances, he is our lord, supplying kindness and banishing unkindness, giving friendship and forgiving enmity, the joy of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him and precious to those who have the better part in him, parent of delicacy, luxury, desire, fondness, softness, grace, careful of the good, uncareful of the evil.

"In every word, work, wish, fear he is pilot, helper, defender, saviour, glory of gods and men, leader best and brightest in whose footsteps let every man follow."

And Agathon was echoed by Paul when he said:

"But now abideth faith, hope and love (ἀγάπη), these three, but the greatest of these is love (ἀγάπη)."

All these notes and voices merge into one grand harmony, the harmony of the spheres of the spiritual life that pervades the entire creation of whirling universes.

THE WANING OF THE LIGHT OF EGYPT.

BY PROFESSOR EDGAR L. LARKIN.

> "I am the light, the son of primeval light. I dwell in the land of light, (with me there is no night.)"—*Book of the Dead.*
>
> "May he reach the horizon with his father the Sun. Thou see'st Ra in his setting, as Atun in the evening.
> "Thou dost enter the horizon with the Sun. Thy face is illumined near the Sun;
> "Anubis doth guard thee."—Grand Hymn of Isis to her brother Osiris, from Egyptian *Book of Respiration,* now in Museum in Berlin.

A VENERABLE man, fully sixty years of age, a man of vast learning and with intellect stamped on his face, stood in the distant and rear end of an enormous temple in a room which was an exact cube in form, its length, breadth and height being equal. He was clothed in royal purple and fine twined linen; and with cloth of gold. On his head rested a lofty mitre adorned with jewels, precious stones and insignia of his office. On his breast was a plate ten inches square, which was burdened with twelve splendid stones aranged in four rows of three each. These were symbols of the signs of the zodiac. These precious gems were sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx and jasper, each set in a socket of gold. The diamond was in the center of the oracular breast plate and represented the constellation Leo, because the summer solstice occurred therein. The priest's waist was encircled by an abnet, a mystical or esoteric belt, or girdle, of the finest woven linen, dyed with three colors, blue, scarlet and purple. His ephod or tunic, "a broidered coat," was also of fine twined linen, beautiful with figures of gods, men, stars, the sun and animals, wrought in exquisite needlework. An entire leopard-skin was thrown over the shoulders of the man of mystery; while his feet were clothed in gem-laden sandals. He bore in his right hand a wand or scepter of wood and gold.

The center of the only door of the little room was exactly in the axis or central line of the temple, and opposite the front opening, 1,800 feet away. From front to rear long lines of gigantic columns supported the roof of stone. There were 134 pillars in 16 rows. Some were 9 feet in diameter, and 43 high; others 11 feet

AXIS OF TEMPLE OF AMEN-RA, LOOKING NORTHWEST. 4521

and 72, with capitals 22 feet square, adorned with delicate carvings. The columns and pillars were in the form of reeds and papyrus plants. The ceilings, architraves, walls and columns were everywhere engraved with figures of heroes, kings and high-priests,

together with hieroglyphics recounting their exploits,—all cut in the intaglio style of rock writing. These characters were painted in brilliant and enduring colors. Whatever the arrangement of pillars, side-doors, obelisks, or columns, not one was allowed to obscure an open line from front to back of the mighty building. The founders and builders had one supreme object,—to keep a straight line forever open in the mathematically exact center of the temple. In fact the edifice was built to enclose this axis leading straight through a thin aperture into the small room in the rear. This axis and room were the most important features. The mighty facade was penetrated by an ever open gateway or colossal door, having immense human figures in stone on either side,—towers of polished stone to the right and left, and avenues of sphinxes in front.

The building was the vast temple of the sun in Thebes, Egypt, on the eastern bank of the esoteric river,—the Nile; erected in honor of, and dedicated to the sun-god of the nation, Amen-ra. The man, whose name was Mesocharis, was the Grand High Priest, second in rank only to the reigning Pharaoh.

He descended from a long line of priests, his lineage extending to the remote past, even as far as the third dynasty. One of his ancestors officiated as high priest, with the king, in the elaborate ceremonies of dedication of this very temple, surrounded by a retinue of lesser priests of the sun, surpliced acolytes, singers, incense-bearers and attendants many centuries before the night, whose fateful events are herein narrated.

In the great library were records of the temple worship, unusual events, genealogies of his ancestors, histories of all preceding priests, and phenomena that from time to time appeared in the sky, or more particularly, those occurring in the zodiac.

The aim of the temple builders was to have a ray of light from the sun enter the Holy of Holies, at sunset on the day of the summer solstice, for all time. The angular diameter of the sun is slightly more than half a degree; too wide to merely light up a sapphire or diamond in the holy room. So a series of apertures, ever narrowing from front to back, along the axis of the building, cut down the broad band from the sun's disk into a delicate and thin pencil. The effect was similar to that caused by diaphragms inside of a large telescope. Of course, this Egyptian arrangement did not magnify, as no lenses were employed.

When the sun crosses the equator of the earth in March and September, at the time of the equinoxes, it sets exactly in the west

with great accuracy, if the center of the sun is in the act of crossing at the moment of sunset. Distance measured on the horizon to the north or south of the equator is called amplitude and is measured in

AXIS OF TEMPLE OF AMEN-RA, LOOKING SOUTHEAST. 4517
From Lockyer's *Dawn of Astronomy*, p. 100.

degrees, minutes and seconds of arc. Thus at the moment of sunset, the distance of the sun's center from the equator can be found with

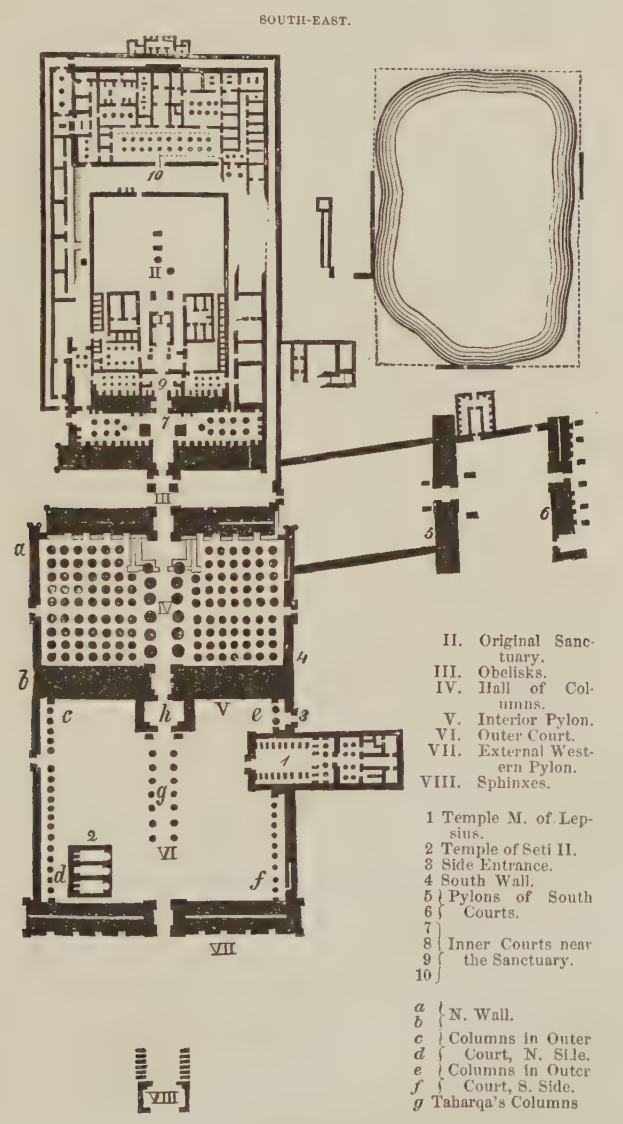
precision by modern instruments. After crossing the equator the sun moves to the north, as far as possible; but stops and remains at its maximum amplitude for an instant only; and then starts again towards the equator. Now the most splendid, costly and magnificent building ever reared by human hands, had its central line directed toward the point where the sun set at the moment its center was at its greatest possible distance from the equator, in summer in the northern half of the earth.

This vast temple, whose cost must have taxed the people of Egypt for centuries,—each dynasty of kings kept adding splendors, —was erected in loving adoration and honor to the sun. The king and high priest determined the direction of the line and set the ends, with all the accuracy possible when this temple, and all others like it in Egypt, were founded. Egyptian records give minute details of the impressive ceremonies, rites and formulas, of founding temples to the sun.

So this, the temple of the sun-god at Thebes, presented its face to the northwest, and rear wall to the southeast. A straight line drawn from the exact places occupied by the center of the sun at the summer and winter solstices, would traverse the axis of this remarkable building. But, this imaginary line was in the *exact plane of the orbit of the earth!* It extended from the tropic of Cancer to that of Capricorn. Since this temple was made for the purpose of securing light from the sun in the sanctuary at sunset of the summer solstice, its northwest end was open, while its southeast was walled up completely. They did not care for the winter solstice. The reason of this was that drought was at a maximum in the valley of the Nile at that time; the river was as low as possible while agriculture and business were at a minimum.

For centuries, a high priest of Egypt had entered the Holy of Holies, once each year on the day of the summer solstice, to behold the rays from the setting sun, the sun of Egypt, come stealing into the dark and silent sanctuary. For when the tiny pencil appeared on a polished reflecting surface, in the darkened room, that supreme moment was the instant of New Year. This New Year's day was of far more importance to the Egyptians, than it is to us, for on an average, during thousands of years, the Nile began to rise on the solstitial day, the day of days. From lethargy, a nation wakened into activity in a day. Agriculture began from Philæ to Memphis: and the entire country soon put on garments of living green. Feasts, festivals, giving of gifts, all manner of rejoicings held sway from the palaces of the king and high priest to the huts of the lowest

slaves. The day of the summer solstice was to the Egyptians as great as the winter solstice—Christmas—is to northern races.



PLAN OF THE TEMPLE OF AMEN-RA AND THE SACRED LAKE. 4518
From Lockyer's *Dawn of Astronomy*, p. 101.

On this solstice, however, the High Priest came an hour earlier than usual to his beloved sanctuary. The first and entirely unusual

THE SANCTUARY. 4522

act of Mesocharis was to make the thin opening in the door of the Holy of Holies narrower than before. The mark on the rear wall, where the central ray from the sun had fallen for more than 3,000 years, was inspected and the dust removed. During the day he had seen that all apertures along the axis of the temple were in order, and that no side light disturbed the straight band from the sun. Then the multitude was admitted. The vast temple of the sun, in area twice that of St. Peter's at Rome, was at once filled with people of every kind from courtier to slave. As many as possible crowded to the center, between the main rows of columns, to see the light when the priest opened the door of the holy place from within. The sun approached the horizon. Nearer it declined, and finally the critical moment arrived. The tension in the minds of the people was intense. The priest opened wide the door, held a diamond in the beam, flashed the light to all parts of the temple, and gave his annual blessing to the waiting thousands, and proclaimed the glad New Year. The people, with a mighty shout rushed into the streets, with trumpets, proclaiming "New Year, New Year, the Nile, the waters, joy and happiness!" The great festival was in progress, and goodwill reigned throughout the entire nation.

Everybody was happy except Mesocharis, the august High Priest of Egypt, one of the most exalted dignitaries in the world. His mind was a tumultuous sea; a tempest raged within. Dismay, alarm, and fear, a nameless kind of dread, filled his very being with crushing power. *The central solar ray did not fall on the ancient mark in the wall of Egypt's Holy of Holies; but to one side, towards the north!* The deflection was unmistakable on this solstice. He had noticed it ten years before, but was not positive, the shifting being so slight. During five years, the king officiated, but did not detect the displacement. But during the last five, he himself had acted as New Year's priest, and made close watch of Egypt's rays departing from her central sanctuary. Now all doubts were removed; the bright spot on the metallic plate set in the rear wall was surely further toward the north than at any solstice for thirty-two centuries. His narrowing of the apertures had made greater accuracy possible. Therefore, the sun did not come as far north as usual.

When the crowds had vanished into the streets he entered a cloister that had been used by his ancestors for ages. He tried to collect his wandering thoughts and secure mental rest, but in vain. The shouts of joy and mirth in the city made his distress the more acute. This thought held dominion over all others: Amen-ra, their

THE SOUTH PYLONS AND THE SACRED LAKE. 4523

From Ebers' *Aegypten*, II, 285.

chief god, was forsaking Egypt. With feverish impulse he hastened to the hall of records, on the other side of the temple. He searched the ancient annals and was filled with awe to read, that one thousand years before, the light was visible in the sanctuary during the descent of the column of water in the clepsydra, or water-clock, through two divisions, roughly, our minutes. But to-night, the bright spot was visible not quite half a minute, and not in the center of the temple!

Tempest-tossed, he remained absorbed in meditation, in the vast library containing the records of thirty centuries. At midnight, the din in the streets subsided, and then silence came on. He looked out; the city was deserted. The throngs had hurried to the river, pressing every boat into service, to see who should be first to detect the rise in the Nile, from Central African floods. Mesocharis was relieved somewhat and began to seek the cause for the shifting of the solar beam. Either the solid temple resting on a foundation of Herculean rocks was moving, or the sun. But the temple could not move unless the entire globe, the earth moved. This he thought would destroy the universe, and cause displacement of the sun likewise. He saw that in a few years the solar rays would not fall on the central point. This would have a vast effect on the nation; for both hierarchy and government would fall, after the gods had shown displeasure.

Should he tell the king in the morning? This troubled the priest. Since man appeared, no such questions had ever agitated the mind. No sleep came to calm his troubled spirit, and he beheld the sun rise in its usual glory. When it was high in the dome of the sky he walked toward the palace of Pharaoh. Traversing the winding walks, unutterable dismay filled his mind. He dreaded to approach the monarch with such an unheard-of message. When he came to the marble steps his courage failed and he turned away. He did not go to his own palace, but returned to the library in the temple. He was almost in collapse. He made every effort to calm his mind which was racing at terrific speed.

Finally, order came out of mental chaos. He came to a decision. This was to order the priests of the sun, from Memphis, Abydos and Heliopolis to come to Thebes, for counsel. He dispatched messengers and in due time they came. Trouble and care stood on their brows. They also had noticed the shifting of the sun's rays in their sanctuaries. Not one could offer a suggestion as to the cause. They had not told the king.

Pinotem, priest of Memphis, first advised that they visit the

VILLAGE OF KARNAK ON THE SITE OF ANCIENT THEBES. 4524

From Ebers' *Aegypten*, II, 313.

monarch in a body and inform him of the departure of the light of Egypt. They agreed and told all to Pharaoh. He was filled with unutterable fear. It seemed to him that either the solid earth was unstable, or the sun, and, in either case, his throne. The hundreds of costly temples of the sun were becoming useless for their intended purposes. The king of Egypt was thrown into mental chaos. He dismissed his priests with commands to assemble again on the third day.

Every nation of antiquity from Gaul to India had esoteric mysteries, secret societies, whose members were received by solemn rites of initiation. The chief, or grand lodge of Egypt (also the chief one in the world) was due to meet in the great Labyrinth at Arsinoë, on the day of the first full moon after the summer solstice. On the third day the four priests came to counsel with their monarch. The approaching Grand Lodge was mentioned of which the king was grand master and must preside, while Mesocharis himself was grand warden. Meines, priest of the solar temple at Heliopolis, proposed that inquiry be made of all priests and delegates from the temples of Egypt and from temples in foreign countries to find whether their temples were turning. Hikten, priest of the nome of Abydos, agreed to the plan. Meanwhile, it was decided that this shifting of the solar rays should not be revealed to the people, and by no means to the army, save to its commanders who were initiates into the mysteries.

When the full moon appeared, the grand Labyrinth was a scene of animation. Hierophants, princes, scholars, literary men and the most intellectual men of the world filled the enormous rooms; traversed the mysterious subterranean ways and corridors, and held feasts of intellect amid surroundings of culture and refinement. Members of the mysteries of Isis and Osiris came from Ellora, Persepolis, Susa, Ecbatana, Nineveh, Babylon, Palmyra, Jerusalem, Tyre, Sidon, Athens, Dodona, Eleusis, Samothrace, Corinth and Rome. Many candidates from the temples in all these world-centers were in waiting to receive initiatory rites in the Labyrinth. When all business had been transacted, the subject of the shifting of solar temples was broached by the king. Pent-up excitement at once broke forth. Every priest present from every temple in the cities mentioned, had noticed the mystery. Not one could even suggest a cause.

Priests of many other types of religion were present also Hierophants were in attendance who presided over sacrifices and rites in vast temples orientated towards the larger stars. Temples

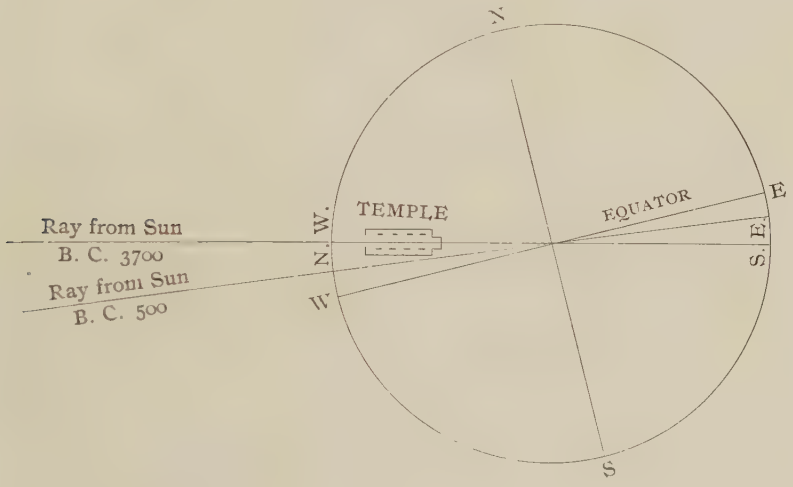
in all parts of the world, of porphyry, marble and onyx, whose axes were directed to the stars, Sirius, Canopus, Aldebaran, Vega, Arcturus and others, were declared to be turning their Holy of Holies away from the tiny beams. Consternation filled the minds of all.

HALL OF COLUMNS. 4520

They realized that they were in the presence of an appalling awe-inspiring mystery. Could the gods be displeased with all mankind? And were all hierarchies and kingdoms to end? Were the gods

preparing to destroy man and the earth? These and many more dire forebodings were spreading in all quarters.

Of course, the mystics could not find the cause of the vanishing of solar light from all the sanctuaries in the world. This was reserved for the great mathematicians of modern times, beginning with Newton. All minute details are now known to astronomers, and an endeavor to explain some of them, is made in the cut herewith. The circle, in the adjoined diagram, is the earth showing its axis and equator. The temple of the sun in Thebes is shown with a ray of light entering its front straight from the sun, at sunset on the



day of the summer solstice, B. C. 3700 years. The projection in the rear is the Holy of Holies. This line is shown as passing through this end of the building, but light never did. The line is imaginary and passes through the centers of the sun and earth, and therefore lies in the plane of the earth's orbit. Long before the temple was erected this plane had been slowly moving nearer to the plane of the earth's equator; and is still, and will for several thousand years to come. It will stop and slowly retrace its steps, thus rocking to and fro like a pendulum, to a distance of one and one-half degrees on each side of its middle position. The cause is the influence of attraction and motions of all the planets, Jupiter, Saturn, etc., on the earth. The line marked 500 B. C. is the position of the plane after the lapse of 3,200 years, but greatly exaggerated. The amplitudes of Egyptian temples have been measured with precision in recent years, the last mathematician to measure was T. Norman Lockyer, from whose book, the *Dawn of Astronomy*, the

data for this note were taken. His measurement shows the amplitude of the axis of the Theban temple to be 27° 30′. From this it can be computed that the sun must have been 24° 18′ north of the equator, to set at that distance north of it, on the day of the summer solstice B. C. 3,700, the date of the temple. Last year, A. D. 1905, the sun was 23° 26′ 56.38″ north of the equator at the solstice in June; or 51′ 3.62″ less than when a Pharaoh and his high priest stretched a line on the earth for the axis of the temple, 4,605 years ago. This is nearly twice the diameter of the sun. So now, the sun being that much displaced cannot send a ray anywhere near the long since ruined Holy of Holies. No wonder that priest Mesocharis was perturbed, for only a thin strip of the edge of the sun could be seen from his sanctuary on the night of the summer solstice B. C. 500, the time in which this story of a great event is placed.

[Note. A cause that produced far greater effects on the orientation of the temples, is an abstruse astronomical phenomenon, the precession of the Equinoxes. Another article would be required to explain it.]

SOLSTITIAL TEMPLES ACCORDING TO LOCKYER.

BY THE EDITOR.

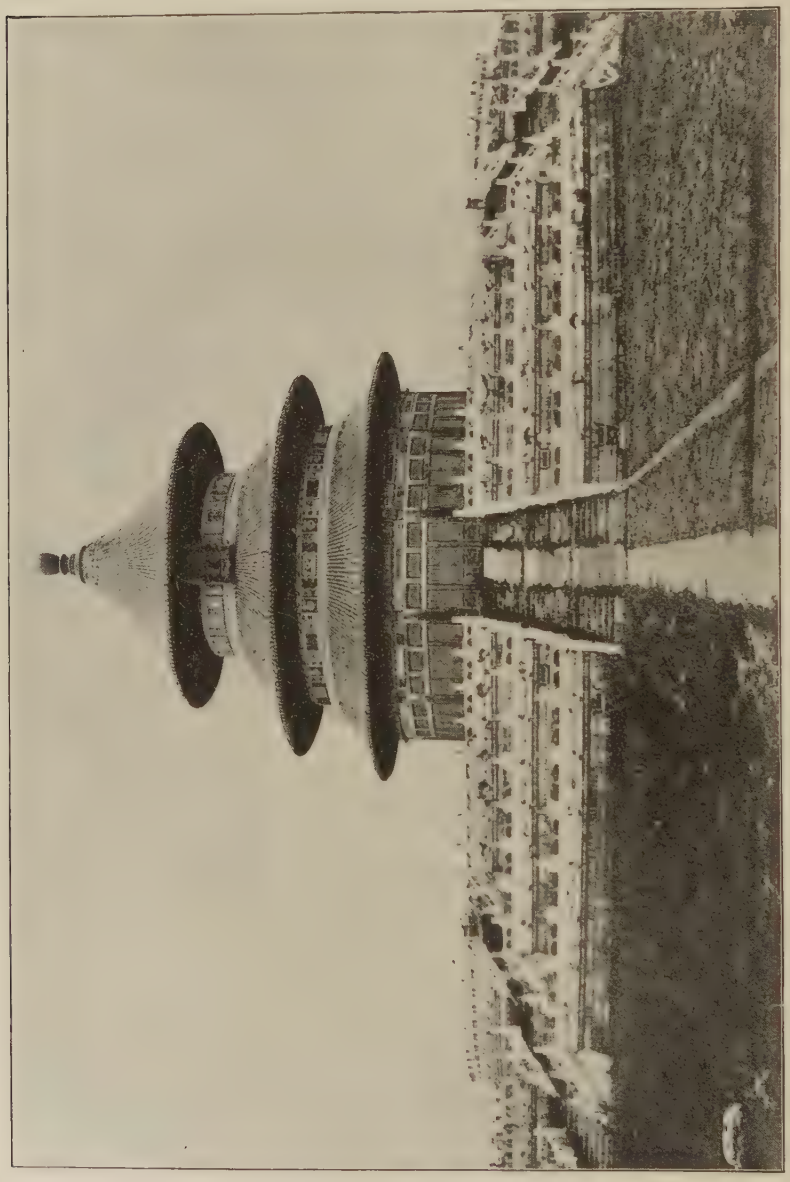
PROFESSOR Edgar L. Larkin, Director of the Lowe Observatory on Echo Mountain in the Sierra Madre Range, well known through his interesting book on *Radiant Energy,* and a man of broad interests also in fields not astronomical, describes in his sketch on "The Waning of the Light of Egypt" a striking episode in human history. The progression of the sun's position in the ecliptic causes a change in the direction of the solar light which in ancient days figured prominently in man's religious ritual. Solar worship was all but universal in ancient times and Professor J. Norman Lockyer has devoted an elaborate and voluminous work to its astronomical phase, published under the title *The Dawn of Astronomy* by the Macmillan Company. He says:

"The great temple of the sun at Pekin is oriented to the winter solstice. The ceremonials which take place there are thus described by Edkins:

" 'The most important of all the State observances of China is the sacrifice at the winter solstice, performed in the open air at the south altar of the Temple of Heaven, December 21. The altar is called Nan-Tan, "south mound," or Yuenkieu, "round hillock"—both names of the greatest antiquity.

" 'Here also are offered prayers for rain in the early summer. The altar is a beautiful marble structure, ascended by twenty-seven steps, and ornamented by circular balustrades on each of its three terraces. There is another on the north side of somewhat smaller dimensions, called the Ch'i-ku-t'an, or altar for prayer on behalf of grain. On it is raised a magnificent triple-roofed circular structure 99 feet in height, which constitutes the most conspicuous object in the *tout ensemble,* and is that which is called by foreigners the

Temple of Heaven. It is the hall of prayer for a propitious year, and here, early in the spring, the prayer and sacrifice for that object



303 THE TEMPLE OF HEAVEN IN PEKING.

are prosecuted. These structures are deeply enshrined in a thick cypress grove, reminding the visitor of the custom which formerly

prevailed among the heathen nations of the Old Testament, and of the solemn shade which surrounded some celebrated temples of ancient Greece.'

"The Temple of Heaven is thus described:

" 'The south altar, the most important of all Chinese religious structures, has the following dimensions: It consists of a triple circular terrace, 210 feet wide at the base, 150 in the middle, and 90 at the top. In these, notice the multiples of three: $3\times3=9$, $3\times5=15$, $3\times7=21$. The heights of the three terraces, upper, middle, and lower, are 5.72 feet, 6.23 feet, and 5 feet respectively. At the times of sacrificing, the tablets to heaven and the Emperor's ancestors are placed on the top; they are 2 feet 5 inches long and 5 inches wide. The title is in gilt letters; that of heaven faces the south, and those of the ancestors east and west. The Emperor, with his immediate suite, kneels in front of the tablet of Shang-Ti and faces the north. The platform is laid with marble stones, forming nine concentric circles; the inner circle consists of nine stones, cut so as to fit with close edges round the central stone, which is a perfect circle. Here the Emperor kneels, and is surrounded first by the circles of the terraces and their enclosing walls, and then by the circle of the horizon. He thus seems to himself and his court to be in the center of the universe, and turning to the north, assuming the attitude of a subject, he acknowledges in prayer and by his position that he is inferior to heaven, and to heaven alone. Round him on the pavement are the nine circles of as many heavens, consisting of nine stones, then eighteen, then twenty-seven, and so on in successive multiples of nine till the square of nine, the favorite number of Chinese philosophy, is reached in the outermost circle of eighty-one stones.

" 'The same symbolism is carried throughout the balustrades, the steps, and two lower terraces of the altar. Four flights of steps of nine each lead down to the middle terrace, where are placed the tablets to the spirits of the sun, moon, and stars and the year-god Tai-Sui. The sun and stars take the east, and the moon and Tai-sui the west: the stars are the twenty-eight constellations of the Chinese zodiac, borrowed by the Hindoos soon after the Christian era, and called by them the Naksha-tras; the Tai-sui is a deification of the sixty-year cycle.'

"We find, then, that the most important temple in China is oriented to the winter solstice.

"To mention another instance. It has long been known that Stonehenge is oriented to the rising of the sun at the summer solstice.

Its amplitude instead of being 26° is 40° N. of E.; with a latitude of 51°, the 26° azimuth of Thebes is represented by an amplitude of 40° at Stonehenge.

"The structure consists of a double circle of stones, with a sort of naos composed of large stones facing a so-called avenue, which is a sunken way between two parallel banks. This avenue stretches away from the naos in the direction of the solstitial sunrise.

"But this is not all. In the avenue, but not in the center of its width, there is a stone called the 'Friar's Heel,' so located in relation to the horizon that, according to Mr. Flinders Petrie, who has made careful measurements of the whole structure, it aligned the coming sunrise from a point behind the naos or trilithon. The horizon is invisible at the entrance of the circle, the peak of the heel rising far above it; from behind the circles the peak is below the horizon. Now, from considerations which I shall state at length further on, Mr. Petrie concludes that Stonehenge existed 2000 B. C. It must not be forgotten that structures more or less similar to Stonehenge are found along a line from the east on both sides of the Mediterranean.

"It will be seen that the use of the marking stone to indicate the direction in which the sun will rise answers exactly the same purpose as the long avenue of majestic columns and pylons in the Egyptian temples. In both cases we had a means of determining the commencement and the succession of years.

"Hence, just as sure as the temple of Karnak once pointed to the sun *setting* at the summer solstice, the temple at Stonehenge pointed nearly to the sun *rising* at the summer solstice. Stonehenge, there is little doubt, was so constructed that at sunrise at the same solstice the shadow of one stone fell exactly on the stone in the center; that observation indicated to the priests that the New Year had begun, and possibly also fires were lighted to flash the news through the country. And in this way it is possible that we have the ultimate origin of the midsummer fires, which have been referred to by so many authors."

Professor Larkin draws a vivid picture of the consternation which must have seized the priests of Egypt when they began to notice the deviations of the solar rays. It meant to them a change in the constitution of the world involving the ruin of Egypt, and if we consider that the dreaded catastrophe actually came, that Egypt, the land of civilization, lost her eminent position among the nations, became a prey to foreign invaders and had to yield her leadership to other races, we seem to be confronted with a fulfillment of the

STONEHENGE. 3932

astrological prophecies of a superstitious past. Yet, after all, the reverses of the land of the Pharaohs are only the result of a general principle underlying the views of both the world-conception of primitive mankind and that of modern science, which is the truth that there is a universal world-order and that changes set in according to immutable laws. The leadership among the nations has been constantly shifting and so far the saying has proved true, at least in general outline, that the course of empire has been toward the west. Though the change of place is perhaps not determinable in geographical data, we know that great revolutions are constantly taking place and that even for us the time may come when we shall cease to be the representatives of progressive humanity.

MISCELLANEOUS.

MODERN ART IN JAPAN.

The victories of Japan have acted as an effective advertisement for the country of the rising sun. Even during the war, its trade and commerce have been expanding, while science, literature, and the arts are flourishing. As an instance of how dangers and triumphs are stimulating her national life we publish as a frontispiece, a series of panels which characterize modern Japan in the very latest phase of her development.

The first panel, called "Victory," by Eitatsu Koyama, appeals to Japanese patriotism. It shows the taking of the hostile wall on top of which a young Japanese officer is waving the banner of the rising sun.

Part of the Japanese success is due to the care with which all the accessory institutions indispensable for the general support of the army have been handled. It is well known how much Europe and America will have to learn from the Japanese medical and sanitary staff and also from the practical way in which baggage and ammunition have been forwarded. Kogyo Sakamaki has devoted a picture to this important branch of the Japanese army, and shows us an incident in the life of the commissariat department.

While the present war naturally stands in the foreground of interest, we observe that the old national heroes and traditions are not forgotten. It has been observed by war correspondents and also at the Russian headquarters, that the Japanese dead are always dressed in clean linen and scrupulously washed and kempt; and it is a fact that before every battle all the Japanese troops from the higher officers down to the privates, bathe and dress in clean clothes. This is the reminiscence of an idea prevalent in feudal Japan, when the hero was more anxious for his honor than even for victory. It is reported of Kimura-Shigenari that before he started out to give battle to his adversary Tokugava, the Sho-gun, that he was dressed in new and clean clothes, and when he fell in battle, his enemy found his hair perfumed with sweetest odors. It was a point of honor to the mediæval Japanese warrior to make a good appearance even in the hour of death. Eiga Yamakaga pictures the moment when Kimura-Shigenari is making ready for battle. His wife kneels at the side of his chair, having a vase of ointment before her on the tabouret.

Another picture of the same class by Konen Kumamimi represents the youth of Date-Masamune, one of the chief generals of Kimura-Shigenari. A priest is instructing the youth as both are kneeling before an altar of Achala, the god of will-power.

ON THE IMPOSSIBILITY OF CONSCIOUS SURVIVAL.

To the Editor of The Open Court:

I should like to reply to that part of Mr. Wakeman's article on "Human Immortalities," that directly concerns my own position as stated in the November number of *The Open Court.*

I take exception to no portion of Mr. Wakeman's paper, save that under the heading of "Science and Sentiment"; and even here I can quite see and appreciate Mr. Wakeman's attitude of mind, which, as I before stated, is thoroughly understandable. I would point out, however, that Mr. Wakeman, in his reply, has in no wise answered my objection to his position, as stated in my own criticism, which was, namely: "That the majority of *Open Court* readers do not look at Psychical Research phenomena in the proper spirit—or study them from the particular point of view of the Psychical Researcher." (P. 697.)

Mr. Wakeman confines his criticism of my previous article to my *other* article on "The Origin and Nature of Consciousness," to which I referred in my discussion, and has limited his criticism to my viewpoint, as expressed in that article, and to the theory I there maintained; and has not at all answered the primary objection I raised in *The Open Court,* as to the attitude of mind assumed by himself and others towards the possibility of immortality. Before discussing this at greater length, I should like to reply briefly to the criticism as raised by Mr. Wakeman of my theory of consciousness, and its relation to brain-function. In stating that "it must be admitted that thought is in one sense or another a function of the brain," I did not intend to imply, and in fact my whole article was against the assumption, that the thought was the *production* of the brain functioning, and I then pointed out that the functioning might be connected with states of consciousness in altogether another way than in the relation of producer and produced, and that it was at least conceivable that this functioning, accompanying all thought, is but coincidental with the thought;—not necessarily its producer, but conceivably the produced, the thought being the real causal agency; or that both are but aspects of something else—differing from both in its underlying reality,—just as the tremors of a violin string are perceived by us as *sound,* and as more or less *visible vibrations* of cat gut,—according to whether the ear or the eye interprets these vibrations; and, though they appear to us as dissimilar as possible they are, it will be seen, but the differing aspects, or subjective methods of interpretation, by ourselves, of the same physical cause. Thus it may be that consciousness and brain functioning, though apparently so dissimilar, are ultimately one and the same thing at basis,—the two being but the differing modes in which the same cause is interpreted. I admit that the brain is simply 'active nervous tissue'; but this simply states the *condition* of the physical brain at the time of thinking,—upon which I would insist as much as Mr. Wakeman,—for it is always in connection with this activity that thought is associated in this life;—but it does not prove that the activity *produced* the thought, as I have before pointed out, but merely that it is coincidental with it. There is absolutely no proof that the nerve activity *produces* the consciousness; all we can ever say on this question is that they are coincidental in point of time.

I do not agree with Mr. Wakeman in his statement that "Sight is seeing, is action, and not a thing, and has no eyes as instruments; it is simply the activity of the nervous tissues of the eyes and brain when light vibrations reach them" (p. 109). I must insist that the activity of the eyes has absolutely nothing to do with the sensation of consciousness; *that* is associated only with the activity of the sight-center in the brain, and the eyes merely transmit to that center certain vibrations, arousing in it a nervous activity with which the sense of sight is associated, but the eyes have nothing to do with the state of consciousness. They are merely transmitters or instruments, as I before insisted upon; and that the consciousness, the idea of seeing, is associated only with activity of the sight-center in the brain is proved by the fact that in hallucinations, when this sight-center is morbidly excited, the sensation of sight is experienced *without* vibrations reaching the sight-center through the eye, or without the rest of the brain being involved in the slightest degree. No matter *how* the sight-center is aroused into activity, it is the activity with which thought is associated, and with the activity of that center only. I must insist, therefore, that eyes *are* 'instruments,' and not in any way associated with, or producers of, the conscious state known to us as the sensation of sight. I do not see, finally, how Mr. Wakeman can pronounce upon the "impossibility" of consciousness persisting apart from brain functions, unless he is omnipotent,—since all his arguments can ever lead to is the scientific *improbability* of such persistence, and this improbability will, in turn, rest—not on philosophic speculation, but on the presence or absence of *facts* tending to show that such persistence of consciousness, apart from brain function, is a fact in nature.

Mr. Wakeman says there is no such evidence, we psychical researchers say there is,—not that the evidence is absolutely conclusive, but that it is suggestive, and at least renders such persistence of personality a probability; and this brings me to my last point, to which I have been working throughout this paper. I do not think the question of survival or non-survival can ever be settled by philosophic or metaphysical speculation. Mr. Wakeman might produce arguments against its probability, and I for it, indefinitely, and we would probably both, in the end, be all the more solidly grounded in our own belief.

I think that the only way this matter can ever be settled is by resolutely putting aside all philosophic and other preconceptions, and by turning to direct investigation of evidence and of facts that may be forthcoming—tending to say that such persistence of consciousness is an actual fact. If these facts are ever established, then all speculation is mere child's play and conclusively disproved by the evidence in the case.

As a member of the Psychical Research Society I must insist upon this being the only attitude in which to approach this problem, and only by such direct evidence can this fact ever be definitely settled one way or the other.

HEREWARD CARRINGTON.

THE LAY CHURCH.

We have received a number of communications, suggestions and endorsements on the proposition of founding a Lay Church, published some time ago in *The Open Court,* and mentioned again in our March issue. It almost seems

as if the time were ripe for forming religious societies of such a nature. Among the communications received we select one for publication on account of the experiences and other details characteristic of the difficulties attending such an institution.

Mr. Albert J. Edmunds, of Philadelphia, writes as follows:

"Your Lay Church prospectus is very interesting to me, as I was a charter member (one of twelve) of exactly such a church, founded at Sunderland, in the North of England, in 1880. It was known as The Free Associate Church. Two other members of the first organization were Thomas Dixon, the well-known workman-friend of Ruskin, and William Brockie, a local self-made scholar.

"We had never heard of the New York Ethical Culture Society, founded two or three years before us, and imagined that

'We were the first
That ever burst
Into that silent sea.'

"Our platform was precisely that sketched by you. We had a president, it is true, in the venerable William Brockie, who stood as a mediator between the Theist and the Atheist. But we had no minister, no salaried officials. We took it in turns to speak, and the utmost freedom was allowed. Outsiders were also invited, and I have heard an orthodox Methodist sermon one Sunday and the baldest atheism the next. Frederic Harrison the Comtist once addressed the church, as well as other leaders.

"At first we were full of a strange new enthusiasm. An old Chartist, who was an atheist of a violent type, now supposed to be extinct, said that, though he had objected to such a word as 'holy,' yet he could truthfully apply it to this enthusiasm. We scorned to take up a collection, believing, with the Quakers, that love of the cause did not need it.

"But soon the devil appeared. It became apparent that, while we were very tolerant, and all of us (with the exception of a young woman organist whose chief business with us was to find a husband) pronounced freethinkers, yet we quickly divided into the inevitable camps of spiritualists and materialists. The worthy president, as already hinted, was a buffer between the two. We used to be astonished at his attitude. At one time he would seem to assent to the crude statements of the materialist; at another, he would sympathize with the Theists and even with Christians. Had the radical wing been of the mild type now known as agnostics, all might have been well; but while we had some such, a palefaced scholarly clerk who posed as an agnostic was really a materialist, and others were avowedly so. Besides the old Chartist referred to, there were others who were violent atheists, and reveled in shocking the theistic party. One of them I shall never forget. He was black enough to represent the dread ruler of Gehenna. At the end of a Sunday night harangue (for we never met in the morning, so as not to antagonize the churches) he wound up with the ancient oracle in Genesis as the doom of man:

"'Dust thou art, and unto dust shalt thou return!'

"And he uttered it with a sort of ferocious gusto of flashing eye and gnashing teeth as if significant to the Christian of the speaker's future abode.

"With the jarring of factions came flagging support. Soon the collection box was brought round, and our first flush of pride was humbled. At last

the society died for lack of funds. It lasted six years (1880-1886). The president died in 1890, at the age of seventy-eight; the pale agnostic took his own life through conjugal unhappiness;* and doubtless a large proportion of the congregation are now no more.

"My joining this church gave great offence to the local Society of Friends, and I resigned my birthright membership. But at the end of one year I also resigned from the church, though attending their meetings and even addressing them after my withdrawal. I have never had a spiritual home in the quarter of a century that has since elapsed. The year's experience convinced me that some belief in the spiritual or supernatural was a *sine qua non* for a church. I regarded the society as a good debating club, but vigorously denied that it could ever be a church.

This conviction I still hold, but see as yet no solution. The Hicksite Friends (whose meeting in Germantown I have been attending for the past year) are the nearest approach to my ideal. But they hold on to certain expiring remnants of seventeenth-century thought that make them fall short of my wish. I crave for the silence of worship, and resent much of the speaking, especially of women. (This is not true, however, of my own meeting, where Joseph Wharton, the well-known iron-master, is the chief speaker —a man of strong sense, hale old age and advanced ideas.) My own conviction is that worship and speaking should not be mixed. The only vehicles of worship are silence and music, music and silence. (Music of course the Quakers taboo.) There ought to be some plan whereby those wanting to hear discourses and those wanting to meditate or pray should be either in separate rooms at the same time or else in the same room at different times. This problem has agitated me for years. Neither the Hicksite Friends, the Unitarians, nor the Ethical Culture societies have solved it."

HINDUISM DIFFERENT FROM BUDDHISM.

We have repeatedly received letters to the effect that it would be desirable to call attention to the fact that Buddhism, Brahmanism and Theosophy are three different things and should not be confused.

Brahmanism is the religion of ancient India, and is commonly called Hinduism when referred to in its modern form. The sacred book of the Brahmans is the Vedas, and it has found its highest philosophical explanation in the Vedanta. The main doctrine of Brahmanism is the theory of self or *atman*, which may briefly be characterized as the thing-in-itself in the domain of psychology. The Upanishads presented this philosophy in the form of dialogues or discourses which are most attractively written and contain many deep thoughts, but they are permeated with the spirit of a metaphysical psychology which sees in the atman, the soul which controls all physical and mental activity. This atman is finally identified with the atman of the entire world, and so the Vedanta philosophy has been worked out into psychical pantheism.

Buddhism is the very opposite to the Vedanta conception of Brahmanism. Buddha denied the existence of the atman, and the doctrine of the *an-atman* is one of the corner stones of his religion. In fact Buddha based his ethics

* He once said on the platform (combating the orthodox idea that religion was necessary to happiness): "A certain amount of happiness is a necessity to existence."

of selfless love upon the illusory nature of a self in-itself. Buddhism does not teach a transmigration of the self, but a reincarnation of the same kind of being. Buddha's conception of philosophy is sufficiently characterized by the word "Name-and-Form," which means person. There is no person in itself, and consequently there is no migrating of an atman at the moment of death.

Buddha's philosophy stands practically on the same ground as modern psychology, which is frequently, but erroneously, called a psychology without a soul. It is a special merit of Buddha that in spite of his negation of the atman, he insisted very vigorously on the idea of immortality, only his conception of the soul and of the reappearance of personality, differed from the Brahman view. Buddhist scriptures compare the reappearance of the same form to the seed of a plant such as the banana. There is not a particle of the banana seed that migrates to the new fruit, and yet the seed that is placed in the ground and undergoes the solution, reappears in the fruit as a new incarnation although no atman of the seed migrates from the old seed to the new seed.

We need not add any further comment on theosophy. Theosophy is a movement which contains a great ideal, that of harmonizing all faiths into one comprehensive brotherhood of mankind. Though this is a noble and good ideal, we must know at the same time that the different societies are dominated by the spirit of their leaders, especially Madame Blavatsky, and many theories creep in which are commonly accepted by all enthusiastic theosophists, which are scarcely tenable before a critical tribunal. Theosophy and Buddhism have been identified by Mr. Olcott, and we do not doubt that in his conception the two merge into one. Without controverting the personal conception of Mr. Olcott, whose Buddhist chapters contain many good thoughts, we wish to state that Buddhists of Ceylon, especially the Anagarika Dharmapala protest against their identification.

We have hesitated to make this statement, because we thought that the difference between Buddhism, Brahmanism, and Theosophy is sufficiently known, but we are surprised that in such a good periodical as *Public Opinion* (Feb. 10, 1906) an article under the title "First Hindu Temple in America," with pictures of the temple itself and the portrait of its founder, Swami Trigunatita, explaining that he teaches the Vedanta, should bear in big lettering under the portrait the inscription "Head of the *Buddhist* Temple in San Francisco," while the place of his worship is called "Home of the *Buddhist* Cult on the Pacific Coast." This statement will cause some confusion, for there is a Buddhist mission in San Francisco, which is conducted by Japanese priests, their headquarters being 807 Polk Street.

BOOK REVIEWS AND NOTES.

Heinrich Hensoldt has published a German pamphlet under the title of *Annie Besant, eine wunderliche Heilige.* It seems to be for private circulation only, since there is no publisher mentioned, and the subject matter is rather personal. Mr. Hensoldt has met Madame Blavatsky personally, and he denounces her in very unequivocal terms as a fraud. He states that she spoke to him unreservedly, and invited him to associate himself with her for the outspoken purpose of duping the credulous; but the main contents of the

pamphlet is devoted to Mrs. Besant, whom he characterizes as a gifted woman, but lacking independence of judgment. He characterizes her career, explains her sudden changes by the different influences to which she had been subjected, and says that she persists in remaining a leader of the theosophists because she feels flattered by the admiration of her followers in spite of the fact, declares Mr. Hensoldt, that she knows very well by this time that Madame Blavatsky is a fraud.

We abstain from making any comment on the subject, and simply say that Mr. Hensoldt appears to be convinced that his explanations are of importance for the cause of theosophy. He says that the reason he has not joined the Theosophical Society is because he is too good a theosophist.

WHO'S WHO. London: A. & C. Black, 1906. $2.00 net.

WHO'S WHO IN AMERICA. Edited by *J. W. Leonard,* Chicago: A. N. Marquis & Co. 1905.

The New York *Tribune* finds *Who's Who* for 1906 especially valuable, informing, and interesting. "This useful compendium," it says, "has, as usual, been increased in size. It now runs to nearly two thousand pages. The thousands of biographies it contains give more information than ever before. The number of a man's sons and daughters is given, and in many cases his motor and telephone numbers are recorded, with his telegraphic address. Of all the practical reference books published, this is, perhaps, the most entertaining, for when an editor decided to ask the men and women in his list to describe their recreations he gave them an opportunity of which many of them made quaint use....Mr. G. B. Shaw is satisfied with 'anything except sport." Mr. James H. S. Lockhart is an enviable man. He finds recreation in 'the history of British trade with the Far East, and of the British colonies.' But there is no end to the oddities of *Who's Who,* a book as readable as it is useful."

There is no doubt but *Who's Who in America* is of equal value within its scope. Although by not giving space to recreations and sport it lacks the personal element of *Who's Who* to which *The Tribune* refers, yet together with its English prototype, it forms a library of reference which has become so indispensable to every office of either editorial or large commercial interests, that the time will be welcomed when it too can appear annually.

AT THE DEATHBED OF DARWINISM. A Series of Papers by *E. Dennert, Ph. D.* Authorized translation by *E. V. O'Hara* and *John H. Peschges.* Burlington, Iowa: German Literary Board. 1904. Pp. 146. Price, 75 c.

This book, which created quite a stir in German circles, has been translated into English and lies now before us in a translation by Messrs. O'Hara and Peschges. It reflects the satisfaction at the weakening of the Darwinian theory of evolution among the religious circles of those devout theists who insist that evolution is due to a divine dispensation and cannot be explained as a purely mechanical process. It is true that Darwinism is no longer the commonly accepted theory of naturalists. It has to be replaced by views which reflect the truth better than has been done by the advocate of the struggle for existence. The book summarizes the opinions of several critics of Darwin: Julius von Sachs, Goette, Korchinsky, Steinmann, Eimer, Wagner, Grottewitz, Fleischmann, and Hertwig, a list of scientists which might

be enlarged, for the most important opponent of Darwinism, Hugo De Vries, has not been mentioned.

The arguments are upon the whole well presented but not free from faults, and it goes without saying that scarcely any one of these scientists would endorse the position of the author, Dr. Dennert, who finds in the further development of the evolution theory a revolution against the mechanicalism of Darwin. He says in the conclusion of his book:

"We may conveniently summarize what we have said in the foregoing chapters in the following statement: The theory of Descent is almost universally recognized to-day by naturalists as a working hypothesis. Still, in spite of assertions to the contrary, no conclusive proof of it has as yet been forthcoming. Nevertheless it cannot be denied that the theory provides us with an intelligible explanation of a series of problems and facts which cannot be so well explained on other grounds.

"On the other hand, Darwinism, i. e., the theory of Natural Selection by means of the Struggle for Existence, is being pushed to the wall all along the line. The bulk of naturalists no longer recognizes its validity, and even those who have not yet entirely discarded it, are at least forced to admit that the Darwinian explanation now possesses a very subordinate significance.

"In the place of Darwinian principles, new ideas are gradually winning general acceptance, which, while they are in harmony with the principles of adaptation and use, (Lamarck) enunciated before the time of Darwin, nevertheless attribute a far-reaching importance to internal forces of development. These new conceptions necessarily involve the admission that Evolution has not been a purely mechanical process."

Clémence De La Baere sends us a booklet published by himself entitled *Fables and Symbols: Truth and Humor. For Old and Young* (Price 35c.). It is a pamphlet of 38 pages written in the style of the Æsopian fables.

Professor Delitzsch's third and last lecture on Babel and Bible, which was begun in the March number, will presumably be concluded in the May issue. In the meantime Professor Banks' valuable description of the recently discovered Babylonian statue of King David and its contribution to our historical knowledge of Babel, will be of interest to our readers.

THE BROADBENT TREASURIES OF THE POETS. Poems selected by *Arthur Broadbent.* Philadelphia: Broadbent Press. Price, 3d. or 10 cents.

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FOUNDATION OF A LAY CHURCH

WHAT is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

(Reprinted from *The Open Court* for January, 1903.)

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Gustav Theodor Fechner was a professor of physics, but he took great interest in psychology and by combining the two sciences became one of the founders of the science of "psychophysics," based upon the obvious interrelation between sensation and nerve-activity. While he did much creditable work in the line of exact psychology, he devoted himself with preference to those problems of the soul which touch upon its religious and moral life and its fate after death. His little book *On Life After Death* is his most important publication in this line.

Fechner believes in the immortality of the soul, but his treatment is of especial interest because he uses a distinctive scientific method in dealing with the subject. Though the thoughtful reader may often find the ideas expressed at variance with his preconceived notions of the after life, he cannot fail to be impressed with the importance and suggestiveness of Professor Fechner's thought.

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THE MONIST

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TO THE PHILOSOPHY OF SCIENCE

160 pages of original contributions by eminent thinkers, book reviews, criticisms, discussions

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The first issue of *The Monist* for the year 1906 is more than usual interest. Professor Lindemann, of the University of Munich, contributes an article, "On the Form and Spectrum of Atoms," which demonstrates the possibility of distinguishing the forms of different elemental atoms from the lines of their respective spectrums, and thus mechanically accounting for their different chemical combinations. This article is ably supplemented by "Manifestations of Ether," by Mr. W. S. Andrews, while both of these presentations tend to strongly confirm the electronic theory.

Professor Keyser, of Columbia University, in an essay entitled "Mathematical Emancipations," endeavors to make clear how the imagination of the untechnically educated may grasp the idea of multi-dimensional space.

Professor D. T. MacDougal, editor of the English edition of De Vries *Species and Varieties: Their Origin by Mutation*, adds greatly to the value of the number by his contribution on "Heredity and the Origin of Species," in which he makes public significant results from many interesting experiments of his own in the New York Botanical Garden.

Inspired by Mr. Andrews' article on "Magic Squares" in the two preceding numbers, Dr. Carus offers some philosophical "Reflections on Magic Squares," bringing out the possibility of constructing them on the principles of the laws of symmetry, and showing how mathematical considerations such as these help to solve the God problem in the philosophy of science.

Beginning with this number the original essays will appear in larger type than formerly (pica), thus increasing the attractiveness of the Magazine.

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Single numbers of *The Monist* will henceforth be supplied at 60 cents each; the yearly subscription price will remain at $2.00.

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*Date*_____

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懷玉被褐聖人

宗演書

太上老君

T'AI SHANG LAO CHUN (LAO TZE).

BY KEICHYU YAMADA.

(See page 265 of this number.)

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Frontispiece to The Open Court.

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SONG TO AEGIR.*

BY HIS IMPERIAL MAJESTY, WILLIAM II, GERMAN EMPEROR AND KING OF PRUSSIA.

TRANSLATED BY DR. PAUL CARUS.

O Aegir, Herr der Fluthen,
Dem Nix und Neck sich beugt,
In Morgensonnengluthen
Die Heldenschaar sich neigt.

In grimmer Fehd' wir fahren
Hin an den fernen Strand,
Durch Sturm, durch Fels und Klippe
Führ' uns in Feindes Land.

Will uns der Neck bedräuen,
Versagt uns unser Schild,
So wehr' dein flammend Auge
Dem Ansturm noch so wild!

O Aegir, Lord of billows,
Whom Nix and Neck obey,
See here this host of heroes
Bow in the dawn's first ray.

For fierce war we are sailing
Now to a distant strand.
Through storm, through rock and shallows
Lead to the hostile land!

In case that Neck should threaten
Or that it fail, our shield,
Thy flaming eye protect us
In brunt of battle-field.

* Some time ago Emperor William II wrote a war song entitled "Song to Aegir," and set it to music. In giving shape to his sentiment he utilized Norse mythology as a vehicle of his thought, representing Aegir as the ruler of the deep, to whom the boisterous water goblins, Nix and Neck, are subject.

The poem breathes the warlike spirit of the ancient Teutons, and mentions the Norwegian hero Frithjof who on his dragon ship Ellida sailed the stormy sea, and successfully overcame all danger. The sportive children of Aegir dealt kindly with him, and though they put his courage to the test, let him reach his destined haven.

It may be redundant to explain that the Walkyrie, or as the Emperor calls her, "the shield maiden," is a personification of death in battle, and the embrace of these war genii means in northern mythology, to die the glorious death of a hero.

Wie Frithjof auf Ellida
Getrost durchfuhr dein Meer,
So schirm' auf diesem Drachen,
Uns, deiner Söhne Heer!

Wenn in dem wilden Harste
Sich Brünn' auf Brünne drängt,
Den Feind, vom Stahl getroffen,
Die Schildesmaid umfängt,

Dann töne hin zum Meere
Mit Schwert- und Schildesklang
Dir, hoher Gott, zur Ehre,
Wie Sturmwind unser Sang.

As Frithjof on Ellida
Sailed safely o'er the wave
The host, so, of thy children
Our dragon ship shall save.

When in ferocious combat
The battle hotter grows,
And Walkyries from heaven
Take off the stricken foes,

Our shields and swords shall, clashing,
Down to the ocean ring,
High God, unto thine honor,
A hymn of praise we'll sing.

YIN CHIH WEN,

A RELIGIOUS TRACT OF CATHAY.

BY THE EDITOR.

THE *Yin Chih Wen* is a religio-ethical tract, which, in spite of its popularity all over the Middle Kingdom, has not as yet, so far as we know, been translated into any Western language. Next to the *Kan-Ying P'ien* it is read and studied and taught both in schools and the home, and there is probably no family in China without it; but its contents are very little known in the Western world, and we have only once met with references to it by Professor Douglas in his *Confucianism and Taouism* under the title of "Book of Secret Blessings."*

It is difficult to translate the title of the book. All we can say is that the rendering by Douglas, "Book of Secret Blessings," does not recommend itself; but the truth is that an exact translation which would be as terse and as expressive as is the Chinese, appears to be all but impossible.

We have long been in doubt as to what English words would best express the term *Yin Chih,* and we have seriously considered the following three possibilities: "secret virtue," "heaven's quiet dispensation," and "mysterious workings." None of these versions would be incorrect, but they do not sufficiently express the full meaning of the term. The first and second express two meanings which ought to be combined into one such as is the third, in order to serve as an equivalent of this peculiar expression; and we have finally decided to render our title "The Tract of the Quiet Way," which, however, though it is sufficiently broad and brief, is not intelligible without further explanation.

The word *chih* is used both as verb and as noun. As a verb it means "to determine," "to raise"; as a noun it may be defined by

* Professor Douglas's book is one in the series of *Non-Christian Religious Systems* published by the Society for the Advancement of Christian Knowledge. His reference to the *Yin Chih Wen* is made on pp. 256 and 272.

"principle," "rule," "method," "dispensation," "way."* The word *yin* means "in secret," either in the sense of "unheeded" or "unostentatious." It also conveys the idea of anything possessed with a deeper meaning, anything mysterious; and the two words together, *yin chih,* denote the quiet way of Heaven, which works out the ends of divine dispensation, invisibly yet unfailingly, to the awe and astonishment of every sapient observer, as says the Christian hymn:

> "God moves in a mysterious way
> His wonders to perform."

If we had to translate these lines into Chinese, we might render the words "a mysterious way" very appropriately by *yin chih.*

It is an old maxim of the traditional wisdom of China which is most emphatically insisted upon by Lao Tze and all the sages of his school, that these quiet ways of Heaven should be imitated by man. As Heaven lets its sun shine upon good and evil, without discrimination and also without expecting reward or advantages; so man should do good to his fellows, perform acts of rectitude of justice and of mercy, show benevolence and kindness toward all in an impartial spirit without cherishing ulterior motives, without hope of reward, and without desire for praise. The man who thus imitates "Heaven's quiet way" in unostentatiously realizing the ideal of heavenly goodness is truly virtuous, and so *Yin Chih* has also come to denote a condition which may be characterized as, and translated by, "secret virtue," reminding us of Christ's injunction not to let our right hand know what the left hand is doing (Matt. vi. 1-4).

In the title of the book the words *Yin Chih* cover the general idea of the "secret ways" both as they are working in the divine dispensation and in human action, and if either meaning predominates we should say that it is certainly the former—the quiet ways of Heaven which determine the destiny of man and which are described by Shakespeare as

> "A divinity that shapes our ends,
> Rough-hew them how we will."
> —Hamlet, VI, 1-4.

The word *chih* occurs for the first time in Chinese literature

* The character is presumably phonetic. It consists of the radical "horse," which is modified by the symbol "to ascend," "to go up higher," the latter being a compound of "higher" and "to step up." In common language the word *chih* means "stallion," but we may be sure that this is an accidental homophony. A sameness of sound led to the use of the same character, an occurrence which is very frequent in the Chinese language.

in the "Great Plan" of the *Shu King,* and there it is used in the verbal sense "to regulate, to rule, to determine." The commentator of the *Yin Chih Wen* explains the title in the following words:

> "In the "Great Plan," a chapter of the *Shu King,* we read: *'wei tien yin chih hsia min.'* [Only | Heaven | mysteriously | rules | below | the people] and a gloss explains the word *chih* by *ting,* 'to determine.'"

The quoted passage means that "Heaven alone, in a quiet or mysteriously unnoticeable way, directs the affairs of mankind living below on earth."

The commentator continues:

> "The human soul is most intelligent and its essential nature is intrinsically good. All our moral relations and daily actions have their reasons why they should be so. When Heaven above created these beings it mysteriously endowed them with something to guide (*ting*) them, and this something appears when the people practice goodness. Indeed it is the guiding (*ting*) principle of creation that good men never lose an opportunity to do what is good. If you really practice it (i. e., the good) in your heart it is not necessary that others should know of it, for there is something in the unseen which fully regulates and determines (*ting*) your affairs. Those who deny this fact commit a secret (*yin*) sin (*o*) and their retribution will be speedy. Therefore this book is called *Yin Chih.*"

The words *Yin Chih* ("the quiet way," or more explicitly, "the mysterious dispensation of Heaven showing itself in man's unostentatious virtue") are opposed to *yin o,* i. e., "the hidden evil in the bad man's heart." The word *o* (a compound of "crookedness" and "heart") is the common term for evil or badness. The contrast in which *yin chih* stands to *yin o* explains how far it would be proper to translate our title by "secret virtue."

Considering the fact that the word "way" in English is as broad as the meaning of *chih* in Chinese, and that the former is widely used with a deep religious significance, we have finally chosen as a translation of our title the term "the quiet way." We are fully conscious of the shortcomings of our rendering, but our readers will bear in mind the original sense and become accustomed to our translation by associating it with its right interpretation.

* * *

Our picture, a drawing by Shen Chin-Ching, represents Wen Ch'ang Ti Chün, one of the highest divinities of China, revealing

himself to the author of the tract. Wen Ch'ang is the name of the god, and Ti Chün his title.

Wen Chang means "scripture glory."

The word *wen* is the same character which occurs in the last word of the title of our book. It denotes writing in general, and is especially applied to short exhortations of a religious nature such as are commonly called in Western terminology "tracts."

LORD SCRIPTURE GLORY. 2433

Hence we translate "The Tract of the Quiet Way," not "the book," as Douglas has it. With reference to the god's name, we translate *wen by* "scripture," because in English the term scripture refers mainly to religious literature and is similar to the Chinese original in so far as it has a devotional ring.

Ch'ang means "glory" or "radiance," the character being composed of two suns, indicating an intensified brightness of light.

To characterize the god Wen Ch'ang or "scripture glory" as god of literature (as is sometimes done) is, to say the least, misleading. He is the god of learning in general, and in Chinese high schools a hall is dedicated to him as the patron saint of education, refinement, and especially moral instruction through religious books. *Belles lettres* form only one and in fact an insignificant branch of his department. He is, above all, the god of divine revelation through scripture.

The rank of Wen Ch'ang in the world of gods, is "Emperor" or "Ti," and the word Ti Chün, "the higher emperor," is commonly translated by "lord superior." It is a title which is also borne by the god of war, Kwang Ti, and if the latter is compared to the archangel Michael, the former, Wen Ch'ang, should be likened to Gabriel. In fact, we cannot deny that there is a strong probability of historical connection between these highest princes among the angels, for the conception of both may have been derived from Babylonian prototypes, Michael being represented by Marduk and Gabriel by Nebo.

Michael means literally "who is like God," and seems to designate that divine presence (viz. the ineffable name) which is believed to be equal to God; but in the classical period of Jewish monotheism the word Michael was explained not as a characterization of the archangel as being like God, but as expressing faith in monotheism, implying the proposition that there is no second to God. Michael, according to the angel lore of the Hebrews, is the representative of God, and so he is identified with God's cause. He is the guardian angel of Israel, the chosen people, and also commander-in-chief of the angelic hosts. As Marduk fought with Tiamat, so Michael wages war against the dragon (Rev. xii. 7).

Gabriel is as different in character from Michael as Wen Ch'ang is from Kwang Ti. Gabriel means "the man of God." He is deemed superior to all other angels except Michael and is generally represented as the angel of God's special revelation and the interpreter of God's intentions. Thus, it is Gabriel who explains Daniel's vision; nor can we doubt that the angel with an inkhorn by his side, mentioned in Ezekiel x. 2-3, was Gabriel, the scribe of God. Old Testament scholars have pointed out his resemblance to the Babylonian god Nebo, who in the monuments is depicted in human form with an inkhorn at his side, differently from the Cherubim (the human-headed winged bulls), which fact throws light on the vision of Ezekiel, alluded to above, and shows that there is a specific meaning in the name "man of God."

In the New Testament Gabriel continues to represent God's revelation. It is he who announces the birth of both John the Baptist and of Jesus. There is no figure in Christian tradition which would resemble more closely Wen Ch'ang than Gabriel.

As Kwang Ti, the god of war, was represented to have lived on earth as a man, so Wen Ch'ang, or "scripture glory," is said to have been an ancient Chinese sage, but little is known of the man to whom the Chinese traditions refer.

According to the commentator, "he lived during the Tang dynasty (620-950 A. D.), and his secular name was Chang-O. Yüeh was his native province, but later he moved to Tze Túng in the district of Shu. We are told that his personality was distinguished by nobility and piety. His writings were clear, luminous, and forcible. He began to exercise a moral power over the people, who unconsciously felt his spirituality. He entered for a while upon an official career, but, not satisfied with the course of politics, he resigned his government position and lived as a saintly recluse. The people of Shu showed great affection for him, and, when he died, built a temple in his honor calling it 'Temple of the Sage of Tze Túng.' People far and near came to offer prayers which were remarkably well responded to by the sage. Everybody, then, said, 'There is in the heavens a star called Wen Ch'ang; the sage [i. e., Chang-O] must have been its incarnation.' "

Our tract bears the name of the god Wen Ch'ang, and accordingly he is regarded as its author, or at least as the divinity who has guided the pen of the man who composed it; but (unless we assume that Chang-O was the author which is not positively impossible) the name of the scribe who made himself the mouthpiece of Wen Ch'ang and who, in human consideration ought to be regarded as its author, is not recorded.

* * *

The date of the *Yin Chih Wen* can only approximately be determined. It appears that it cannot be older than Chang-O and must not therefore be dated earlier than the time of the Tang dynasty. In the days of Kang-Hi, however, the pamphlet was not only well known, but commented upon and supplied with explanatory stories. Accordingly we cannot stray far from truth when we look upon the *Yin Chih Wen* as approximately simultaneous with the *Kan-Ying P'ien* which in many respects it greatly resembles, and so we would say that we should not set the date of its composition much later than about 1600 A. D.

Specialists of Chinese literature will probably be able to ascer-

tain the age of the *Yin Chih Wen* more accurately by pointing out quotations from it in other books whose date of composition is unquestionable.

The original *Yin Chih Wen* consists (1) of the tract itself which is here translated, (2) of glosses added by commentators, and finally (3) of a great many stories which are similar to the stories of the *Kan-Ying P'ien,* except that they are more rational and appear to avoid all reference to miracles and superstitious agencies. The book has apparently appealed more to the rationalistic Confucianists or *literati,* who, while upon the whole agnostic, exhibit at the same time due respect for the officially recognized religions.

* * *

We hope that the publication of this book will help Western readers to understand better the Chinese character and especially its undeniable fervor for moral ideals. Though the Chinese mind, especially among the uneducated classes, is filled with superstitious notions, we cannot help granting that the character of their moral maxims ranges very high; and we must confess that among all the nations of the world there is perhaps none other so seriously determined to live up to the highest standard of ethical culture.

An appreciation of the virtues of the Chinese will help Western people to treat them with more consideration, and so we contribute our interpretation of this treatise as a mite towards a better understanding between the East and the West, between the white races of Europe and America and the natives of Asia. We hope that the day will come when the mutual distrust will disappear, and when both in reciprocal appreciation of their natural good qualities, will be anxious to treat each other with fairness and brotherly kindness.

* * *

Our frontispiece is a picture of the great philosopher Lao Tze whom the Taoists call *T'ai Shang,* The Most Exalted One; or more fully *T'ai Shang Lao Chün,* i. e., The Most Exalted Ancient Master. The artist represents him with a little square cap usually worn by the common people and dressed, not in silk, but in rough woolen garments; for we know that he practised the simplicity which he preached. But, in contrast to this simple exterior, his countenance indicates a rare depth of thought and his eyes beam with benevolence. We have set above the picture a quotation from his great book, the *Tao-Teh-King* (Chapter 70) which reads:

Shang jan pei hö, hwai yü

"A saint wears wool, but in his bosom are jewels."

BABEL AND BIBLE.

THIRD AND LAST LECTURE.*

BY FRIEDRICH DELITZSCH.

II.

EVERY man who faces the facts with an unprejudiced mind will admit that the meaning of the idea of "sin," or, in other words, the sum of all that man is in duty bound before God and man to do or to avoid, is entirely the same in Babel as in the Old Testament. And the same agreement may be noted with reference to the *consequences of sin.*

No sin is hidden from the divine eye, none remains unpunished. The consequence of sin is the wrath of God which acts upon the sinner like a spell and works itself out in punishment of sickness and misery, poverty and persecution, destruction and death.[32] The idea common to both Old and New Testaments that sickness and want are the wages of sin is exactly the Babylonian view, and, I might add, it is fortunate that this is the case. For it justifies us to a greater degree in investigating the problem as to whether or not the relation of cause and effect between sickness and sin may still be accepted in the light of later knowledge.

With penitent confession and tearful prayers the devout Babylonian seeks to appease God's wrath and to propitiate the heart of God, while he clings firmly to his confidence in God's fatherly compassion. All the Old Testament prayers from the depths of wretchedness and sin, as Ps. vi. 1, "O Yahveh, rebuke me not in thine anger, neither chasten me in thy hot displeasure;" the cry, "O Lord, how long?" all the expressions of longing for freedom from the bondage of sin, and at the same time for an end to illness, misery and persecution, as well as for the blessing of length of

* Translated from the German by Lydia Gillingham Robinson. The beginning of this lecture appeared in the March number of *The Open Court.*

[32] Ps. xxxviii. 3ff.; lxxxviii. 8 ff.; xc. 7 ff. *et passim.*

days in order to walk henceforth in righteousness in God's sight; all these professions of firm confidence in divine grace we read in the Babylonian prayers and psalms in varying styles of touching petition.

"O that the heart of the Lord would turn his wrath far from me!
O Lord! my sins are many, great are my transgressions,
O my God, my Goddess, whether known or unknown to me,
Many are my sins and great are my transgressions....
I sought around about, but no one took my hand,
I wept, but there was none came near to comfort.
I cry aloud, but no one gives me ear,
Sorrowful, and overwhelmed, I can not look up.
Unto my compassionate God make I 'mid sighs my petition,
The feet of my Goddess I kiss and embrace(?) them.
O Lord, cause not thy servant to fall
Who lies in the pool of the mire[33]—help him up!
The sins that I have committed, turn into mercies,
The misdeeds I have done, let the wind bear away,
My many wickednesses tear in pieces like a garment!
Yea, pardon all my misdemeanors, and I'll obey thy sovereign power.
Incline towards me thy heart, like the heart of a mother,
Like a mother's or father's heart, incline Thou to me."

It goes without saying that in the Babylonian penitential psalms and prayers for the forgiveness, washing away, putting aside or saving from sin, the meaning of the prayer was first of all that the spell be broken and disappear, and that sickness, misfortune, misery and death, be driven from the body and from the house of the supplicant. Had it been otherwise the Babylonians would not have been human. But he grossly deceives himself and others who would maintain that Israel had a deeper, yea "infinitely deeper," conception of the nature of sin. If perchance it is held that the Babylonians experienced a deep conviction of sin simply on account of its outward consequences, this would gainsay the oft reiterated lamentations of the devout Babylonian which mention always the sufferings of the sin-sick soul as well as material hardships. Whence it appears that the Babylonian religion developed an especially tender and devout view as to man's faith concerning his relation to God, and the disruption of that relation by sin.

Every human being, the king no less than every other mortal, is the "child of his God." His God to whom he owes his life, has

[33] This is Dr. Delitzsch's rendering, *"Im Wasser des Schlammes liegend,"* but Dr. Jastrow in *The History of Religions* interprets the same line as "overflowing with tears," explaining in a footnote that the literal meaning is "rushing water." (Tr.)

at the same time entered his being as his good spirit, guiding and protecting him. No more terrible blow can befall a human being—more terrible even than sickness and pain—than when because of his misdeeds his God (or in the case of the daughters of men, Goddess) departs from him and takes up an abode elsewhere. Such a literal abandonment by God and the resultant spiritual pangs are looked upon by the Babylonians as sin's most dreadful curse.

The sinner is dependant solely upon the grace of God, not only because in spite of rigorous self-examination he is often totally unaware of the sin he must confess, but because God's thoughts are not our thoughts, and sometimes man thinks objectionable what is pleasing in God's sight, and *vice versa.* As appears in IV R 10, 34b, "No one knows whether he is doing well (*udammik*) or ill (*ukallil*)"[34]. But the Babylonian lives in the firm assurance of faith, that

> "Fear of God—begets grace,
> Sacrifice—strengthens life,
> And *prayer—redeems from sin.*"[35]

Yes, the divinities are gracious and merciful, and gladly turn again to the repentant sinner. And this is especially true of Marduk whose favorite attribute is to awaken the dead, to revive anew the victims of death, and who is entirely devoted to deeds of mercy. The physician of both man's body and soul, he is one of the brightest and noblest figures of the Babylonian pantheon. But all the other great gods are also looked upon as moral powers. The god Shamash, the sun-god, is called the "King of Justice." He is the righteous and incorruptible judge whose eye penetrates into the most hidden depths, and as it is said of Yahveh (Ps. lxxxv. 13): "Righteousness shall go before him and shall set us in the way of his steps",[36] or (Ps. xcvii. 2) "Righteousness and judgment are the habitation of his throne," so at all times the divinities "Judgment" and "Righteousness" stand before the Babylonian sun-god (comp. Ps. lxxxix. 15). And what a noble and lofty idea must have been connected with Marduk's son Nebo that he should have been designated and worshiped as the "Light of Truth."

It is very clear from the above that the Babylonian gods, too, were *living* powers. In regard to this point we must learn all over again from the beginning. The Old Testament's mocking descrip-

[34] Cf. IV R 60*.

[35] K. 7897. Z. 20-22.

[36] The emendation from *vayashem* (Ps. lxxxv. 13) to *vayashar* (parallel *Tsedek*) is required by the context.

tion of the Assyrio-Babylonian gods as idols of wood and stone, manufactured by human hands, (e. g. Deut. iv. 28, Is. xliv. 9 ff. and xlvi. 1-2), harps on an external of Babylonian worship. As our excavations have proved, the Holy of Holies (*adytum*) of the Babylonian temple was so tiny a room that sometimes it was entirely filled by the pedestal of the god's statue and hardly permitted one priest any freedom of motion. The image as such, accordingly, could not be intended as an object of worship on the part of the people, but it must rather have designated symbolically the place where the deity had especially chosen to dwell among men, particularly with his own people, and in order that he might surely be found at all times. Just as Yahveh, the God of Israel, when the center of power was established in Jerusalem, and Solomon had built his temple upon Zion, chose Jerusalem for his earthly abiding place (1 Kings viii. 44, 48; xi. 13 *et passim*) and the temple on Zion for the house where his power dwelt; so Marduk selected the city of Babylon as the seat of his splendor, and the temple Esagila for the house that was dear to him. Man feels most near the divine when in the earthly house of deity. Therefore as the Hebrew singer longeth, yea even fainteth, for the courts of Yahveh, so one devout Babylonian petitions in his evening prayer that he may be transported to Esagila, the sanctuary of Marduk.

The removal of the image of a Babylonian god by the hands of an enemy, or the entire destruction of a shrine, was accordingly an infallible sign that the deity was angry and had withdrawn into the heavens. When the divine wrath subsided the god came back to his dwelling place here below, just as Yahveh returned to his city, and to his land and people after the exile was over. It was natural for a simple people to feel a certain veneration for the serious and dignified images of the gods when they were carried forth in solemn procession, and even for the smaller statuettes which may have been sold to believers by the temple authorities. But this image worship was by no means the kernel of the Babylonian religion as even the prophets of Judæa knew of a mysterious mountain of God in the north upon which the Babylonian gods dwelt (Is. xiv. 13; Cf. Ez. xxviii. 14, 16) and clearly recognized the difference between the gods themselves, and their "modes of representation" on earth. In an article entitled "The Towers of Zion" in a Catholic periodical (*Zwanzigstes Jahrhundert,* March 14, 1903) we read:

"It is superfluous in these days to prove the justification of the use of images. Only let this fact be borne in mind. Corresponding

to the spiritualized sensuous nature of man, the use of images as means of representation of transcendental truths is entirely in accordance with reason, and the esteem in which they are held, or comparative worship, is psychologically well founded." In the same way the Babylonian image worship may be justified.[87]

It could not well be otherwise than that the powers and manifestations of the living deity should seem as living deities, since each was individually personified. And so the Assyrio-Babylonian gods differ in no particular as far as their *attributes* are concerned from Yahveh, the God of Israel. They, too, do whatsoever they please in heaven and in earth, in the seas and all deep places (Ps. cxxxv. 6). As the mountains melt like wax before Yahveh, so the word of the gods levels mountains to the ground. Marduk commands and it is done, and as in Nahum (i. 4) we read of Yahveh's word of wrath and power,

"He bebuketh the sea, and maketh it dry
And drieth up all the rivers;
Bashan languisheth and Carmel,
And the flower of Lebanon languisheth;"

so also as a surprising coincidence we find in a psalm to Marduk,

"Thy word is an exalted net, o'er heaven and earth extended;
It cometh over the sea and the sea recedeth backwards,
It cometh over the meadow and the meadow lamenteth,
It cometh over the flood of Euphrates' waters,
And thy word, O Marduk, troubleth the bed of the river (?)."

The Babylonian gods, too, let their word pass through heaven and earth now in a breath of wind, now in the blast of a storm, and "speak" to men, especially to their chosen prophets and seers.

The gods see all and know all; their glance penetrates into the deepest secrets; they observe the paths of nations just as they examine the heart and try the reins of each individual; they are present with every person. Therefore the Babylonian lived in the firm belief that his god heard his fervent supplication and received him into his favor. "Prayer-answering, petition-granting," were favorite epithets of the Assyrio-Babylonian deities. Every day and many times every day the Babylonian raised his hands to the gods, full of confidence that they were at all times able and ready to grant their gracious aid, and I do not know that the power of prayer can be expressed in more beautiful words than we read on the Assyrian clay tablet to which frequent reference has previously been made (K. 7897):

[87] Cf. *Babel and Bible*, p. 106. Chicago, The Open Court Publishing Co., 1903.

"Prayer, supplication and worship
Thou should'st offer at early morn, and thy strength will increase,
And they will lead thee with God until the end."

To repeat, man is entirely dependent upon divine mercy from his entrance into life until its close, whence it becomes him to walk in humility. Joyfully welcomed by his parents as the gift of divine grace, every child, whether boy or girl, travels the path of life under the protection of God. As it is said in Job (xiv. 6),[38] "Look away from him, and all is over with him," so we read the reverse in the cuneiform tablets, "If thou, O goddess lookst graciously upon him, he will surely live;" (K. 101, Obv.) or, "Wherever thou lookst, there the dead live again, the sick recovers; what is wrong becomes right when thy countenance is seen." (26187 Z 40 ff.) And the best benediction which the parting Babylonian priest could and did leave with the sick or suffering, sounds very like the expression from Psalms (xxxi, 5) with which Jesus closed his eyes upon the cross, "Commit thyself into the gracious hands of thy God."

As we have seen, the ethical and the religious feeling of the Babylonian nation did not suffer in spite of the polytheistic character of its faith and cult. Instead, we find in all main points a far-reaching unity between them and the Israelites. Indeed, even with reference to the regard felt for the sacrificial system, that "heathenish" feature which clung also to the religion of Yahveh, we meet with a remarkable parallel. It is justly considered as an instance of enlightenment of certain isolated Israelitish singers and prophets, when Hosea (vi. 6) causes Yahveh to say: "For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings," or when the singer of the fiftieth psalm in the second century before Christ, one who developed religion in the fullest sense of the word, represents God as denouncing in vigorous language the official ritual of sacrifices, and pronounces thankgiving and vows to be the offering most pleasing in God's sight. The most significant portion of the chapter consists of verses 7 to 15:[39]

"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.
I will take no bullock out of thy house, nor he goats out of thy folds.
For every beast of the forest is mine, and the cattle upon a thousand hills.

[38] The Authorized Version differs from Professor Delitzsch's interpretation of this passage. It reads, "Turn from him, that he may rest." Tr.

[39] Cf. Is. i. 11 ff.; the passage cited on p. 113 in the second lecture of *Babel and Bible*, Mi. vi. 6-8; and on page 100, Ps. li, 17; also xl. 6.

I know all the fowls of the mountains: and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof.

Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay thy vows unto the most High:

And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

But even to these deep and refined thoughts we find analogies in Babylonia (K. 7897Z 12-15):

"Offer prayers to God each day;
Words of purity are the worthiest burnt offering.
Towards thy God shouldst thou act with sincerity,
For that is the worthiest part of divinity."

* * *

It is not altogether easy to enter deeply into the Babylonian God-conception which was original with the Sumerians and was later adopted by the immigrant Semites as an integral part of Sumerian culture and was transmitted unchanged to a greater or less degree. And yet with the help of the cuneiform monuments we may conjure up the following picture.

Far down in the most southern portion of the Babylonian lowlands where the two rivers sought to reach the sea through thick jungles of tall rushes, the Sumerian nation rose in the gray dawn of time in a brave but hard struggle with floods, blistering sunbeams, and many another foe to the dwellings of men. They supported themselves by agriculture and the raising of cattle, and because the welfare of the individual depended on the regular and harmonious working together of many, they became the first pioneers of human culture and civilization.

But although the world was small in which man built, sowed and tended his flocks in the sweat of his face, still it was full of mysteries and overwhelming impressions vibrating under the manifest sway of invisible, unsearchable, super-human, that is, godlike powers. Between the boundless, unfathomed, never resting ocean and the flowing torrents of the twin rivers now bringing blessing and now destruction, there lay like an island a piece of land drenched with water, which rewarded marvelously the industry of the people with the costliest gifts of grain and palms and every variety of fruit in inexhaustible profusion. And above earth and sea stretched the wide unexplored expanse of heaven with its myriad wonders!

With exultant hearts men saw the sun's fiery ball come forth in ever changeless majesty from heaven's gate; but in the evening

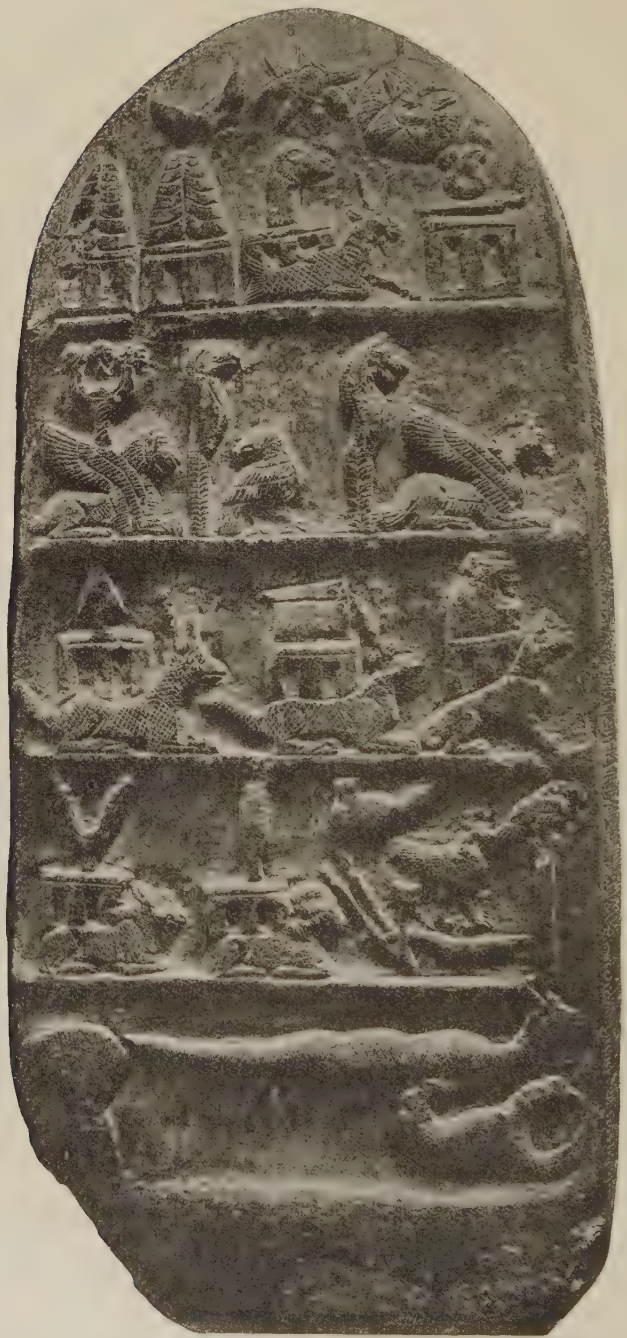
when uncanny night sank down upon their dwellings and they observed the bright and countless host of stars and constellations upon the dark background of the sky, their eyes remained fixed with amazement upon each moving creature of light full of wonderful splendor, especially that glorious but mildly beaming star which accompanies the ball of the sun at its going and coming like a true and inseparable sister—Istar, the goddess who at evening time invites man to rest in the arms of love, and in the morning wakens him to the renewed struggles of life. They greeted the moon with ever new thankfulness as a fatherly friend and protector when at definitely appointed times he turned toward mankind now his sickle, and now his full and brilliant diadem, while the borders of his light garments fluttered over meadows and streams of water.

All this they observed,—and besides, the manifold destructive powers, the pestilence which creeps up in the dark and suddenly lays its victims low, and the sand storms which come rushing along from the desert with horrible and pitiless force, and even darken the face of heaven; all these filled mankind with dread of the divine. They sought and discovered godlike powers, effects and revelations everywhere. From the heights of the heavens down to the earth and beneath it as well, in fire, in stream, in waving fields of grain, in each human being they saw a divine force operating, and thought that in each a god dwelt.

"Alles wies den eingeweihten Blicken,
Alles eines Gottes Spur."
[Everything but proved the hallowed presence,
Everything, the presence of some god.]

And as the ability to make tiles out of earth, and to put tiles and bricks together into houses, walls and towers, or the art of forcing pure gold into the service of men for all sorts of decorative purposes seemed godlike to them as gifts of the gods, so too in justice and righteousness they perceived creatures of divine origin. Not as if they worshiped the bricks as a kind of fetish (not even of the sun did they do that) but much rather did they see in the whole universe of nature and spirit, phenomena and effects of a God outside and far above the world whose empire extended beyond earthly things.

The Babylonians personified separate divine manifestations as did all ancient peoples not even entirely excepting the Hebrews, for I recall for instance the angel of the pestilence (2 Sam. xxiv, 15 ff.). Moreover, the imagination of the Hebrews exacted the strict requirement that Yahveh as an invisible God could not and should



BABYLONIAN KUDURRU SHOWING EMBLEMS OF THE GODS. 4249

not be represented pictorially, but this again was abundantly offset in that Yahveh himself appeared even in bodily and visible form upon earth having intercourse with men as the "angel of Yahveh" —a personification of God to which there is no analogy either in Babylonia or Assyria. The Babylonians conferred upon their gods different degrees of rank according to their spheres of influence, their efficacy, or their mutual relationship, representing the now generative, and now productive, now primary and now secondary phenomena as masculine or feminine, and under the figure of parents and children. Since the oldest forms of written characters for the word "month" have taught us that it is not made from "day" and the number 30, but is a comparative form of "day" by which "month" is designated, so to speak, as a single day raised to a higher power, I begin to realize why the Babylonians considered the moon-god as the father of the sun-god. And while they thus ingeniously personified single manifestations of deity, and saw the good, beneficent powers maintaining victories on every side over

4197 EMBLEM OF MARDUK.

EMBLEM OF EA. 4198

the evil and destructive agencies, they created a pantheon of gods, goddesses, and lesser divinities (angels and demons) full of imagination and poetry, and at the same time provided a favorable soil for mythological images and tales such as those which have been familiar to us since the days of Greece.

The Babylonians, too, were acquainted with a chariot of the sun-god to which strong and never wearied mules were daily harnessed, and they had mythical creatures like fauns and satyrs. While at the first glance emblems of the gods like those represented on the kudurru here reproduced, or, to select two in particular, one which represents the god Marduk, and one which symbolizes Ea the god of the waters within and under the earth, might appear more like the denizens of hell; to him who searches farther and sees for instance the fish, the symbol of the water, united with the goat, this goat-fish becomes the symbolization of the merrily gushing and blithely bubbling spring—in other words, becomes simply poetry. And as the Babylonians were taught by constant observa-

tion of the sky to recognize the eternal laws of the gods in the courses of the stars and their constellations, so they thought to discover indications of the divine presence in every earthly thing, in great things and in small—and even in the very smallest as the flight of birds. Hence the Babylonians prove to be seekers after God, yes, the most inquiring spirits among them even gave themselves up entirely to the search after God.

Countless traces point to the fact that like the philosophers of Greece and Rome, the deeper thinkers of Babylonia divined the ideal unity of the godhead behind the multiplicity of their individual gods.[40] Yet I may not carry out the proofs of this to com-

A SCENE IN THE DESERT. 4199

pletion, at least not with the purpose of comparing the Babylonian God-conception with Semitic monotheism. In this particular Babel and Bible will always remain contrasts, although here again even in this contrast they prove to possess one parallel, the parallel of human imperfection, from which even the Semitic, even the Israelitish God-conception is not free.

* * *

Stern, motionless and dead, the monotonous desert stretched out as far as the eye can reach, and unspeakably monotonous was the life of the nomadic tribes. No seed time, nor harvest, and therefore, too, no appreciative joy in in the precious gifts of the

[40] Cf. Alfred Jeremias, *Monotheistische Strömungen innerhalb der babylonischen Religion,* Leipsic, 1904.

earth; in consequence, too, of the unsettled wandering no investigating research in the miracles of the starry heavens. An entire lifetime was but a struggle for pasture ground and watering places, and victory was only possible because of the close unity of the race and the strict discipline of their warriors under the incontestable judgment of one man in command. A Semitic-Babylonian proverb says, "Man is the shadow of God, the slave is the shadow of the man, but the king is like God."[41] Because of this saying Naram-Sin, the son of Sargon I, calls himself "the god of Agade" and is represented with the horn-bedecked head-covering. For the same reason probably, names of the deity are often found affixed to the names of the Semitic kings, as for instance, Sargâni-šar-ali, Narâm-Sin, Bûr-Sin, Ur-Ninib, Bur-Sin, Išme-Dagan of Isin, Nûr-Adad, Rîm-Sin; and Dungi of Ur sometimes follows this Semitic custom. We observe, too, that in the Code of Hammurabi the property of a god or of the palace is equally respected (Sec. VI, 8) and in the letter of the gushing Adam-šum-usur to the Assyrian king, we find the words: "The king's father, my Lord, was the image (*salam*) of the god Bel; the king, my Lord, is also Bel's image." Of no less interest is the confession of a devout Babylonian (IV R 60* V R 47, II, 29-32) "I taught my country to keep the name of God and to honor Istar's name I instructed my people; the sublimity of the king I made equal to God and I had my people learn the fear of the palace." It may be worth while to call attention to the interesting parallel that in the Amarna letters the king is called *šâr balâti,* "the breath of life" just as in Lam. IV, 20 Yahveh's annointed is called "the breath of our nostrils."[42]

Whether and in how far the nature and life of the desert contributed to the Semitic God-conception is doubtful. At any rate, the Semitic nomads saw in El or God to whom they raised eyes, hands and heart as to their "goal,"[43] one single and united being that made heaven and earth and alone exercises judgment over all

[41] In the Assyrian letter 80, 7-19, 22, Z. 30 ff. In distinction from the word *avêlu* meaning "slave" we have here, it seems to me, the really free man characterized by the plural *avêlê.*

[42] רוּחַ אַפֵּינוּ

[43] In spite of all expressions of my critics to the contrary, it is certain that the fundamental meaning of the Semite word for "God," *'il, 'el,* "aim" or "goal," is direction. Not only because the former use of the word *'el* in Hebrew proves it, but even the Assyrian-Babylonian scholars testify to the fact as unmistakably as possible. See *Babel and Bible,* p. 60-61, and 148 ff. The traditional view to which the people have held so tenaciously and according to which *'el* is thought to designate God as "the strong one," is without any trace of a linguistic support, and is at once wrecked upon the short *i* of the original particle *'il.*

above and below; that does not walk and act as men do, but remains unchangeable from generation to generation,—a truly exalted, serious and sublime God-conception which, however, after the manner of men immediately became confused. As the Sumerians split up the godhead into the single manifestations of divine power and wisdom, and in so doing forgot the fountain head of the One, so the Semites divided the one God of heaven and earth into different racial and national gods. They drew him down to the narrow limits of their paltry separate existence, full of jealousy and love of fighting, and made the God of the universe their own personal special god under a name of their own particular dialect, and made themselves the people and property of this personal god.

From this particularistic God-conception even the great prophets of Judah and Israel did not succeed in freeing themselves completely and permanently. As the Arabian is impervious to the truth that his Allah, the one omnipotent creator of heaven and earth of whom Mohammed taught him, is none other than Yahveh, the one omnipotent creator of heaven and earth whose worship Moses kept alive in his people, so the Israelites since the time of their earliest forefathers worshiped the one God under the name of Yahveh,[44] the Moabites under the name of Kammosh[45], and the Ammonites under the name of Melech (Milcom)[46], i. e., the judge, but each without exception recognized the national gods of the others as actually and positively existing. It is generally known that the Old Testament itself teaches this.

We are all familiar with the beautiful passage in the book of Ruth where Ruth's sister-in-law at Naomi's wish returned "unto her people and unto her gods" (Ruth i. 15), while Ruth says to

[44] My earlier claim (see *Babel and Bible,* page 150) that the Semitic nation which had penetrated into Babylon seventy-five centuries before Christ and from which Hammurabi sprang knew and worshiped the God *Ia've, Ia'û* (i. e., Yahveh, Yahu) has brilliantly triumphed over all criticism and doubt. Cf. Giesebrecht, *Friede für Babel und Bibel,* p. 3 ff.; 41-47; also Kamphausen who in the *Historische Zeitschrift,* 56, 488 remarks: "With praiseworthy discretion Zimmern points out (K A T 465-468) that the name Yahu or Yahveh appears in Babylonian language only as the name of a foreign God." Since it is well known that I myself have never made a different claim, another interpretation of these words would have been nearer the fact.

[45] The Assyrian rendering of the name of the national god of the Moabites by *Kammûsu* shows that the Hebrew KMVSH is more correctly vocalized *Kamosh* than *Kemosh;* root form *Kammâś.*

[46] The designation of the highest god as Mäläch, "judge, king," is known to have been spread in Canaan far beyond the Ammonite boundary, whence the cuneiform List of the Gods (K. 2100 Col. IV, 12) says that "God" was called *malahum* in the western country. Observe here the same rendering of the vowal *ä* (*Sägol*) by the cuneiform *a,* as this Babylonian *Iâva* proves to be in so many of the names of the exile. It is an acknowledged fact that the Babylonian system of punctuation made no distinction between *a* and *ä.*

her mother-in-law "Thy people shall be my people, and thy God, my God" (verse 16). So speaks the simple faith of the people, and so too the historians and prophets who repeatedly mention Moab as the nation of Kammosh (Num. xxi, 29; Jer. xlviii, 46) as Israel is Yahveh's people. And since we have not the slightest foundation for the suspicion that Kammosh was not worshiped as the one creator of heaven and earth as much as Yahveh or the "most high God" of Melchizedek (Gen. xiv. 18 ff.) or that the moral and religious life of the Moabites was below the level of Israel, so it is evident that the characterization of the national gods of the Moabites and Ammonites as an "abomination" (1 Kings xi, 7) was purely the outcome of political jealousy.

How indispensably a particular god as the head and representative of national unity seemed to the Semitic races, we have a glowing example in the Assyrians. When in the second half of the third millennium before Christ, the Semitic Babylonians who had pressed forward into the land which later was to be Assyria developed an independent national existence, they yielded themselves at once, without disparagement of the Babylonian pantheon which they brought with them to their especial primitive national god Asur (*Ašir, Ašur*). He, the "saving" and "holy" god, self-begotten, without even a consort, and not united with nature or any forces of nature but standing high above all, was thought of and worshiped as the first cause of all things, and as the father, lord and king of all the gods. As Yahveh is called "the God of gods" and "Lord of lords" (Ps. cxxxvi, 2-3) so was Asur exactly the same; and if in Israel the cry was heard "Who is like Yahveh among the gods?" so on the Tigris it resounded: "Who is like Asur among the gods?" But the princes over the Assyrians were "priests of Asur" chosen by Asur since time immemorial to serve him as priests.

Asur never ceased to be the only and most high national God of the Assyrians although it is probable that the ancient Babylonian pantheon influenced Asur's position among the other gods in many particulars. Although the ancient kings of Assyria preferred the titles "Bel's viceroy, Priest of Asur," thus rigidly distinguishing Asur from the Babylonian Bel, the lord of earth and of humanity, yet it was natural that Bel, the chief of the Babylonian gods, and Asur, of the Assyrian should gradually fuse into one idea. Indeed we find *E-kur,* the name of the temple of the Babylonian god Bel, the tutelary deity of Nippur, transferred to Asur's temple *Esara* and consequently Bel's son Ninib called the son of Esara. Since Asur from the beginning dispensed with any consort (otherwise

how easy it would have been to give him one by the name of Aširtu!) and finally was assigned a goddess only to suit the "system," it is easy to realize that Bel's consort *Bêlit ilâni* was permitted to be Asur's wife at the same time. With the interchangeableness of Asur and Bel it is interesting to compare the analogous case of Marduk and Bel, as it is strikingly brought out in the Marduk-litany,[47] "Thy city Nippur cast not aside;" and also in another passage,[48] where Bel the second god of the highest trinity is missing because he has just been identified with Marduk.[49]

The chosen people! The egotistic appropriation of the Most High on the part of the single Semitic tribes necessarily led to the further acceptation that every nation was "chosen" by the God concerned to serve him exclusively,—an acceptation well adapted to fill the particular tribe with especial pride. It is a well-known fact with what self-satisfaction the Moslem looks down upon all the nations of the earth who were not predestined like himself by Allah to know and worship the true God. In the same way in the case of Asur's people we meet with the same idea of "election," although without the slightest admixture of contempt towards the other nations and their gods. Ashur is the city, the land of Asur; the Assyrians his people, and especially the priest-kings of Assyria considered themselves called of Asur from the beginning to fear him, and their race chosen to be Asur's priests and ministers forever. In the same way Israel is the chosen people of Yahveh, not of God in our present comprehensive sense any more than the Assyrians as the people of the Lord God Asur could advance the claim of passing for the chosen people of "God."

The national god made a contract with his people which in Israel was even strengthened by a special external symbol, the circumcision (Gen. xvii. 10-14). He hated those who hated his people, and blessed those who blessed his people. Therefore Israel's enemies were *eo ipso,* enemies of Yahveh (Ps. lxxxiii). "I (Yahveh) will be an enemy unto thine enemies, and an adversary unto thine adversaries" (Ex. xxiii. 22). And just as Yahveh went to battle before Israel's hosts or *Zebaoth,* against her enemies, so Asur starts out with the armies of his people to battle and to victory. Therefore

[47] IV R 18 No. 2+BE 13 420. See Weissbach's *Miscellen* No. XIII.

[48] Z 63-64 and 25-30.

[49] The treatise of Morris Jastrow, "The God Aśur" in the *Journal of the American Oriental Society* (XXIV, 1903, 282-311) suffers from the fundamental error that it confuses the adjective forms under consideration in the name Asur, viz., *aśir, aśur* from *aśâru,* "to be saving, prosperous" (whence too the Hebrew *asher* is derived) with the participle *âśir* from *aśâru,* "to have charge."

we often see on the Assyrian reliefs, the symbol of the god Asur in front of or above the royal commander, in the whirl of battle or in the triumphant return. This symbol represents a half figure of a bearded man in the center of a circle, the symbol of eternity, the whole borne upon wide spreading wings, similarly to the way Yahveh is represented as flying upon the wings of the wind (Ps. xviii. 10). And as Yahveh is poetically represented as armed with shield, buckler and spear (Ps. xxxv. 2-3) or as it is said of him in the seventh Psalm (verses 12-13): "If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death," (Cf. Ps. xxi, 12), so Asur too appears armed with the bow. If a battle is to be fought, he is seen drawing the death-dealing arrow from the string; if victory is won he lowers his bow. The Assyrian standards also show the archer Asur standing upon an ox (Cf. Ps. xviii. 10) or hovering above oxen as he draws the arrow against his enemies and the foes of his people.

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SYMBOLS OF ASUR.

Although Yahveh himself was not symbolized by any image, but was thought to dwell in the sanctuary of the ark of the covenant, yet his invisible throne (in remarkable contradiction to the absolute prohibition of the decalogue against any likeness) was thought to be hovering over cherubim ("he sitteth between the cherubim," Ps. xcix. 1). The representation of these higher angelic figures the Hebrews must have adopted as they found them from other people with whom they came in contact. And the most probable theory is that they were representations similar to the winged oxen deities of Assyria. The Assyrian standards which show Asur standing on or hovering over oxen, favor this acceptation.

How deeply rooted the belief was among the Semites that every nation and every land had its special divinity who wished and was permitted to be worshiped according to the custom of his own country, the Old Testament likewise teaches in two memorable narratives. We read in the Second Book of Kings (xvii. 25-28) that as long as the people who were transplanted into Samaria from Babel,

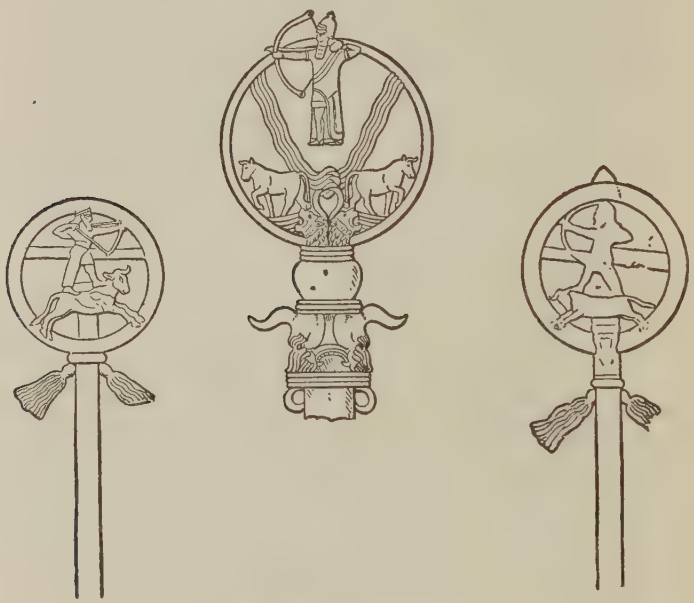
ASUR OVER ASURNAZIRPAL IN BATTLE. 4219

From a photograph by W. A. Mansell & Co. Original in the British Museum.

THE TRIUMPHAL RETURN OF ASURNAZIRPAL. (885-860 B. C.) 4220

From a photograph by W. A. Mansell & Co. Original in the British Museum

Kutha, Hamath, etc., "feared not the Lord" and "know not the manner of the God of the land," Yahveh sent lions among them until at the command of the Assyrian king one of the priests of Israel was brought back to Bethel and "taught them how they should fear the Lord." Sargon did the same thing according to the Sargon cylinder (74) with the captive tribes of many tongues who were located in his capital city; he had them taught by especially qualified Assyrians the "fear of God and the king."[50] And in the fifth chapter of the Second Book of Kings we are told that Naaman, captain of the Syrian hosts when he had been healed of



ASSYRIAN STANDARDS. 4202

his leprosy and turned to Yahveh, took with him "two mules' burden of earth" in order to worship Yahveh on Yahveh's own soil. Corresponding to this conviction, all the Semitic tribes immigrating into Babylonia accepted at once the intrinsically Sumerian religion of the land; Terach at an early day became "idolater" in Babylon, and even Yahveh-fearing parents in exile called their child after the name of a Babylonian deity, as for instance Mordecai, Esther's foster father, was consecrated by his father to the god Marduk.

In this way and in no other we can understand what would otherwise be incomprehensible; namely, why after they had pene-

[50] *mârê Aśśûr mûdût(e) i-ni kalâma ana śûhuzi sibitte-i palâh ili u śarri aklê śâirê uma'irśunûte.*

trated into Canaan, the Israelites both high and lowly took up almost from physical necessity the cult of their new Canaanite home, the worship of Baal and Ashera on the ancient sacred high places. And the pre-exilic prophets in spite of the titanic fight which they maintained for Yahveh against the Canaanite idolatry of their companions could not succeed in attaining any lasting results. It was truly a dramatic struggle which these inspired, austere, fearless men waged untiringly against kings and nation, urging their people to purity of life with the ardor of a holy passion, with rapturous eloquence and with every available means, by promises and threats, in order to keep Israel even on the ground of the captured land of Canaan, to the God of her fathers and forefathers, and to preserve the nation pure and unpolluted as a political and religious unity.

Parallels between Babel and Bible may also be found in religious ecstasy, or prophecy,—that condition in which personalities, highly endowed with spiritual gifts and ardently zealous for great political, ethical or religious ideals, feel themselves seized and impelled by God himself, and in such a frame of mind publish abroad visions, maxims, and speeches usually of a lofty, poetical tenor and winning eloquence. As there were many holy men in Israel and Judah who were conscious of the spirit of God working in them, and were therefore convinced that Yahveh himself spoke in them and through them (Amos iii. 8; vii. 14-15), so too in Babylonia and Assyria there were seers and prophets and prophetesses like Huldah (2 Kings xxii. 14) who were in particularly close communion with deity and made known the divine will to king and people.

In Assyria and Israel the prophets were sought to inquire of heaven whether or not the armies should start out to war (1 Kings xxii; 2 Kings iii). In both cases we hear at the beginning the encouraging "Fear not, I am with thee"; we read the declaration that God would go with them to battle and would destroy the enemy of his people with fire, and we gladly hear the words of the prophet ending "that ye may know I am Yahveh" (1 Kings xx, 13. 28) or Nebo, or Istar, as the case may be. Interesting cuneiform parallels may be found in many single passages in the Old Testament prophecies as well as the Psalms, as a result of the same modes of thought and speech in both Semitic nations. One of these seems especially worthy of note in this connection. In Zeph. iii, 13, we read of the absolutely happy condition of Israel in the last days, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth, for they

shall feed and lie down and none shall make them afraid." This coupling of the practice of righteousness and truthfulness with quiet and peaceful pasturage is certainly peculiar, but it is to be found in just the same way in the cuneiform literature as the promise of an ideal and blessed existence. For instance, we read in destiny tablets, "If the sun and moon are seen together on the fourteenth day, the speech of the land will be truthful, truthful words will be in the mouths of the people, the cattle of Akkad will lay them down in security (*?pargâniš*) upon the fields.

But all the painstaking endeavors of the prophets were for the most part of no avail, and the catastrophes of the nation which seemed to the prophets to be the judgments of Yahveh broke upon them. The ten tribes of the northern kingdom became the spoil of the Assyrian dominions and fell to pieces in further exile, and even the inhabitants of the southern kingdom were uprooted from the Canaanite soil and transplanted in foreign lands. Still the holy zeal of the prophets of Yahveh continued to burn, they comforted their people with the promise that Yahveh would turn aside their captivity, would bring his people back and lead them to a glorious future if from this time forth they would cling undisturbed to the law of Moses and would serve no other god than Yahveh.

And the hope of the prophets did not remain unfulfilled. In 539 B. C. when without a stroke of the sword Cyrus entered the gates of Babylon which had been opened to him by treachery from within, and the people strewed his path with palm branches, he issued the command that to all cities whose gods had been carried away to Babylon, the gods should be returned and their former religion re-established, and to the exiled Judæans he gave permission to return in order that they might erect again at Jerusalem their ancient and venerable places of worship.

It is true that only a relatively small number of Judæans made use of the privilege granted them by the Persian monarch, but within those who did return to Palestine the joyful certainty came to be more and more confirmed that Yahveh had forgiven his people all their sins (Ps. lxxxv. 1-3) and himself had brought them back home to their own country, thus before all the nations of the earth acknowledging Israel to be his people.

We all know the continuation of the history of Israel. The temple rebuilt upon Zion under the most discouraging circumstances, under Antiochus IV fell a prey to the most extreme devastation. The conquests of the Maccabæan heroes over the Syrian army raised once more the jubilations of devout Judæans to the utmost: "Blessed

is the people whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Ps. xxxiii. 12). The proclamation of the glory of Yahveh was made known to all nations that his grace was great over Israel, that Israel was his, "his people and the sheep of his pasture" (Ps. c. 3), heaven and earth shall glorify Yahveh as the one who has exalted Israel as the "people near unto him" (Ps. cxlviii). New songs continually celebrated the kingdom of Yahveh and his annointed among all the nations of the earth.

But the successes of the Maccabees brought about new defeats and renewed search for a habitation; the rule of Yahveh or the kingdom of God, and his Messiah with all the extravagant earthly expectations connected with it, would come, but although postponed to a promised future, continued to disappear into the far and ever farther distance.

* * *

A sower went forth to sow his seed,[51] and with gentle forbearing, and loving hand, and with words so homely and withal powerful put aside the barriers which a particularistic national religion had erected betwen God and the world, and planted in the hearts of men a new conception of God and his relation to humanity—Jesus of Nazareth in Galilee who fulfilled the law and the prophets in that he interpreted both in an entirely new spirit, developed and perfected them. He made an end of all external legality and hypocrisy, elevated the laws of eating by the eternally valid word that not that which goeth into the mouth but that which cometh out of the mouth defileth the man; he met the misuse of the Sabbath with the bold remark that the Sabbath was made for man and not man for the Sabbath; he laid the emphasis of human iniquity upon the heart and its desires; he did away with the confinement of worship to one particular place like Jerusalem, and for the pagan sacrifices and priestly ceremonial, substituted the secret prayer in the privacy of one's closet; he destroyed all hopes in a kingdom of God which would come in outward appearance but taught rather that it was already dawning among men; by the removal of all alleged prerogatives he opened to all men and to all nations alike the free and immediate access to their Heavenly Father; liberated the love of one's neighbor from the limitations which still clung to it and above all spiritualized the personal and human representation of God by the ever abiding words: "God is spirit, and those who worship him

[51] With these same words J. Wellhausen begins the 24th Chapter entitled "The Gospel," of his *Israelitische und Jüdische Geschichte,* 5th ed. Berlin, 1904, p. 381.

must worship him in spirit and in truth" (John iv. 24); "God is love, and who abideth in love abideth in God and God in him." Truly a new religion which, when all the manifold human superfluities that are foreign to the personality and life of Jesus are removed, is still destined to save the world.

"If such and such a star appear on such and such a day, then will a mighty king arise in the West land"—these and similar words we read repeatedly on Babylonian destiny tablets, and it is clear that such astrological lore is reflected in that story which is surrounded by an ever new fascination,—the story of the Wise Men of the East who had seen the star of the newborn king in the sky and came to worship the babe (Matt. ii). We rejoice in this story, for what Goethe[52] says is true: "By no means do we know what we owe in general to Luther and the Reformation. We have been made free from the fetters of spiritual narrowness, and as a result of the continual growth of culture we have become qualified to return to the fountain head and comprehend Christianity in its purity. Once more we have the courage to stand with firm feet upon God's earth and to have a realization of our God-given human nature. Let spiritual culture continue to advance, let the natural sciences grow in ever greater extent and depth, and the human spirit expand as it will, it will never advance beyond the sublimity and moral elevation of Christianity as it glistens and gleams in the Gospels."

As certainly as this is the truth, when we search the ancient Babylonian world and see the leading spirits of Babylon endeavoring with earnest zeal, even with fear and trembling to seek God and the truth, we can joyously welcome the fact that the Evangelist granted to the Babylonian Wise Men to be the first to offer their homage at the cradle of the Christian faith.

[52] Biedermann, *Goethes Gespräche*. Leipsic, 1890. Vol. VIII, 149. Conversations with Eckermann. March 11, 1832.

COMMENTS ON STONE WORSHIP.

AN AFTERMATH.

BY THE EDITOR.

THE philosopher's stone is an idea which is a modern relic of the most ancient form of religion, viz., stone worship which we discussed in an article published some time ago in *The Open Court* (1904, XVIII, pp. 45 and 661).

In the Old Testament Jacob sets up a stone, Bethel, as a house of God—a religious custom which was also practised by the Phœnicians who called their divinely-ensouled stones by the same name which has been recorded by Greek authors as *Baitylos*. It is strange that the Greeks use the Phœnician name when speaking of a holy stone which was kept in a precinct of Delphi, and was called *Baitylos* by Pausanias (10, 24, 5), and by Hesychius, (see *s. v. Baitylos*). A holy stone representing Cybele, apparently not of large size and supposed to be the oldest and most venerable embodiment of the goddess, was kept in her temple on Mount Didymon and transferred to Rome in the year 204 B. C., where it was mounted in silver and inserted into the mouth of a statue of the goddess Roma on the Capitol. (Arnobius, VII, 49.)

Obviously it is no mere accident that in the New Testament Christ and his followers are called "living stones," as we read in the first epistle of Peter, ii. 3-6:

"If so be ye have tasted that the Lord is gracious.

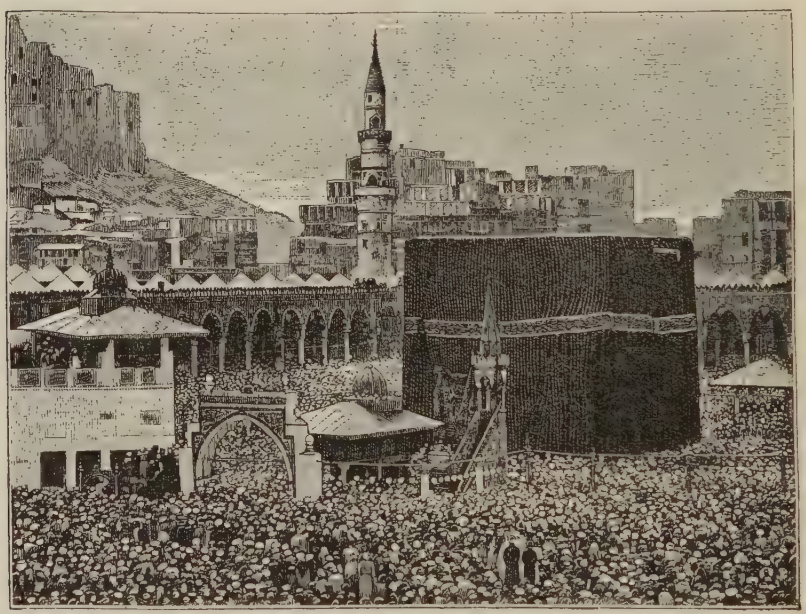
"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

The stone in Sion refers to the rock inside the temple which being the real sacred place roofed by a cupola was left in its native roughness because it would be desecrated if the stone mason's chisel should change its natural condition into an artificial man-made surface.

In the epistles of St. Paul we find the same awe for the rock as the symbol of Christ in 1 Cor. x. 4. In speaking of the children of Israel in the wilderness he says, "and they drank of that spiritual rock that followed them, and that rock was Christ." These sentiments are preserved in modern times in the figurative language



THE KAABA SURROUNDED BY PILGRIMS. 2103

of church hymns to the "Rock of Ages." These are a few of many instances:

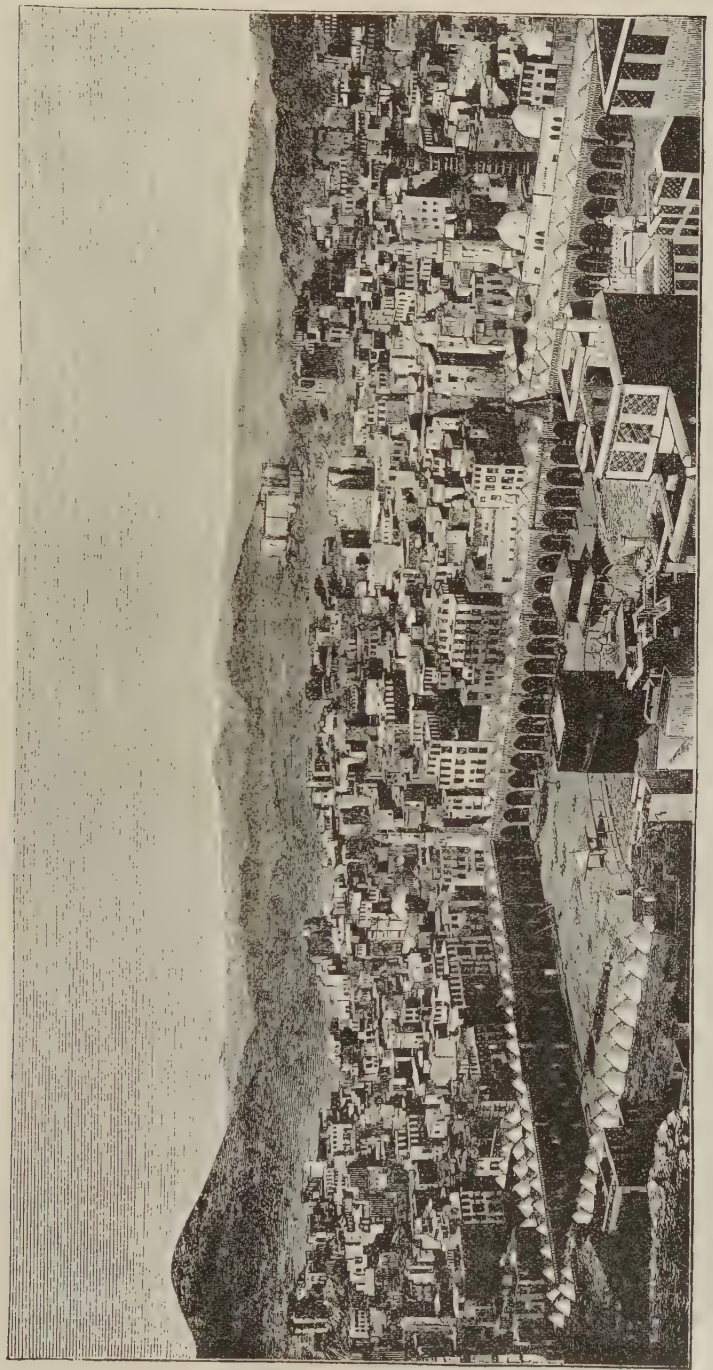
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Hiding in Thee, hiding in Thee,
Thou blest Rock of Ages, I'm hiding in Thee."

"From the riven Rock there floweth,
Living water ever clear."

"In Zion's Rock abiding,
My soul her triumph sings."

Though the idea has passed into Christianity, the church fathers,



MECCA, WITH THE KAABA IN THE FOREGROUND. 1990

among them especially Clement of Alexandria, (Strom I, 11 *et passim*) protest very vigorously against showing reverence to sacred stones.

There is no doubt that connected with this idea of the sacredness of the stone is the idea that men may have been created from it. The Greek myth tells us that Deucalion and Pyrrha (the classical Noah and his wife) created men by throwing stones behind them, and St. John the Baptist refers to a similar belief when he says (Matt. iii. 9) that "God is able of these stones to raise up children unto Abraham." In 4 Esdras v. 5 we read that in the last days the

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tribulations will grow so great that the stones will cry out, and Jesus himself in Luke xix. 40, treats the stones as living witnesses, saying with reference to the disciples that surround him that "if these should hold their peace, the stones would immediately cry out."

The theory has been advanced* that the reverence for stones may have been created by meteors which have been observed to fall from heaven. This is true of the Kaaba, the great meteorite at Mecca which has been an object of worship among the Arabians since time immemorial, and has remained such even with Mohammed

* See Schreiber in his article "Baitylos." (Roscher's *Lexikon der griechischen und römischen Mythologie*, p. 746.)

DRUIDICAL CELEBRATION AT STONEHENGE. 3924

and his successors, whose monotheism otherwise discountenanced idolatry, star worship, stone worship, etc., of any kind. But we have otherwise no evidence that stones are considered as Bethels because of the fact that some stones have fallen from heaven. The idea that rocks or stones are habitations of God originated independently of reverence shown to such meteorites as the Kaaba.

While on the one hand stones may be regarded as habitations of the Deity, we meet in folk-lore tales of all nations in the New as well as the Old World, legends concerning stones which are supposed to be petrified men. Even this notion has been incorporated in the Bible in the story of Lot's wife who, it is stated, turned into a pillar of salt because against God's specific command she turned back towards the burning cities of Sodom and Gomorrah. A pillar on the Dead Sea still bears the name of "Lot's Wife," and the spot is visited by curious travelers to-day.

The last reminiscence of stone worship that is still preserved in our language of to-day is the Mediæval notion of the philosopher's stone, whose existence was still believed in and whose construction was attempted by alchemists only a few centuries ago.

Our article on stone worship would perhaps be incomplete if we did not mention that the ancient site of Stonehenge has been selected as a meeting-place by the Ancient Order of Druids, a society somewhat like the freemasons who in their reunions imitate some of the old traditions of prehistoric ages. Though the religion which prevailed at the time when Stonehenge was a place of worship has passed away into utter oblivion, mankind has not lost an interest in the spirit of the past and we here reproduce a photograph showing the initiation of novices into the order under the auspices of their grand master, who bears the title of The Most Noble Grand Arch. The initiates carry long staves surmounted by crescents, which apparently are intended to represent the moon.

The ceremonies are no longer in rivalry with Christianity, but constitute a harmless play in archaic traditions most of which are built up more on imagination than on a real knowledge of facts.

THE REVERSE OF THE MEDAL.

MICHELET ON THE GLORY OF THE FIRST EMPIRE.

COMMUNICATED BY GABRIEL MONOD.

WHENEVER French writers or historians speak of the First Empire we are inclined to attach to it the notion of an age of glory. It was commonly regarded as the most brilliant period in French history when France was leading the world and was feared as well as respected by all the other powers of Europe; but when we hear a contemporary who still remembers the days of Napoleon the Great, the picture appears in a different light. This thought is impressed on us when reading a passage of the manuscript of Jules Michelet, the celebrated French historian of the last century, communicated to us by Monsieur Monod, member of the Institute and president of one of the great special schools of the Paris University. Monsieur Monod is Jules Michelet's literary executor. He belongs to one of the most distinguished Protestant families of France, and after the decease of his senior friend was regarded as the most learned historical scholar in contemporary France.

Monsieur Monod writes as follows:

"In his last piece of historical writing—"The History of the Nineteenth Century"—Michelet pronounced a most severe judgment on Napoleon I and his policy of conquests. But it would be a mistake to conclude that this severity was due to the misfortunes of 1870 and Michelet's hostility towards the Second Empire. He always preached peace among the nations and in 1870 protested eloquently against a conflict which he considered fratricidal and whose sad consequences he foresaw. He retained unhappy recollections of the wars of Napoleon I and below is given what he said of them on August 23, 1845, in a fragment entitled *My Childhood and the End of the Empire*."

The passage of Jules Michelet communicated by Monsieur Monod reads as follows:

"Dies irae, Dies illa.

"Nothing has been more instrumental in aiding me to understand the somber monotony of the Middle Ages, that waiting without hope, without desire, unless it were for death, in a word, that abandonment of one's self, than my own languishment, as a child, during the closing years of the First Empire. To-day, that period where the years were marked by victories, seems all luster. But then, all was somber. Somber was France. Light shone only on the army; and outside of France, on this or that barbaric name. The principles of the Revolution, which had been the soul of these grand wars, were quite forgotten. Most people did not know why they were fighting. The mind was exhausted, the finances exhausted, our blood exhausted. Every year three hundred thousand men were sent out who never came back. There was no more drawing of lots; everybody was taken. Abroad, a bloody death; at home, an intellectual death. Nowhere any principle to which one was willing to sacrifice one's self. There was no hope. A certain category profited by the situation: those who followed the army like vultures, and a small number of bold big manufacturers, who, thanks to the protective system, were able to fleece us.

"This epoch, which differed from the declining days of the Roman Empire and the Middle Ages, by its military prowess, resembled them very strongly by the contrast between the tragedies abroad and the futilities at home. We may get some idea of this from a little fact almost too mean to relate. During the terrible disasters of 1813-14, our family lived from two sources,—the sale of puzzles and society games! Read the newspapers of the Revolution. They all scintillate with ideas. Midst their rhetoric and declamation, you feel yourself in light. Then turn to the *Moniteur* and the *Journal des Débats* during the Empire. What dryness, what poverty! The review of a book by M. de Jouy, a feuilleton of M. Geoffroy against Mme. de Genlis, an ode by M. Baour,—that is the whole life of the time. Nobody, it must be said, then took life seriously. Everything which meant a future, an existence of some length, was neglected. What was the use of it? A man lived twenty years; no more. There was a fixed limit. Life, why? Death, why? Who could answer the question? A miserable existence, an early death,—one was much like the other."

ETHNOLOGY OF JAPAN.

BY A JAPANESE.

INTRODUCTION.

AT the outset I must say that this paper is neither a physiological research nor a sociological study, but an historical survey.

There are three authenticated histories in Japanese about early Japan, namely *Kojiki* or "Record of Ancient Things" (pub. 712 A. D.), *Nihon Shoki* or "Chronicle of Japan" (pub. 720 A. D.), and *Kogo Shui* or "Supplement to Old Stories," all of which are respected as sacred books by Shintoists. They are official histories compiled by court officers from traditions gathered from different parts of the Japanese archipelago. The editors seem to have attempted to unify and systematize them in order to form a complete history in each case; but their works are, after all, a patchwork of fragmentary traditions of natives of Oceania eating pineapples under the shade of the eucalyptus, of tattoed Malayans in combat with crocodiles, of Siamese, of Chinese, of Mongolians, and of the Koropok-guru (i. e., "pit-dwellers" in Ainu language, according to Mr. Batchelor). These traditions were brought from the native countries of those races of which the Japanese were constituted in the eighth century of the Christian era; and their form of imagination, their methods of interpretation, their customs of life, and the character of their cosmogony, are so unmistakably distinct that we can not fail to trace their homes. Consequently the early Japanese written records named above are too fanciful for casual readers, but they contain very interesting elements which await the scientific study of archæologists and anthropologists. In other words, the traditions themselves are very valuable, though the art of the historians has made them apparently unreliable.

The sources of the traditions lie mainly in maritime regions like Shikoku, Kyushu; islands Oki, Tsushima, Iki and Sado; and provinces Bizen, Idzumo, Hoki and Ise. And the traditions them-

selves are concerned chiefly with marine matters like fishing, boating, sea-gods, ebbing and flowing, and crocodiles. This fact helps our inference that the primitive Japanese arrived in the different parts of the archipelago from across the waters, coming from different homes.

It is said, by those who have made a study of the Japanese and Filipinos, that their mythology, religion, stories and customs agree with each other to a considerable degree. Their mythology mainly has to do with the sea. Each has the story that a certain sea fish uttered articulate sounds. Each has sacred trees and phallic worship. Each has the custom of blackening the teeth. Each sacrificed human beings to their gods. Each disliked second marriages of women. Their house construction is similar. The physiognomy of the two peoples is also strikingly similar. These facts show how closely the Japanese are related to Oceanic races.

But it is also an undeniable fact that much of Chinese or Korean blood is circulating in Japanese veins. Let me try to set forth these matters in the following chapters.

THREE RACIAL ELEMENTS OF THE JAPANESE.

There are three elements in the so-called Japanese race: The first is the Continental, the second the Oceanic, the third the aboriginal. The first is subdivided into three branches, namely the Tensho or Yamato, the Idzumo, and the Oyama, the last of which is supposed by some to be Malayan, yet most scholars agree that all are different branches of the same Mongolian (according to some, Tartary Hun) race. The first two branches also, however, are suspected to have their origin in another quarter, since some scholars have tried to prove on linguistic grounds that they are descended from some Hindoo race that spoke Sanskrit. Five points of agreements betwen Sanskrit and the ancient Japanese are given by scholars to confirm their argument, but I will not attempt to refer to them. The coming of these continental ancestors of the Japanese to the Islands may be placed between 2,000 and 1,500 B. C.

Speaking of the second element, it is quite possible that the Oceanic race came over to the Japanese Islands. The ocean current starting in the South Sea is divided into two branches when it approaches Japan. The one passes on to the western coast of Kyushu and beyond to the Japan Sea, clearing the Nagasaki harbor. The other passes Bungo Strait, goes on through the beautiful Inland Sea, and then reaches Ise, so that it is natural to draw the conclusion that the Oceanic inhabitants came to Japan floating on these cur-

rents. But it is a question whether they are natives of Oceania or immigrants from other parts of the world. It is said that the similarity between the Japanese and the Filipinos of which I have spoken is the similarity between these on one side and the Phœnicians on the other. This leads me to suspect that the Phœnician civilization reached not only to India, but came over to the Philippine Islands via India and the Indians, several centuries before Christ, and thence to Japan. Those who remained in Oceania with this civilization degenerated because there was no struggle for existence. Blessed by the natural abundance, they led very easy lives, their only intercourse being with inferior natives, while the adventurers who made longer voyages to Japan came into contact with the Mongolians. The result of this meeting of Mongolian and Phœnician seems to have been the victory of the latter, because the ideogram which is the index of Mongolian civilization was replaced by phonetic languages which represent Phœnician civilization, and it was still many centuries later that the ideogram became current in Japan.

This Oceanic element is also subdivided into two branches: namely, Tsuchigumo and Kumaso. They are represented as wild barbarians by the Japanese historians, because they were opponents of the dominant race. Doubtless they were a very strong race and made much trouble for the Continentals, especially for the Yamato branch. When Jimmu the first emperor left his home in Kyushu to proceed towards Hondo with his army, he met with strong opposition from the Tsuchigumo who were dwelling in the central parts of Hondo. Their name, "earth spider," seems to have been derived from their custom of dwelling in caves, and it is quite safe to draw the conclusion that they knew how to make weapons and tools of iron, the axe, the bow, and the arrow being mentioned in early Japanese history. The second branch of this race is supposed by a Japanese anthropologist to exist still in Borneo, while one of the noted Japanese archæologists hesitated to identify this branch with the Malayan race and prefers to trace its origin to a Chinese race called Han.

The aboriginal race occupied chiefly the northwestern part of Hondo, and Ezo Island, though they must have been living in all parts of Japan, because their relics have been excavated everywhere more or less. They were also a strong enemy of the Yamato branch of the Continental race for a long time. This aboriginal race is also subdivided into two: namely, Koropok-guru and Ainu. The Koropok-guru were such small dwarfs that if caught in a shower of rain by an enemy, they would stand beneath a burdock leaf for

shelter or refuge. They dwelt in caves and lived on shell food. Many shell-mounds which they left are found even in the suburbs of Tokyo. They crossed the strait to the continent by way of Saghalien, having been driven out from the country by the Ainu. The physical characteristics of the Ainu—short stature, flattened humerus and tibia, heavy beards, and general hirsuteness, lighter skin, dolichocephaly and brachycephaly, somewhat regular features, and non-savage looks—have given rise to theories of relationship with almost every known race. Among others, Dr. Baelz, who has studied the Ainu at first hand, is of the opinion that they are the extreme eastern branch of a race, related to the Caucasian stock, once occupying much of northeastern Asia, but split into two sections by the inroads of the Mongol-Turkish peoples at a very remote date.

COMMINGLING OF THE THREE RACES.

It is evident that both Oceanians and aborigines acted as servants, slaves, concubines or wives to the continental races, their conquerors, and thus became amalgamated with them, as Mr. Batchelor says in his valuable book on the Ainu. But this must have been to a limited extent; oftener they were cruelly slaughtered. Here is a quotation from *Kojiki*:

"When His Majesty (the first emperor of the Japanese, Jimmu)..... made his progress and reached the great cave of Osaka, Earth-spiders with tails (one of the Oceanic races), namely eighty braves, were in the cave awaiting him, So then the august son of the heavenly deity commanded that a banquet be bestowed on the eighty braves. Thereupon he set eighty butlers and girded each of them with a sword and instructed the butlers, saying: When ye hear me sing, cut them down simultaneously! In the song by which he made clear to them to set about smiting the Earth-spiders, he said:

'Many people came and entered
Into the vast cave Osaka,
There they entered, there they are.
But the children of the august,
Of the mighty warrior monarch
Come to smite them, come to slay them
With their mallet-headed swords,
Slay them with their flint-ax weapons.
Yea the children of the august,
Of the mighty warrior monarch
Would do well to smite them now,
With their mallet-headed swords,
Smite them with their flint-ax weapons,
Would do well to smite them now!'

"Having thus sung, the butlers drew their swords and simultaneously smote the braves to death."

Nor was Jimmu the only emperor who fought against the "Earth-spiders," since Suijin and Keiko are specially mentioned as making successive wars of extermination upon them.

About the aborigines I will not say much here. It is sufficient to say that they were almost exterminated or driven away by the continental race after several persistent efforts at resistance, as history tells us.

The three branches of the continental race were by no means friendly with each other, though they came undoubtedly from the same general stock. Their commingling, however, was a very important matter for the Japanese nation, because this mixed race constitutes the ruling element of present-day Japan. But the history of this period is exceedingly difficult to interpret for the modern mind, since it comes to us in a mythological form. At the same time, it is full of interest for the student of early Japanese history. Let me try to make this as clear as possible.

Tensho, the ancestress of the emperor Jimmu, was a sun goddess, as the tradition says. How this goddess gave birth to her children is a question unsettled. If we read between the lines of *Kogo shui* and *Nihon shoki* she must have been married to the god Susanowo of the Idzumo branch. He seems to have been driven out by his wife, because he was so wild and rude, and was making trouble in the family. Oshihomi was one of the children of this divine pair, and the seat of his government is supposed to have been in Korea, though history speaks of it as heaven, and of the coming and going of the people as descending from and ascending to heaven. As you know, ships coming from beyond the horizon look as if they descend from heaven, and those going beyond it look as if ascending. Hence, no wonder the primitive people used such an expression.

Susanowo, driven out of heaven by his wife, came to Idzumo, the province from which his branch originated, and married a princess of Oyama or a third branch, Oanamuchi being the result of this union. Oanamuchi governed all the central part of Japan by means of continental civilization, and taught the medical art and other matters to the people. His two wives were both princesses of the Oyama branch; so the second and third branches of the continental race were united. This union is supposed to have been a great help in extending the power of the Idzumo branch over the nation.

Now the trouble was how to reunite the first and second branches. Since their union was broken by the divorce of Tensho and Susanowo, it was the constant ambition of the Tensho government to rule Japan singlehanded. For this, the subduing of the Idzumo government was the only way which was opened. Consequently, Oshihomi of the Tensho branch sent his messengers again and again to the king of the Idzumo branch who was his cousin, and finally compelled him with troops to make a peace treaty. Then the conditions proposed by the Idzumo branch were two: first, building the same kind of palace as that of the Tensho branch; second, marriage between the two branches. Thus the premier of the Tensho branch built a palace for the king of the Idzumo branch, in the Idzumo province, and also he gave his daughter whose sister was already the queen of the king of the Tensho branch, to the king of the Idzumo branch. Thus, the two heads of the branches became brothers-in-law. Moreover the king of the former gave his brother to the latter as his vassal. So that, the king of the Idzumo branch, moved from the bottom of his heart by the kindness of the master of the Tensho branch, presented his whole dominion to him, and became his obedient subject.

Ninigi, the third king of the Tensho branch, married a princess of the Oyama branch, in Kyushu Island. Ninigi was the first head of the Tensho branch who came from the continent to Japan to govern it, taking the place of the Idzumo government. Thus the rulers of the Oyama branch became not only the parents-in-law of the Idzumo branch, but also of the Tensho branch. This Ninigi is the great grandfather of the emperor Jimmu, the founder of the Yamato government.

To extend this dry story farther, will exhaust the reader's patience, although history gives cases of blendings and interblendings of this kind. The only word which I will add is that these unions were also imitated by the common people of the three branches.

THE SUPREMACY OF THE CONTINENTAL RACE.

The Emperor Jimmu was the great grandson of Ninigi of the Tensho branch, and the founder of the Yamato government. He came upon his throne in the Yamato province in 660 B. C. after a long campaign. Those who came up from Kyushu Island following him to Yamato, the seat of the new government, were only one boat-full of men and women, and the boat can not have been a very large one, if we may judge by a hint given in our history. And also the dominion which was ruled by the Yamato government

could not have been a very wide territory but only a limited district, while the rest of Japan was still one vast region of forest and swamps where wild aborigines and beasts were roaming about. Indeed the political power of the Jimmu government covered only a few hundred miles. Peace now reigned throughout the whole territory for six hundred years. However, it may be only because history is almost silent during this time, except mentioning the names of successive emperors, their political seats (because each new emperor changed the seat of his government), marriage and death. But it is fair to suppose that the same current which brought Oceanians before was still bringing others, and the Korean peninsula was of course sending immigrants from time to time and scattering them at the several points of the Japanese coast. These people naturally did not recognize the authority of the Yamato government. The history of this period is sufficient to show that a separate government was established by them, as well as by those in eastern Japan who were forgetting the heroic achievements of the Jimmu family six hundred years earlier, so that for Japan the first century before Christ was quite eventful. To subdue the mobs in the different parts of the country, the Yamato government appointed four governor-generals in the North, East, West and South. With this appointment, the Yamato people commenced to spread out from their confined home for many years, and those opposed to the Yamato government were made slaves or treated as inferior by them. Thus the order of the state once broken was restored and the system of taxes and census was introduced, though it must have been imperfect. But this state of peace lasted only two hundred years, because the waves of immigrants which were still continuing again spread over the land, and threatened the existence of the Yamato government by reason of overwhelming numbers and because of the superior civilization which they brought from their home. The policy adopted by the Yamato government to meet such an emergency was the appointment of eighty children of Emperor Keiko (who reigned 71 to 131 A. D.) as feudal lords, and the Emperor himself proceeded to subjugate the Kumaso and the Tsuchigumo in the Kyushu Island. These two tribes were Oceanians, as I said before. They were exceedingly warlike people, and their chiefs were usually women.

On the other hand, it became necessary to make expeditions once more towards northwestern Japan. The mob of aborigines rose up against the Yamato government, and the campaign was led by the son of Emperor Keiko. He brought back many captives,

most of whom were distributed in several places in Shikoku. Thus, while the power of the Yamato government spread in every direction and absorbed the power of the aborigines, as well as the Oceanian race, the number of slaves was multiplying with great rapidity. Peace now lasted throughout the country until the silence was broken by the adventurous Queen Jingo who attempted to invade Korea about 200 A. D. She, being a descendant of a naturalized Korean family, was very familiar with Korean conditions, and her name became memorable by reason of this enterprise. A Japanese linguist thinks that the word "Jingoism" was derived from her name.

Her attempt was crowned with great success, but afterwards the Koreans tried again and again to regain their independence, and whenever they tried it, some numbers of them were carried off to Japan as captives. Doubtless this was a device to multiply the population which was yet so scarce in the country. At the same time, there were many groups of voluntary immigrants from China and Korea who were made government officers, owing to their education, and their descendants have quite distinct family names which betray at once their lineage, like Mac shows Scotch blood, and Dyke, Dutch.

In this connection let me say a few words about Japanese family names. The origin of them seems to have been when Jimmu the first emperor gave offices to all his vassals, or rather his relatives, who had taken service in the campaign from Kyushu to Yamato. These offices having been the possessions of the families but not of individuals, the offices and families had identical names. The important offices were never given to those who were not related to the Jimmu family, and thus the blood relatives were closely united with each other, though women from outside were taken occasionally as wives. If there were any loyal vassals without relationship to the emperor, they were made officers of remote places, and never served as court officers. Consequently, those who have family names might have been regarded as high officers as well as relatives of the emperor. This political institution or rather family system seems to have been kept pretty strictly for several hundred years until the time of which we were speaking in the last paragraph, that is 415 A. D. Now all the officers, civic and military, were insisting upon their royal origin, and the officers in remote parts of the country were not without pretensions. Hence, the necessity of examining all family names, and the plan adopted for this purpose was to let them swear by putting the hand into hot

water, according to the custom of this time. This fact shows that all the races then were mingling, and the particular Japanese race, neither pure Mongolian nor pure Malayan, was coming into existence. But, to view the matter from another point, this shows how family names and blood were respected by the people.

CLASSIFICATION OF THE PRESENT JAPANESE.

The dominant Japanese race at the present time is accordingly a mixture of three elements. The faces you meet with in Japan will tell you unmistakably this fact, some being broad faces with flat noses, others long faced with sharp noses, and a third having some characteristics of each of the others, although all have black hair and black eyes.

But the Ainu, as you know, forms a separate group from this dominant race, and according to the view of the Ainu, the Koropokguru still survive in the Kurile Islands.

There is a peculiar outcast class called the Eta. They are hunters, butchers, shoe repairers and the like by profession, and they form a separate village wherever you may find them in Japan. They were admitted to citizenship by the present Emperor in 1870, but the common people still retain the old prejudice against them, avoiding any kind of relation with them as much as possible. There is not any definite opinion yet about the origin of this class, but it seems to me probable that their ancestors were brought as captives from Korea at some remote time.

Formosa came into possession of Japan as a result of the Chino-Japanese war in 1894 and 1895. According to the classification of Dr. Mackay, the Formosans are divided into two general parts—Mongolians or Chinese, and Malayans or aborigines. The Mongolians consist of the Hok-los and Hak-kas, and the Malayans of the Pepo-hoans, Sek-hoans, Lamsi-hoans and Chki-hoans. Among the aborigines are found many barbarous customs, head-hunting being one of the most hideous. It will take a long time to bring them under civilization, although the Japanese government is doing the best it can.

SOME OUTSTANDING CHARACTERISTICS OF THE JAPANESE LANGUAGE.

BY HARRIS LEARNER LATHAM, A.M., S.T.M.

WHILE reading Romanes' *Mental Evolution in Man* I have been often impressed with the fact that the Japanese tongue presents so many features which that famous author affirms belong to primitive language. Some of these facts will be here presented.

To take a very simple instance—the absence of the personal pronoun. The psychologist says that race life-history and individual life-history have left marks of the inner life of man of the ages before and after the rise of self-consciousness. Without self-consciousness personal pronouns are not used.

Now in Japanese this curious state of things is still in existence. Of course the first person pronoun is the most significant in any language. But there is no exact rendering of "I" in Japanese; in common speech there are several nouns used. With the help of lexicographer Brinkley let us see what these terms mean.

Watakushi is the most universally used term; it has three proper significations: (1) self-interest, selfishness; (2) private, not public; (3) embezzlement. But these significations are all lost sight of when the term performs the duty of a pronoun. In careless speech this word *watakushi* becomes *watashi* or even *washi*. A speaker addressing a deliberate body will speak of himself as *hon-in*, "the present member." *Sessha*, "stupid person," may be used in familiar discourse with an equal. The official will speak of himself as *honkwan*, "real official post" (as distinguished from those which are temporary or are not accompanied with official title).

Vulgar language uses besides *watashi* and *washi*, *ore*, and *oira*, corruptions of classical terms. Students and young men in general use *boku*, "servant." Sometimes *soregashi*, "a certain person," and *yatsugare*, "your servant," are heard.

The servant in addressing a superior will say *temae,* "before your hand."

These terms are all of the first person, and found in the spoken language only; it would take too long to treat all of the persons and styles. Sufficient has been adduced to give a general idea of the situation. We see how these several nouns are gradually being worn away, as for example, *watakushi* which in its vulgar from, *washi,* does not convey the original meaning of selfishness, but which though now a vulgarism, will in time along with *ore* or *oira* become a pure pronoun.

Still another mark of the primitiveness of the Japanese language is the lack of narrow discrimination between the parts of speech. We have just seen that Japanese "pronouns" are nouns. It is also true that verbs may all of them be used as adjectives. *Miru* means "to see," *miru koto* means "sight," *koto* meaning "thing." *Ushinatta kane,* "lost money." Even whole clauses can become adjectival so that such expressions appear as *yoku hashiru koto ga dekiru hito,* "well-run-can-man," i. e., a man who can run well. In this way the relative clause of English is very often turned as there is no relative pronoun in Japanese.

As in English the verb furnishes many prepositions. It also is used as a noun: *iishi wo warera wa kikeri* is from Mk. xiv. 18; *iishi* means "said" and is in the accusative case governed by *kikeri,* "heard." *Shikashi* and *keredomo,* both meaning "but," are verbs. True adjectives are fitted up with verbal endings and become verbs.

In short it is impossible to construct a scientific grammar of Japanese on European models. The language is a composite that has not yet worn its several elements into a well organized unit. It is a popular remark that Japanese scholars have never written a scientific grammar of their own tongue. The spoken language is specially in a state of flux.

Another feature that impresses the student is the abundance of words in Japanese. This is not a mere generalization, but will be clearly proven by a few examples. In teaching English to Japanese one often notices that what we express in English by a tone of voice will be put into a word in Japanese. For example the rising inflection or interrogation mark, as you please, becomes *ka,* a word which is appended to the interrogative sentence. The pause which sometimes occurs between clauses or sentences may be represented by *shi* in Japanese; this *shi* is not translatable by any English word, "and" is too strong.

What time is it? is*Tokei wa nan ji desuka,* lit. "clock-by what

hour is—?" This way of putting it seems tautological in "American" but not so in Japanese because the syllable *ji* has so many meanings that unless you see its written character or have in spoken language some limiting indicative term like *tokei,* "clock," the hearer will not know whether you mean *Nanji desuka,* "Is it you"; *Nan ji desuka,* "What character is it?" "What road is it?" "What bridge (of a violin) is it?" "What matter is it?" I learned this by the puzzled look on the face of my companion who could not answer because my question had missed fire.

This large number of homonyms is as you know due to the adoption of Chinese words into the language, both spoken and written. In China there are "tones" to differentiate these similar words; but in transplanting the words the Japanese omitted to bring the tones and so introduced a great deal of confusion along with a mass of invaluable material. I must qualify the last remark to the extent that the Japanese are not entirely without "tones" although I have seen no clear statement of the matter in any of the books. There are groups of native homonyms that so far as I can discern are clearly distinguished by the Japanese among themselves by using slight accents and tones together; to imitate them in this matter is next to impossible as there are no settled principles on which the pronunciation can be determined as is evident from the fact that they disagree among themselves as to just what the differences are.

The Chinese elements in the Japanese language probably constitute the same proportion of it as do Latin elements in English. It would be most interesting to trace the parallel between the incorporation of Latin into English and of Chinese into Japanese. We may close this passing reference to the question by saying that without the aid of Chinese or some similar tongue it is impossible to conceive how Japanese could ever have survived as the language of a thinking, civilized people.

The multiplicity of words in Japanese is also due in part to the extraordinary politeness of the people. If two coolies are searching for a lost article and one of them finds it he exclaims to the other, *atta,* lit. "was," meaning "I have found it." But when he goes to his employer he will say *"Arimashita no de gozaimasu"* with not the least difference in meaning.

Still another reason for the large number of words in common use is the custom of repeating the major part of the interrogative sentence when replying to it. For example: *Danna san wa o uchi desuka, Hei uchi desu;* "Is the master of the house at home? He

is at home." Any number of examples might be adduced, but in nine times out of ten a simple Yes or No will not be used but some part of the questioner's sentence will be repeated. As a matter of fact the Japanese have no true rendering for our yes. In the answer *Hei, uchi desu, hei* does not mean "yes"; it means simply that the speaker is listening or has understood the previous speaker. *Sayō* comes nearer meaning "yes," but its literal meaning is "according to what is at the left"; or more freely, "as follows." This comes about from the fact that the text in Japanese runs in columns and reads from top to bottom and from right to left. Hence "as follows" must be "as written on the left." This idiom has been transferred to spoken language and is presumably followed by a sentence in which the speaker states explicitly his agreement with the last remark. *Sō desu* often represents our "yes" but its meaning is "It is so"; "so" being one of the very few vocables having the same meaning in both Japanese and English. The literary equivalent of *sō desu* is *shikari.*

When denying an affirmative the sentence may be introduced by *iie,* "no," but more often the negative idea is incorporated in the verb. *Orimasen,* "is not," means that the master is not at home. *Sen* is the negative affix.

* * *

Another matter bordering both on linguistics and social psychology is the matter of attention. I have noticed three men conversing on the train; in the course of their remarks, say Mr. A took the leading part. In order to maintain the attention he finishes nearly all of his sentences with some exclamatory word like *ne* or *na* which serves as a prod to waning interest. The listeners must do the polite thing of course, so at every pause made by the speaker to gather wind for additional discourse, Mr. B and Mr. C put in with a *hei.* At the larger pauses Mr. A will close with his *ne,* Mr. B will say *naruhodo,* Mr. C will say *so desuka* and Mr. A will reply to both with a *hei* to indicate that he has heard their signs indicating that they have heard him. To one who can understand very little of the language such a conversation consists of a series of vocables punctuated at convenient places by a mutual exchange of grunts.

In speaking to children one must put a *ne* after nearly every word if he suspects he is not being understood. The response to this particle written on their faces will signify to him whether they yet comprehend his talk or not.

In addressing adults it is impracticable to use a style of address

as compact as one commonly employs when using English. The natural flow of speech is so watered by really useless terms that the hearers will not keep up with the speaker if he omits them. I am not now referring to discussion of abstruse subjects or the employment of unusual terms. I refer simply to any simple narrative told without interruption. Some may contend against the position taken up in this paragraph on the ground that Japanese are not naturally slower to comprehend than Westerners as is implied by the above remarks. But every-day intercourse of the people in which they in familiar discourse do use shortened forms is not to be quoted against my remarks because of one vital point: in common conversation the colloquy alternates between two or more speakers and gives each one time to gather up what has been said—a thing evidently impossible when speech flows on without a break.

It takes no philosopher to discover the depth of the indirection of thought and speech among the Japanese. Difficulty in holding attention is but one symptom of a fundamental intellectual trait. For numerous reasons the foreigner is met with a pointless and roundabout reply when he expects a plain answer. If you ask the green-grocer the price of potatoes he will begin to tell you of their virtues, or scarcity, or where they come from. I have asked in plain unmistakable language for prices three times before getting an answer. There is a well-known reason for this hesitation and indirection, viz., an inherited custom to pretend that money is a foul thing and not worthy the thought of a self-respecting person.

Then the custom of using go-betweens and a thousand and one other customs have ingrained indirection of thought and speech to the very bottom. Modern methods of education are doing much to awaken the minds of these Oriental Yankees and bring them into their own inheritance. They are after all not stupid nor asleep in the general sense of the word yet from certain points of view they are guilty of almost inconceivable indirection. A Japanese who has spent years in a foreign land has an altogether different force and mental grasp from his untraveled brother. The Japanese have given abundant proof of real, though hidden, alertness in that they have been capable of turning the tables on boastful European pedants and prodding shaggy beasts till they open their eyes in wonder at their own stupidity.

MUSIC IN EDUCATION.

BY THE EDITOR.

MUSIC is not indispensable to life. There are many people in civilized countries and among primitive races who are absolutely unmusical, and yet they do not seem to be the worse off among their fellow beings. For this reason, it might be considered that music is redundant and could be omitted in our plan of education. Nevertheless, it has been retained and perhaps not without good reason; for though man can live without it he is greatly benefited by it, and those in whose life music is a blank miss much of the broadening and refining influences which this wonderful art affords.

Music is a world of its own. After the analogy of mathematics it builds up a universe in the realm of imagination, the laws of which may be considered purely *a priori*. Music is not a mere mimicry of bird-song, or of any noises in the surrounding world, as has been suggested by those æstheticians who believe that all art is an imitation of nature. Music is an independent construction of motives, motions, tonal and rhythmic progressions, which take place in the domain of sound-vibrations. Musical themes may present analogous phases to the world of human sentiment and action, they may accompany outbursts of poetry; they may help to characterize dramatic action on the stage; they may depict pastoral, martial, or other events of human life: but we must remember that music remains purely tonal and never changes into real imitation of the occasions for which it has been invented. It is the most abstract art, and yet in spite of all its abstractness it is the most direct in its effects. Animals are attracted by music and there are few people even among the musically untrained who would not be stirred by the strains of an impressive melody.

For all these reasons it seems desirable that music should form part of our education. By its means we learn to appreciate that a representation of the world in words is not the only possible aspect

of life, and so it will prevent the onesidedness of those who think that they have exhausted the comprehension of reality after they have weighed and measured its materials and have reduced its phenomena to exact formulas. Life is too rich to be limited to one mode of interpretation, and even the methods of science, important though they are, touch only the hem of life's garment. Music is an instance only of the wealth of mental capabilities, and it is well fitted to the purpose of illustrating how deep is the realm of sentiment in which life finds its echo and reflection.

The usual method of teaching music in the schools is by singing which is indeed the natural beginning of developing an interest in the tonal world; for in singing we create the tones ourselves and utilize the musical instrument which nature herself has given us—an instrument which is part of ourselves and echoes in most direct reflection the sentiments of our inmost souls. Second to singing, the piano is commonly introduced, but here I venture to disagree with the common practice. It is true that the piano contains the most complete arrangement for practical use and is the instrument on which our typical conception of music has been developed. A knowledge of the piano is therefore indispensable to a musical education, but it does not recommend itself for educational purposes because the notes on the piano are ready made and the pupil has simply to touch the keys to produce the tone, while the correctness of the note depends on the instrument and not on the player. For educational purposes the violin would be by far preferable because on the violin the player produces his own notes, and if his notes are incorrect he has no right to complain, for he has to tune the violin and every note he plays is of his own making. For this reason I would consider it desirable for any musical education, that a pupil should at least for some time be taught the violin and learn to handle that instrument with some degree of skill.

Of late the musical world has been benefited by a new invention which seems to me to promise great success. The invention of the pianola, or by whatever name the piano-playing instrument may go, has made accessible to large multitudes the knowledge of musical composition. Until its introduction, acquaintance with good music was reserved only for specialists and concert-goers, and the difficulty of the technique rendered it impossible for common mortals to familiarize themselves with a great variety of music. Concert-goers hear a sonata once and perhaps a second or third time, but not often enough to become truly familiar with the intentions of the composer. The result is that they will be bored the first time, and

that the meaning of the beauty of classical music will rarely dawn upon them and only after a long time. It is for these reasons that truly good music is not sufficiently appreciated while rag-time melodies which catch the ear with impressive syncopation receive the plaudits of the masses. Now the piano-player will tend to do away with these difficulties. It will enable people of musical disposition who have not the time to acquire the necessary technique for enjoying truly good music to study the works of composers before they have a chance of hearing them in a concert, and they will find that a sonata which otherwise would have been tedious to them will prove not only interesting but also instructive and helpful. They will be able to follow the music knowing the succession of the different motions and in place of *ennui* will experience satisfaction.

Artists as a rule are opposed to the piano player, and their dislike is easily accounted for and to some extent justified. It changes an artistic performance into a mechanical reproduction, and thus threatens to take from music its most essential and truly artistic feature, — individual conception and interpretation. But this is no reason why the use of the piano player should not be encouraged. The same objection was offered against the introduction of the photograph, which threatened to subvert the artistic work of the painter, and in this case too, we see a mechanical performance displace artistic reproduction. It is true that the photograph has crowded a great number of portrait painters out of business and has made picture making a common possession, even among those who do not possess skill in drawing. Nevertheless, it has not only benefited mankind as a whole, but the professional artist also; for the mediocre limners have disappeared, and the standard of pictorial art has been raised, rendering paintings much more valuable than photographs, and portraits in oil even more desirable than before the days of the professional gallery and amateur camera.

After these comments it goes without saying that the piano-player will become helpful and valuable in musical education of any kind. It brings within reach the knowledge of our best masterpieces and will enable every one to familiarize himself without much effort with studies which may be collateral to his own specialty.

MISCELLANEOUS.

TO THE FORCES OF EVIL.

BY CYRUS H. ESHLEMAN.

Ye forces striving to dethrone,
At every stage, the righteous will,
To men of old as devils known,
'Tis meet to call you devils still.

How often have I turned and flung
My precious burden to the ground,
To foil a fierce attack that wrung
My strength from many a lasting wound!

And not in bold attempts alone;
Of fair allurements oft pursued,
To learn what first I should have known!
They glittered only to delude.

But conflicts hard have made me strong;
Less often than before, I stray;
Despite your schemes, infernal throng,
My soul has journeyed on its way.

My soul shall find its rest at last,
Within the realm of truth and right;
But ye, when all my toil is past,
Must wander through the endless night!

THE MUDALIYAR HEWAVITARNE.

Among the picturesque figures seen at the non-Christian delegation to the Religious Parliament of 1893, the Anagarika Dharmapala was one of the most striking personalities, and many of our readers have met him repeatedly and heard him lecture. He is at present in Colombo, Ceylon, and the latest news from him brings the information of his father's death.

Mudaliyar Don Carolis Hewavitarne was one of the wealthiest Singalese business men, who started life in poverty but overcame all difficulties by his ability as well as his honesty in business dealings. Mr. Don Carolis, as

he was first called, came to Colombo from his native town Matara, (where his brother was High Priest of the temple) at the early stage of eighteen years. With his limited means he started a commission business in a small way, supplying eatables and other merchandise to the people of Kandy and neighboring districts. He acted at the same time as an express agent for forwarding goods along the line of his business. He soon acquired the reputation of a reliable man, which formed the basis of a new enterprise in building up a furniture business. The beginning of his new venture was hard for he had many rivals, but most of them failed, and he succeeded not only in maintaining himself, but also in making his firm the best known all over the whole island. He started a manufactory of his own, improving the traditional methods of manufacture, invented new designs, and established business connections first with the Straits, then with Japan, and finally with Great Britain and the United States. In time he amassed a fortune which made him one of the wealthiest business men of the island.

A predominant feature of the late Mudaliyar's life was his devotion to his faith. He was a staunch Buddhist, and the founder of the Maligakande Vidyodya College. It was on his invitation that High Priest Sumangala came down and settled at Maligakande, taking sole charge of the institution. He was, moreover, a large-hearted, open-handed man. His left hand knew not what his right hand gave, but he was ever giving. The poor, the sick and the needy found in him a ready and a cheerful benefactor. His munificence, in spite of himself, eventually came to the notice of the Government, and he was honored with the rank of Mudaliyar—an honor he richly deserved.

The Anagarika Dharmapala is his eldest son. His second and third sons, Simon and Edmund Hewavitarne, are in charge of the business built up so laboriously by their father, the traditions of which they creditably maintain; while the youngest son, Dr. Hewavitarne, has just returned from Europe and set up in private practice.

The Mudaliyar was cremated, according to Buddhist rites, in the presence of 150 yellow-robed Buddhist monks, among them being the Right Rev. Jinavaravansa, briefly called the Prince Priest, who is a brother of the King of Siam, and renounced the world for the sake of devoting himself to a religious life.

THE REFLECTIONS OF A JAPANESE SUICIDE.*

BY HARRIS LEARNER LATHAM, A.M., S.T.M.

I am done. I have lived these one and twenty years in this world and among all my acquaintances I have found friends but one or two who see the meaning of my words and sympathize with the anguish of my soul. I have sought to know the secret of existence, to solve the riddle of life and discover my destiny. Among the philosophers I find only discontent and discordant opinions. The teachers who have pretended to guide me are unanchored buoys; their voices are but fog horns sounding only in clear weather.

* The young man to which I have reference committed suicide some two years or so ago by throwing himself over the falls at Nikko. His reasons for so doing were mentioned in a farewell letter which he composed. It was brief but contained the gist of what I have in my sketch. The facts appeared in the English and Japanese newspapers of the day. Any one who read these accounts will recognize the allusions at once. I do not wish to claim too much for what I write as I am relying entirely on memory.

I have visited the shrines of my native land in days gone by; I have listened with open-mouthed wonder and reverence to the tales of ancient heroes told me by my aged parents. But these are all fables; I believe in them no more. They have failed me. I am a lone wanderer. I am in despair.

I once thought that before my mind would unroll the panorama of the universe, if only I should search for the highest view-point. But I see only a short way before me and that dimly. From the dusty bones of past generations arises a stifling pestilential odor which all but overcomes me. I know I have turned my back on my native land but what else should I do, since I am undone. I thought to see a world of beauty and what did my eyes fall upon? Blasts, frosts, conflagrations, thefts, murders, hangmen, vultures and hell. Is life for forty or more years thus to be?

Nature tells me in hollow, tantalizing tones, Yes. But there is one stronger who hurls back with the spirit of Yamato—Nay. Never will I yield to be imprisoned with such as these. I once thought a life full of achievement was within my reach. But they say fate is over me; that I can gain no help in prayer, that the gods of my native land are dead. What days are these on which I have fallen? I will not be the sport of blind forces. I can conquer them even though it be in death.

There are sights that might gladden my eyes, but they are denied me. They are reserved for craven-hearted souls who are content to tread the common thoroughfares of men. There are battles to be won but by those who are poisoned by human ambition and care not for the soul of things.

Such are most men. I was not born for such low existence as this. My soul is preparing for a loftier flight; meanwhile its spreading wings are stained with blood as they hopelessly beat on the prison-house of this human existence. I cannot bide my time. I know not what lies beyond. The grave is dark, clammy and cold, cheerless and hopeless; yet 'tis no worse than here. Perchance beyond the grave I may descry another land. Or maybe my soul freed from fleshly fetters will launch forth on a sea of eternal light and merge into the great All. I know not. Maybe the pause of my heart-beat will terminate all. If so I complain not. I see no way. Yet I must have relief. I can compel this world to give me one boon whether it will or not. This boon I now appropriate.

Therefore to all I say farewell. Ye men of fleshly souls, I am not one of you. I bid you farewell.

BOOK REVIEWS AND NOTES.

COURSES OF STUDY. Edited by *John M. Robertson*. London: Watts, 1904. Pp. viii, 516.

This book adds one more to the constantly increasing number of books about books, but among the literary guide posts this fills an important place of its own. Its aim is not to provide bibliographies, or specifications of the best books, but to assist private students to acquire knowledge in any or all branches of liberal culture. In compiling the courses the editor has had very generous aid from specialists in the various branches.

The book was prepared under the auspices of the Rational Press Association of London, and it seemed to the editor that a systematic compilation

covering most fields of study with a view to the wants of non-specialists, would be of service to average culture.

Each chapter mentions the leading works about its particular subject with descriptive or definitive comment about each. The student is further guided by the fact that the books best adapted to readers of little leisure, or specially recommended to beginners are indicated by a prominent black type, and works of more elaborate character and standard rank by ordinary type spaced out. Sometimes further guidance is given by warnings against untrustworthy works. The selection is made with special reference to the need of the English reading public, but in every line the best authorities of France and Germany are given due prominence. The value of this compendium is still further enhanced by two very complete indices, one of which contains a list of the authors cited, and one enumerating the subjects in detail.

While these *Courses of Study* can in no sense replace the library to the enquiring student, the book may go far to take the place of the service of the helpful librarian in suggesting lines of work to be pursued.

Major General Forlong, who died March, 1904, left a voluminous work in the hands of his executors to be published under the name, *Faiths of Man, a Cyclopædia of Religions.* The General was a Fellow of the Royal Society, and well known in literary circles of England. He utilized his whole stay in India for a careful study of ancient India, and especially its religious traditions, and when he retired from active service he devoted his entire time to a comparative study of religions. He was a great reader and in company with his wife sifted from his readings all passages of interest in the different phases of religious thought, symbols, rituals, monuments, etc. His entire home was devoted to this work. A large round table in his study was covered with systematically arranged extracts ready to be incorporated in book form, and he left his work in good condition, ready for publication, and a legacy of two thousand pounds for the execution of his literary labors. All arrangements are in the hands of his wife who had been his faithful companion to the very end, and who is to be assisted by two trustees, and it is confidently to be expected that the work will be of great interest to all scholars of religion. Bernard Quaritch of London will be the publisher.

The World's Career, or a Journey with the World. By *Joseph Harter.* Tiffin, Ohio. 1903. Pp. 151. Price, $1.00.

Mr. Joseph Harter, a stone cutter of Tiffin, Ohio, who has reached the prescribed three score years and ten, has published this little book as an attempt to summarize former scientific theories in regard to the life history of the world, with additions of his own original interpretation as suggestions, in which he hopes the thoughtful reader will find the "seed that sprouts action."

Mr. Harter does not agree with what he calls the "imaginary plan," which scientists have termed the nebular hypothesis. Instead, he considers the sun's relation to the planets as that of a brooding hen, and carries out the analogy of the egg so far as to imply that the ice fields at the poles may be part of the original shell of the world-egg.

The author is a native of Baden, Germany, and spent the first eighteen

years of his life there. It is plainly evident in this work that he is not a literary man, and is not accustomed to writing for the public. For this reason there is danger that professional critics noting lapses in accepted grammatical and rhetorical rules may lay the book aside without the consideration which, at least, the author's sincere attention and original thought would deserve.

Les prix Nobel en 1902. Stockholm: Norstedt. 1905. Pp. 88-10.

Under the direction of the institutions that award the Nobel Prizes, the Royal Press of Stockholm has issued a very fine book giving account of the ceremonies of the distribution in 1902. Biographical sketches of the recipients with excellent portraits and cuts of the medals and diplomas are followed by the papers read by each recipient, according to the recommendation of the founder, on the subject for which he was awarded the prize. Each address is given in the language of the speaker although those in Scandinavian are also to be found in German translation.

Songs of America and Other Poems. By *Edna Dean Proctor.* Boston: Houghton, Mifflin & Co. 1905. Pp. 123.

The character of this latest collection of Miss Proctor's verse is clearly indicated by the title, since much the larger portion of the book is devoted to subjects dealing with American history and legend. Some were specially written for a definite occasion as "Columbia's Banner," which was one number of the official program of the National Public School Celebration on Columbus Day in 1892; also "Crowning Vermont"; and the "The Hills are Home," which was written in celebration of the author's native state, closing with the stanza:

> "Forget New Hampshire? Let Kearsarge forget the sun;
> Connecticut forget the sea; the shoals their breakers shun;
> But fervently, while life shall last, though wide our ways decline,
> Back to the Mountain-land our hearts will turn as to a shrine!
> Forget New Hampshire? By her cliffs, her meads, her brooks afoam,
> By her hallowed memories—our load-star while we roam—
> Whatever skies above us rise, the Hills, the Hills are Home!"

Others deal with Indian myths and tales of the red man's heroism and privation, and two sing the praises of "The Republic's emblem,—the bounteous, golden Corn!" "The Captive's Hymn" tells of an incident at the close of the French and Indian War.

There are notes in the back which explain all references to historical incidents or Indian legend, thus adding value to the poems which in themselves are worthy representatives of Miss Proctor's genius.

Some, too, of the "Other Poems" sing of national celebrities, though most of them deal with more universal themes. As an instance we quote entire "The Heavenly Way" which is written on the text from Plato's Republic, "Wherefore my counsel is that we hold fast to the heavenly way."

> "The heavenly way! The narrow path that leads
> Where gulf and steep and burning desert bar,
> Till, high and clear, it gains the golden meads
> And the soft radiance of the morning star.

"What dost thou care, O Soul, for present gloom,
The wind's wild tumult and the surging sea?
Bear thyself grandly through the darkest doom,
Thou heir of all that was and is to be.

"Only hold fast to heaven! The black night speeds;
The shadows vanish where the dawn gleams far;
And lo! the rapture of the golden meads,
And peace celestial with the morning star!"

Logic Taught by Love. By *Mary Everest Boole.* London: Daniel, 1905.

This is an interesting book written by the widow of the famous Boole, one of the great logicians, and herself no mediocre representative of the same science including the additonal branches, such as mathematics and arithmetic. The little book is perhaps not what people may expect, and she herself anticipates that her essays will appear to some "a mere medley." It contains hints as to the teaching of logic, and pious exhortations, yet it is interesting. The author excuses her rambling way of writing by calling attention to the fact that our life is being disorganized by the monotony of our methods of teaching. She tries to escape this monotony by introducing variety and multiplicity into her explanations.

The book contains twenty-four chapters of about eight pages in the average, among which we note the following topics: In the Beginning was the Logos; The Natural Symbols of Pulsation; Geometric Symbols of Progress by Pulsation; Babbage on Miracle; Gratry on Logic and on Study; Boole and the Laws of Thought; Singular Solutions; Algebraizers; Reform, False and True; The Art of Education; Trinity Myths; and The Messianic Kingdom.

The Dharmmapada of Bhagavad-Gautama Buddha. Rendered in Sanskrit Verse by *Svami Hariharananda Aranya.* Nayasarai, Hugli: The Kapilasrama. 1905.

Svami Hariharananda Aranya has translated the Dhammapada into Sanskrit for the benefit of Hindu readers, nd it is published by the Kapilasrama for free distribution. The translator is not a Buddhist, but an Arshaist, or as we would say a Brahman, who claims Buddha not so much as the founder of a new religion as the founder of a Brahman sect. He maintains that Buddha did not change the meaning of Nirvana, but he accomplished much more, he attained to it. The Svami says in reply to critics of Buddhism:

"Buddha is blamed by many critics for fostering monasticism and mendicancy. Abuse of monasticism is no doubt undesirable, but Buddha is not to be found fault with for it. It is the innate tendency of every human institution to degeneracy which is really at fault. A Bhikshu, with the culture of Dharmma which is enjoined by Buddha is a veritable blessing to society. Abundance of such examples to follow, even if they can only be followed by the majority of mankind at a distance, is of far greater efficacy in improving the moral tone of a race than all the secular repressive measures. Buddha said that it is better to swallow red-hot balls of iron, than for a Bhikshu without adequate self-restraint, to live upon public charity. But, however

pure the source, what stream flowing to a distance can help losing its purity?

"From this it will be evident that Buddhism is not a different religion but a sect of Arshaism (or what is inaccurately called Brahmanism), founded by a great leader. They are the branches of the same tree, and though after the lapse of ages they look like different trees, yet the same roots nourish them both."

Dr. Hans Haas, editor of *Die Wahrheit,* a German periodical published in Japan for the benefit of those Japanese who study German, and also author of a *History of Christianity in Japan* written in German, has published two useful little tracts, one on the sects of Japanese Buddhists, the other on the contemplated schools of Japanese Buddhism. The data upon which his information rests are native sources, and they are upon the whole reliable. There are also books on the same subject in English and French, but so far as we know this is the first attempt to present the subject in German. The pamphlets are, perhaps, not too colored by the Christian spirit of the author who lives in Japan as a Lutheran minister, but it is strongly noticeable in the foreword of Dr. Augustus Kind. There is no need of a scholarly study of this kind to cast reflections on shortcomings, but a great interest attaches to instances in another country if we consider differences and similarities. We may for instance notice that the strongest sect of modern Japan resembles Protestantism, especially as represented by Luther, to a remarkable degree. It is the Shin sect in which the priest do not wear a special dress as do the other and more contemplative sects. The priests are allowed to marry as do lay men. They may even eat meat or fish, and are simply speakers and teachers in the same sense as our Protestant ministers.

It is characteristic of the sect that the same stress is laid upon the doctrine that man can be saved by faith alone, a principle upon which Luther insisted most vigorously. They also show a great zeal in the interest of proper education. They cultivate preaching and missionarizing. Their chief temple at Kioto belongs to the greatest and most magnificent buildings of the country, and they pride themselves that they have never asked for any government support, which other sects have always been ready to accept.

Our attention is called to a misprint which occurred in an editorial article on "The Bhagavadgita" published in the February number of *The Open Court.* On page 116 the religion of the Bhagavads is called the Bhagavadgita religion, while it ought to be called the Bhagavad religion. The Bhagavadgita, or the Song of the Blessed One, is the canonical book of the Bhagavad devotees, but the Bhagavad religion is older than the Bhagavadgita.

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

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It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

(Reprinted from *The Open Court* for January, 1903.)

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chapter on Cagliostro reads like a romance. This great charlatan of the eighteenth century figured in the diamond necklace scandal, in which were involved the beautiful Marie Antoinette, queen of France, Cardinal de Rohan and many famous people of the old regime. To gather information on this subject, Mr. Evans, assisted by M. Trewey, the French conjurer, delved into the musty archives of the French government and gleaned many facts not hitherto known. In this book are passed in review the prestidigitators of the old world: Pinetti, Robertson, Robert Houdin, the father of modern magic, Robin, Anderson, etc. From the surviving members of the Houdin family, curious and rare data were obtained, making the chapter on Robert Houdin one of vast interest. Few readers, if any, will be able to lay down this fascinating book when once begun, without reading through to the word Finis. The unveiling of secrets hitherto kept so sedulously by magicians is of interest to all theater-goers, as well as educators. The more we know about the tricks and deceptions of conjurers, the less apt are we to fall victims to unscrupulous charlatans and impostors like Cagliostro and many of the mediumistic frauds of this century. To the scientific man the book will also be of great interest.

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We can recommend this book as something really unique in the annals of magical literature; as entertaining as any romance and possessed of real pedagogical value. It should be in every public library and every school in the United States. The illusions of Kellar, the sleight-of-hand tricks of De Kolta, the shadowgraphs of Trewey, and the wonderful handcuff act of Houdini's, are all explained and fully illustrated.

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VOL. XX. (no. 6.) JUNE, 1906. NO. 601

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A MUSLIM SCHOOL IN ALGIERS. 4177

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THE MOSQUE LIFE OF THE MUSLIM.

BY THOMAS P. HUGHES,

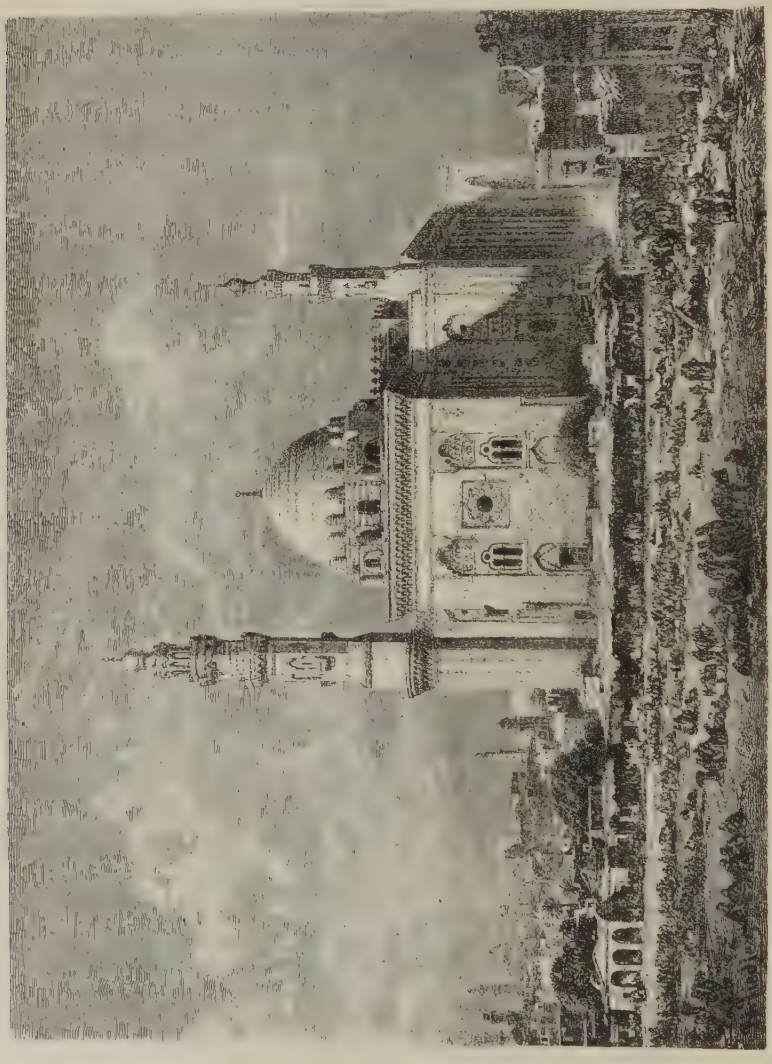
Author of *The Dictionary of Islam.*

WHATEVER estimate we may form of the character of Muhammad, the "prophet of Arabia," and his mission to mankind, we are obliged to admit that he did his very best to instil into the hearts and minds of his followers a belief in the existence of God as the hearer and answerer of prayer. Consequently the mosque, as a place of worship, occupies a central and unique position in the religion of Islam.

Three of these *masjids,* "places of prostration," were established by the prophet himself: the *Masjid-ul-Haram,* "the sacred mosque" at Mecca which contains the black stone; the *Masjid-un-Nabi,* the "prophet's mosque" at Medina in which he worshiped and preached; and the *Masjid-ul-Aksa,* the "distant mosque" on Mount Sion at Jerusalem, originally a Christian church from which it is believed that Muhammad made his *miraj* or celestial journey.

The first mosque erected by Muhammad was at Kuba where the prophet's camel knelt down as she brought her master on his flight from Mecca. This was the first place of public prayer in Islam, and is esteemed the fourth in rank. It was a primitive structure without niche, or minaret. It was reserved for the Caliph Omar to give the mosque its present character, and the result has been that some of the finest architectural structures in the world are Muslim mosques. The Mosque of San Sophia, or "Holy Wisdom," at Constantinople was originally a Christian church, and this beautiful Byzantine structure has influenced mosque architecture in all parts of the world. The cathedral at Cordova was originally a mosque, erected at the close of the eighth century, and

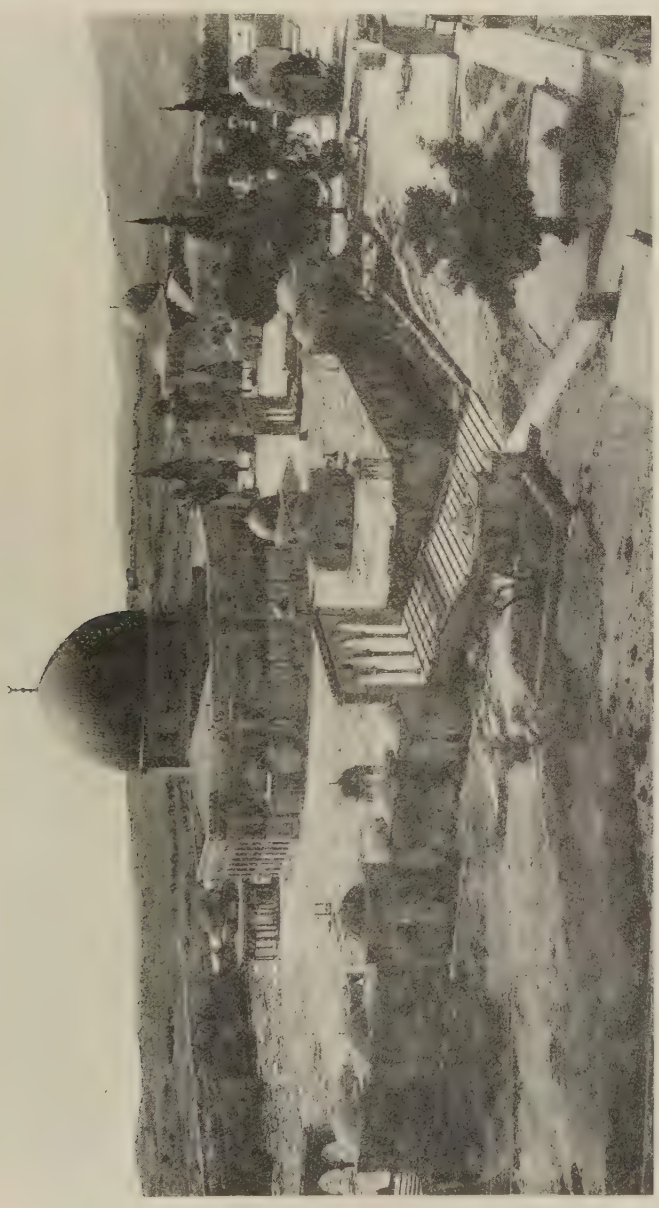
no words can describe the jewel-like splendor of the mosaics which in complicated arabesque patterns cover its walls and arches. The great mosque of Damascus was built on the site of a Christian basilica and is said to be the place where Christ will descend in



4163 THE SULTAN HASAN, CAIRO.

the last days. The Sultan Hasan; Al-azhar, "the splendid"; and the beautiful and graceful Kait Bey are among the celebrated mosques of Cairo. The mosque at Kairawan in Tunis is renowned for its antique marble columns. The Shah's mosque at Ispahan,

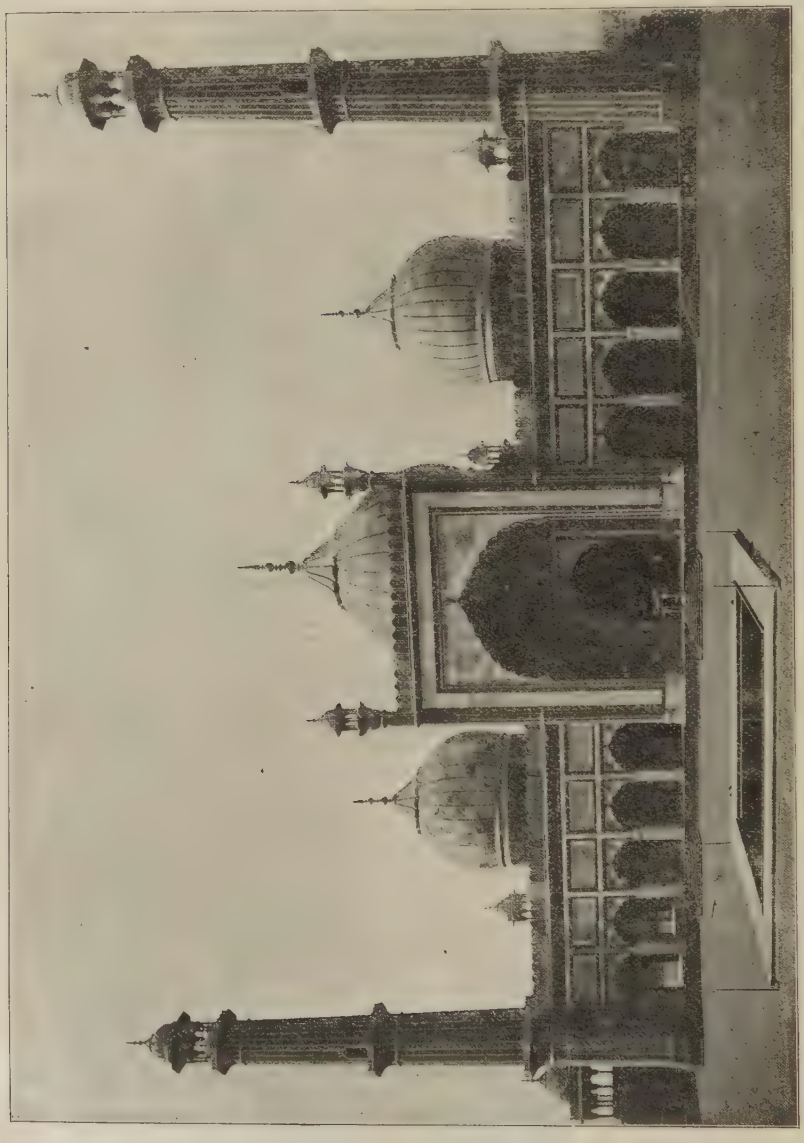
and the Jama Musjid at Delhi are among the notable mosques of Asia. "The Dome of the Rock" wrongly called the "Mosque" of Omar



2044 THE MOSQUE OF OMAR, JERUSALEM.

on Mount Sion in Jerusalem is said by Mr. Ferguson to "excel all the buildings of Islam in elegance of proportion and appropriateness

of detail." There are many beautiful mosques in almost every great city of the Muhammadan world, although the last centuries

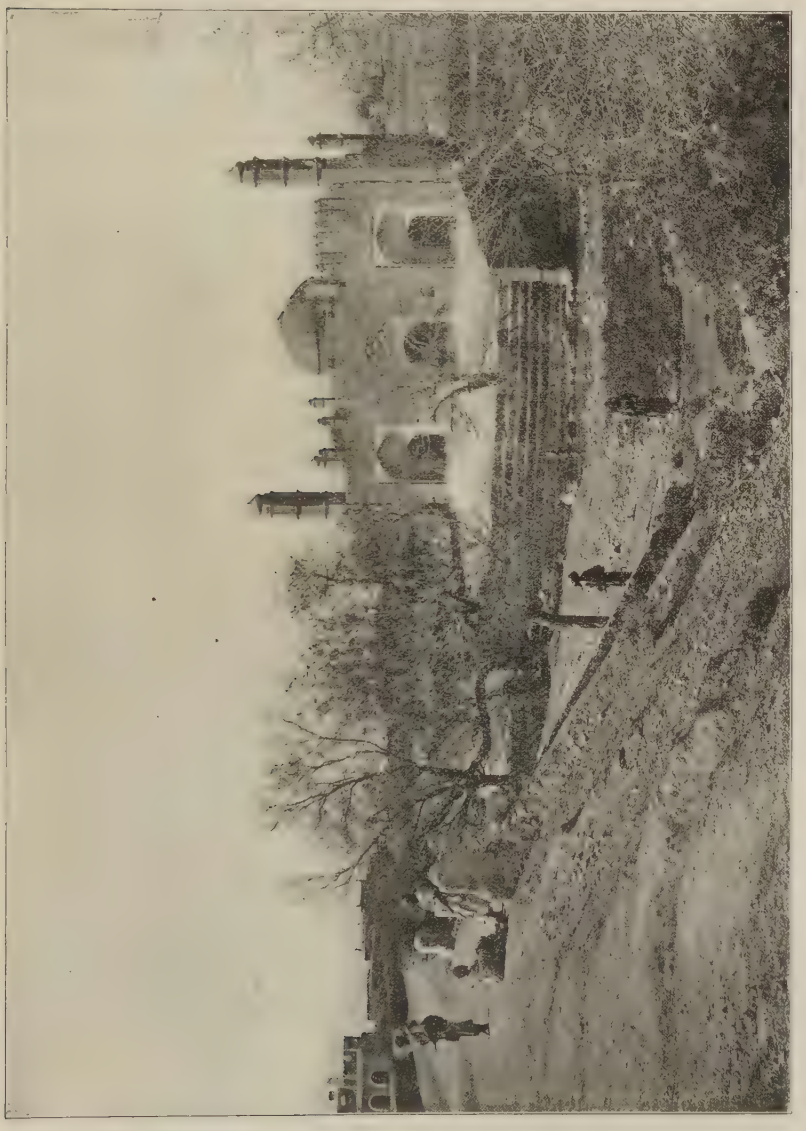


4169 THE JAMA MASJID AT DELHI.

have produced but few buildings of architectural beauty in Eastern lands.

In all ages, in Muslim countries, the mosque has been the centre of education, intellectiual culture, religious thought, and philan-

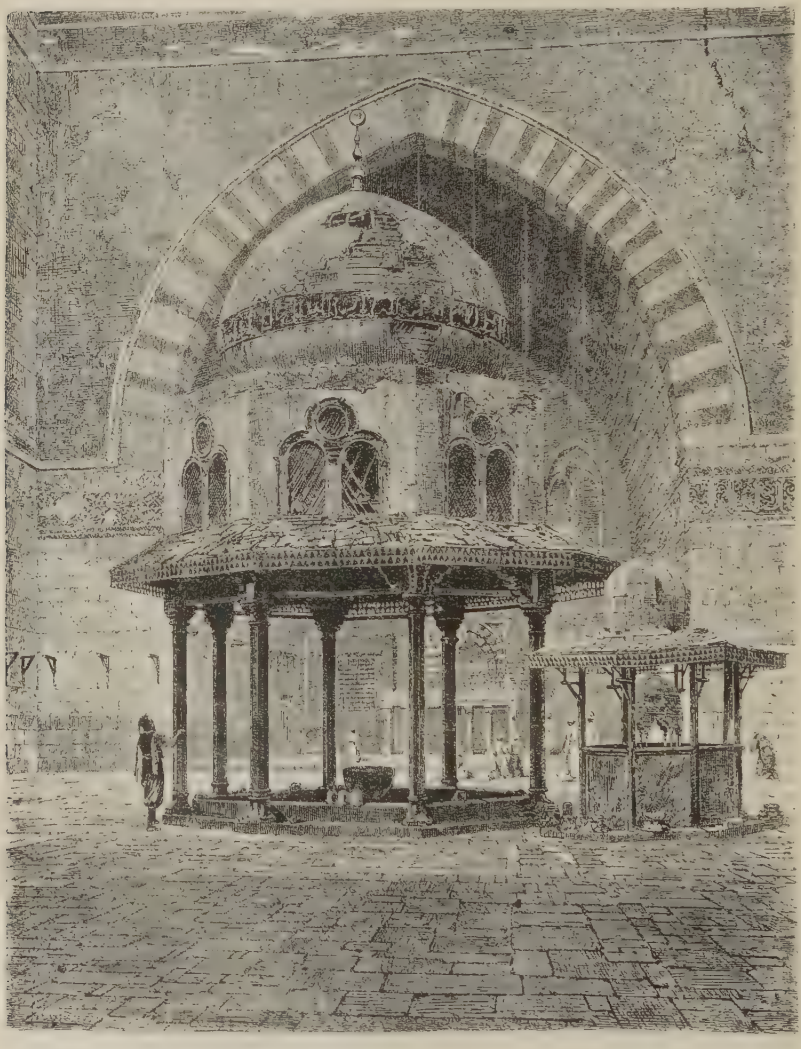
thropic effort, and even in the present day it is the source of all that is good in Muhammadan countries, although this seeming "good" is too often marred with many evils inseparable from ig-



A TYPICAL VILLAGE MOSQUE. 4173

norance and bigotry. The mosque has been too frequently the centre of political strife, and in the history of Muhammadanism there have been many instances of foul murder within the precincts

of the sanctuary, from the day when the Caliph Omar was assassinated by a Persian slave in the prophet's mosque at Medina. Even



PLACES FOR PURIFICATION IN THE MOSQUE OF VERDANI. 4172

in the almost unknown regions of Turkistan, Afghanistan, and Yarkand the mosques exercise a vast political influence.

They are usually erected in the form of a square, in the centre of which is an open court, with cloisters for students erected on

either side. They are always built facing the direction of Mecca which is known as the *qiblah*. There was a temporary change of the *qiblah* to Mount Sion in Jerusalem, but this is now regarded as "a trial of faith," and it is asserted that Mecca has always been the true *Qiblah* even from the beginning of the world! A niche in the centre of the wall, called the *mirāb* marks the point of the compass towards Mecca, and in this respect takes the place of the altar of a Christian church. In the centre of the open courtyard there is sometimes a large tank, in which the worshiper performs his ablutions, and adjoining are latrines for legal purifications. Along the front, within the doorway, is a low barrier a few inches high which denotes the sacred part of the mosque, and when the worshiper enters this part he must remove his shoes and unbuckle his sword and ejaculate "O Lord God, open the door of thy compassion." Mosques in Turkey and Egypt are very often covered buildings not altogether unlike Christian churches, and when the cathedral at Constantinople was seized by Muhammandans it easily adapted itself to the requirements of Muslim worship. A *mirab* was placed instead of the altar, and the Christian symbols on the walls made way for illuminated verses from the Quran and the ninety-nine attributes or names of God.

The historian Gibbon has asserted that Islam is without a priest. Such is not the case, for while they have no sacerdotal order the *Imām* or priest of a mosque occupies very much the same position as a beneficed rector of an English church. Each mosque has its parochial boundaries, and is supported by endowments, and the Imam is appointed by the chieftain or "lord of the manor." The land on which a mosque is erected is considered *wakaf* or consecrated to the service of God for ever, and cannot be secularized.

The duties of the Imam of an ordinary mosque are to lead the five daily liturgical services, to instruct the children of the parish, celebrate weddings, conduct funerals, circumcise the male children, and visit the sick and dying.

In connection with the larger mosques there is a learned man called an *Alim* in Turkey, and in India a *Maulawi* who spends his time in instructing the adult students, and occasionally preaching the Friday sermon. In some mosques a *Khatib* or preacher is appointed whose duty it is to preach the sermon in the chief mosque of the place on Fridays. There is also a *Qazi* or *Cadi,* a judge who decides cases of law, and grants divorces, and a *Mufti,* a man of learning, who supplies the Qazi with *fatwas,* or decisions. These

titles and offices are often interchangeable, and it is frequently the case that they are all represented in the beneficed Imam of the mosque. There are also a number of paid attendents whose duties

THE CALL TO PRAYER. 4157

consist in taking care of the building, and supplying the students with food. In a well constituted mosque there is a *Muazzin*, the

caller of the *Azān* or "summons to prayer," but in small mosques the *azān* is given by the Imam himself.

Prayer, called in Arabic *Salah,* and in Persian *Namāz,* which is the second of the five pillars of practical religion in Islam is ostensibly the chief object of the mosque life, for the Arabian prophet said to his followers: "Seek help from God with prayer and patience."

The five stated periods of prayer are (1) from dawn to sunrise; (2) when the sun begins to decline at noon; (3) midway between noon and sunset; (4) a few minutes after sunset; (5) when the night has well closed in. There are also three voluntary periods of prayer between nightfall and midnight which are very carefully observed by the religious and devout.

When the time for prayer has arrived the muazzin takes his place in the gallery of the minaret, or at the corner of the mosque from which he can best be heard by the people, and in musical strains recites the *Azan*:

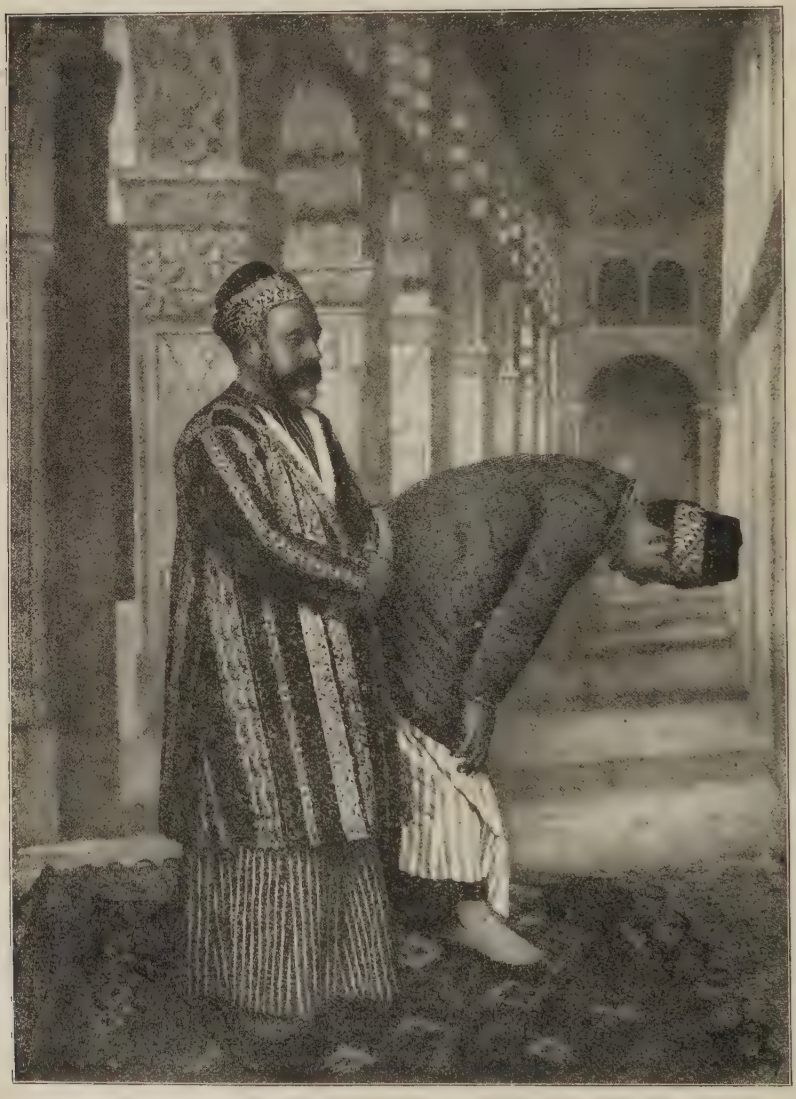
"God is great!
I bear witness that there is no god but God!
That Muhammad is the messenger of God!
Come to holiness! Come to prayers!
Prayers are better than sleep!"

This plaintive cry resounding from every mosque before sunrise or in the stillness of the night in a large Eastern city has often excited the interest as well as commendation of Western travelers.

The worshipers then begin to assemble. Removing their shoes outside the door or barrier of the mosque they perform the necessary ablutions, and when the Imam takes his position facing the *mirab* or niche which points to Mecca they form themselves into rows of odd numbers (the angels love odd numbers). The Imam then again recites the Azān with the addition of the sentence "prayers are now ready," and the people say the same prayers silently. No prayer can be offered without the recital of the *Niyah* or "intention." That is, the worshiper must declare that it is his "intention" to offer certain prayers with a sincere heart, and with his face toward Mecca. From this moment he must not think his own thoughts, or turn his eyes to the right or the left, but become perfectly absorbed in the act of worship. Prayers are then recited in the following order:

In *qiyam* or a standing position, his right hand placed on the left he says:

"Holiness be to thee O God, and praised be thy name!
Exalted be thy greatness for there is no god but Thee!



THE QIYAM AND THE RUKU. 4166

I seek refuge with God from the wiles of the devil."
He then recites the *Fatihah,* the first chapter of the Quran, be-

ginning with the words, "praise be to God the Lord of all the world, the compassionate, the merciful, the king of the day of judgment. Thee only do we worship. To Thee only do we cry. Guide us in the straight path!"

After this he may repeat as many chapters of the Qurān as he may desire.

Then placing his hands on his knees, separating the fingers a little, he makes a *Ruku* or an "inclination" of the head and cries:

"God is great! I magnify the holiness of my Lord!" Then standing erect with his hands placed on either side the Imam cries aloud: "God hears him who praises him!" and the people respond in a low voice: "O Lord thou art praised!"

Then he makes the *sijdah* or prostration. Falling on his knees and placing first his nose and then his forehead on the ground he exclaims: "Let us magnify the holiness of the Most High!"

He again prostrates as before and cries, "God is great," and again exclaims, "I magnify the holiness of my God!"

This is the end of the section of the liturgical form of prayer known as the *raka,* which is recited as many as twenty times at one service of prayer. And it should be stated that most of the sentences of the call to prayer, and also of the prayers are repeated three times. They are always said in Arabic, and a well-qualified Imam intones the service, particularly the night prayer. In the history of Islam there have been Imams whose names have been recorded on account of the sweet and melodious tones of their voices.

When all the *rakats* or sections of prayer are ended the worshiper then kneels on the ground with his left foot bent under him and placing his hands on his knees recites with a long and reverent voice the *tahiyah*:

"The adorations of the tongue, and of the body and of almsgiving are all for God! Peace be on thee O prophet, and may the mercy and blessing of God be with thee! Peace be with us and all the servants of God!"

Then raising the first finger of the right hand he gives his "testimony" in these words:

"I testify that there is no god but God, and that Muhammad is His servant and messenger!" He then devoutly offers the following prayer: "O Lord God, give us the blessings of this life, and of the life to come! Save us from hell!"

Two angels are supposed to stand one on the right hand and the other on the left, and before the worshiper rises from his knees he gives the salutation of peace first to the right hand and then to

the left, and afterwards offers prayers and supplications according to his own special needs.

THE TAHIYAH AND THE SIJDAH. 4167

This tedious and prolonged form of worship is with slight variations recited in every mosque of Islam all over the world.

from the fretted aisles of San Sophia to the sandy floor of some humble praying place on the Saharah. Thus it still retains its hold on the Muslim mind. With the average man they are little more

THE MIHRAB AND MIMBAR OF HASAN. 4164

than "vain repetitions," but nevertheless it is this life of constant prayer which retains its mighty hold on Muhammadan peoples and enables them to defy every attempt of Christianity to convert them.

It is, perhaps, hardly necessary to state that such a thing as a seat, a bench, or a pew is unknown in a mosque. The introduction of such modern appliances would completely destroy the character of a mosque, and on this account it is somewhat difficult for the Oriental to understand the devotional character of Christian places of worship. Muslims often ridicule the arrangement of Christian churches where the pew, the prayer desk, the seat, and the hassock are supposed to be necessary in order to meet the requirements of the modern Christian worshiper. Nevertheless the ceremonial character of the prayers of the Muslim is, in spite of its apparent simplicity, carried to an extent beyond the utmost demands of any other religion. As the late Dean Stanley remarked it is "reduced to a mechanical act as distinct from a mental act, beyond any ritual observances in the West. It resembles the worship of a machine rather than of reasonable beings." This may be so, but my twenty years constant observance of mosque worship convinced me that it exerts an enormous power over the minds of the people, and is the one restraining influence among those savage and semi-savage peoples who acknowledge Muhammad as the "messenger" of the living God.

The early morning prayer being over before sunrise, the Imam and his assistants have a long stretch of time extending over six or eight hours for their morning duties in the mosque, only interrupted by the morning meal and the midday siesta. These duties consist of the instruction of the children who are sent to the mosque to learn reading and writing, and the rudiments of knowledge, the education of classes of special adult students, the receiving of visitors, the entertainment of travelers and strangers, and the deciding of all kinds of disputes.

It is interesting to observe that such a thing as "parish calls" is unknown. The Imam visits the sick and dying but he does not go around begging his people to come to worship. On the contrary, the injunctions of the prophet have provided him with a more potent remedy in the application of the *dirrah* or scourge made of either a flat piece of leather or of twisted thong which can be used by the public censor of morals and religion, and can be inflicted with "divine authority" for the omission of the daily prayer, and no loyal Muslim will dare to protest or resist. The great Caliph Omar punished his son with the *dirrah* for drunkenness, and he died from its effects. The Wahhabis still scourge people who neglect the daily prayers.

The popularity of a beneficed Imam is gauged by the regular-

ity with which his parishioners call upon him at the mosque. It is then that he admonishes, advises, and rebukes. He offers up prayers for the sick and the departed, blesses those who are leaving on long journeys, and explains difficulties of all kinds, legal, moral, and religious. The faithful Imam is unceasing in his ministrations to the sick, and responds to every call. The Qazi of the mosque decides all questions of jurisprudence. In countries under Muslim rules his decisions are authoritative, and even in British India where there are as many Muslims as there are people in the United States, the British Government wisely recognizes the decisions of the Qasi on all domestic questions.

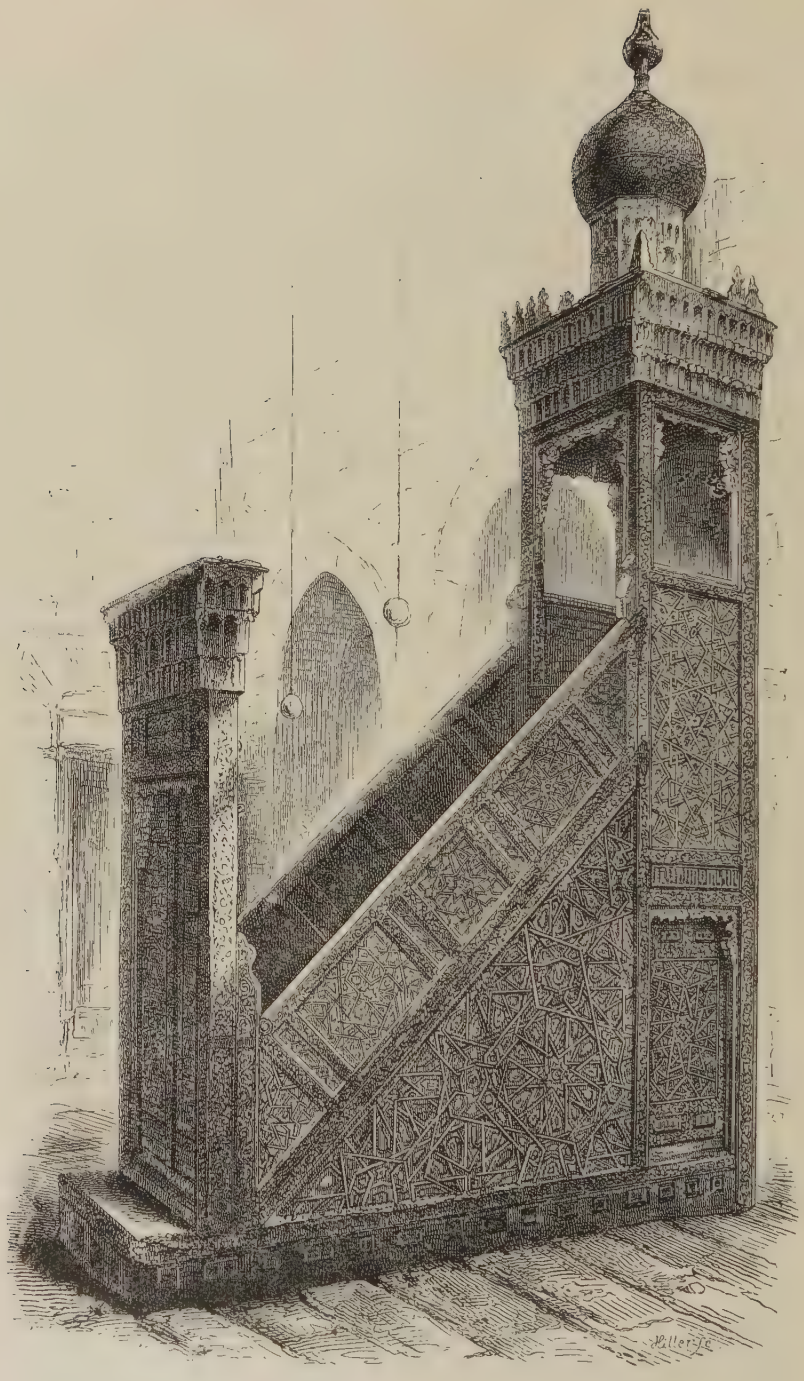
The prophet did not forbid women to attend public prayers, but it is said to be better for them to pray in private. At the Aksa in Jerusalem, and in some mosques in Cairo there are separate galleries for women. In all parts of Islam women are expected to recite the daily prayers with the same regularity as the men.

It is required that the people attend the mosque in goodly apparel; and on the two great festivals, the *Eed-ul-Azha* (the feast of sacrifice) and the *Eed-ul-Fitr* (the breaking of the Fast), it is customary for the people to wear new clothes.

Friday or *Juma* is the "day of assembly" occupying the position of the sabbath. On this day the people assemble in the chief mosque at the time of mid-day prayer, being "the best day on which the sun rises, and the day on which the resurrection will take place." It is moreover said that it is on this day that the good deeds of the faithful are recorded. Although the Sultan of Turkey drives in his carriage to the Friday prayers this was strictly forbidden by Muhammad who enjoined his people to go on foot and listen to the sermon in silence.

The pulpit of a mosque is called a *mimbar*. It was originally a single structure of three steps, and it is related that the prophet in addressing the congregation stood on the top step, Abu Bakr on the second, and Omar on the third or lowest. Osman, being a man of humility, would gladly have gone one step lower, but that was impossible. So he selected the middle step. The Shiahs of Persia have four steps to their mimbers. In the process of ages the muslim pulpit has developed into an artistic feature of the mosque, and some of these pulpits are very elaborate structures, notably the one in the mosque of Kait Bey in Cairo, which is a tall erection of wood with a staircase of rich carving over which there is a cupola. Such a pulpit, however, is condemned by the Wahabi puritans.

The *Khutbah* or sermon must be delivered in Arabic. In mod-



MIMBAR OR PULPIT OF KAIT BEY, CAIRO. 4161

ern times it is a mere formal oration consisting of eloquent sentences put together for effect rather than for instruction. But it is said that when the prophet delivered the Khutbah in his mosque at Medina his eyes would become red, his voice high, and his anger

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THE COURT OF AL-AZHAR, CAIRO.

rage as though he were warning a tribe of the approach of a hostile army.

In Muslim countries such as Turkey, Egypt or Morocco, the name of the ruler is recited in the sermon, but in India and Algiers

the name of the ruler is omitted, although loyal preachers will offer up a prayer for "the ruler of the age" leaving the people at liberty to put in the name. The sermon over, the preacher descends from the pulpit and then leads the congregation in two *rikats* or forms of prayer. The prophet is related to have said that the length of a man's prayers and the shortness of his sermon were signs of good common sense.

In the history of Islam the mosque has occupied a place in Muhammadanism very similar to that of the monastery in Christianity. It has been the place of prayer, and seclusion; the school, the library, the hospital, and the university. Even in the present day there are libraries connected with mosques, and in many of them there are collections of beautiful illuminated manuscripts. Some of the mosques in Cairo and Constantinople are courts of justice.

What the great mosques at Damascus, Baghdad, Cordova and Granada were in their comprehensiveness may still be seen in the masjid known as Al-Azhar in Cairo which I visited some years ago. It has been truly called a Muslim university. In this great center of learning the four schools of jurisprudence among the Sunnis known as Hanafya Shafiya, Hanbalya, and Malakya, are represented, and even the Wahhabis of Najd; but the Shiahs of Persia are excluded. There are more than 10,000 students and two hundred and fifty teachers. Seated on the floor of the mosque may be seen old and grizzled men as well as young children. The institution is richly endowed, and the education is free. The professors and teachers receive no pay, but the voluntary gifts of wealthy students are considerable. The president of the university is known as the Shaik-ul-Azhar, and is elected from the faculty although nominated through the influence of the Khadive. The assistant masters are also known as Shaiks and are men of considerable learning, although progressiveness is discouraged as tending to unbelief. There is not a chair in the place, but every professor occupies a certain pillar where he sits on a sheep-skin rug at the base of the stone column with his students around him. The lower class teachers occupy spaces on different sections of the vast floor. The adult pupils listen to the oral instruction of the professor with rapt attention, and when the lecture is finished they respectfully kiss his hand and either hasten to another class, or retire to their cloister-cells for study. Equality is the characteristic of the university, and you see the son of the pasha in a robe of silk sitting by the side of a poor youth scantily dressed in coarse cotton. A green turban is often seen, which indicates that its wearer has made the Hajj or pilgrimage

to Mecca or is a Suyud, a descendant of the prophet. More than 2000 students live within the precincts of the mosque. Their food is exceedingly plain and inexpensive, consisting of a bowl of lentil

SOUP-DOOR OF AL-AZHAR. 4162

soup, a cake of meal-bread, and a handful of dates. Sometimes a flavored dish of curry is contributed by a generous patron.

As I, attired in the dress of an Afghan, walked through this

great quadrangle without interruption it seemed to present a picture which cannot be found in any other part of the world. There were groups of students of every nationality sitting on rugs zealously toiling over their lessons, while others were stretched at full length on the floor and tranquilly asleep. Cats have always been sacred in Egypt, and being counted "clean" by the prophet, they move silently through the place, but the dog as an unclean creature never enters the precincts of a mosque.

The Azhar student, during his residence at the university, is under the supervision of the college authorities, because, according to the laws of Egypt, these students are exempt from military duty. The system of proctorship is very much the same as that of the English universities of Oxford and Cambridge. The students of this mosque, and indeed of any mosque, rise before the sun is up and say the early prayer, and then by noon their work is over, and after the midday siesta they recite the midday prayer and are at liberty for the rest of the day.

Among the subjects studied are first of all, and above all, the text of the sacred Quran. For the Muslim never applies the word *ilm* or "knowledge" to anything but religious knowledge. Secular learning apart from religion was condemned by the prophet, and is still deprecated by learned Muslims of every language and country. Those who are able to commit the whole of the sacred book to memory are known as a *Hafiz*, or "defender of the faith." In every mosque throughout the world the children are first instructed in the Quran which they read day after day according to what we in the West would call the Hamiltonian system, that is, they learn the language of the Quran before they are able to read, by committing it to memory. The children are then taught the elements of grammar and arithmetic, and the art of writing, caligraphy being popular in all mosques. The adult students select their subjects, whether theology, in all its branches, secular studies, or the study of mystic poetry. Secular studies include logic and mathematics, and the scholar need not be reminded that algebra is an Arabic word (*al-jebr*, binding together) and that the Arabians ascribe the invention of this science to one of their mathematicians who flourished about the middle of the ninth century although it seems probable that Arabian algebra was originally derived from India.

The theological instruction in a mosque is founded on first, "the rule of faith"; secondly, "the articles of belief"; and thirdly, "the pillars of practice."

The rule of faith is based on four foundations: (1) the Quran:

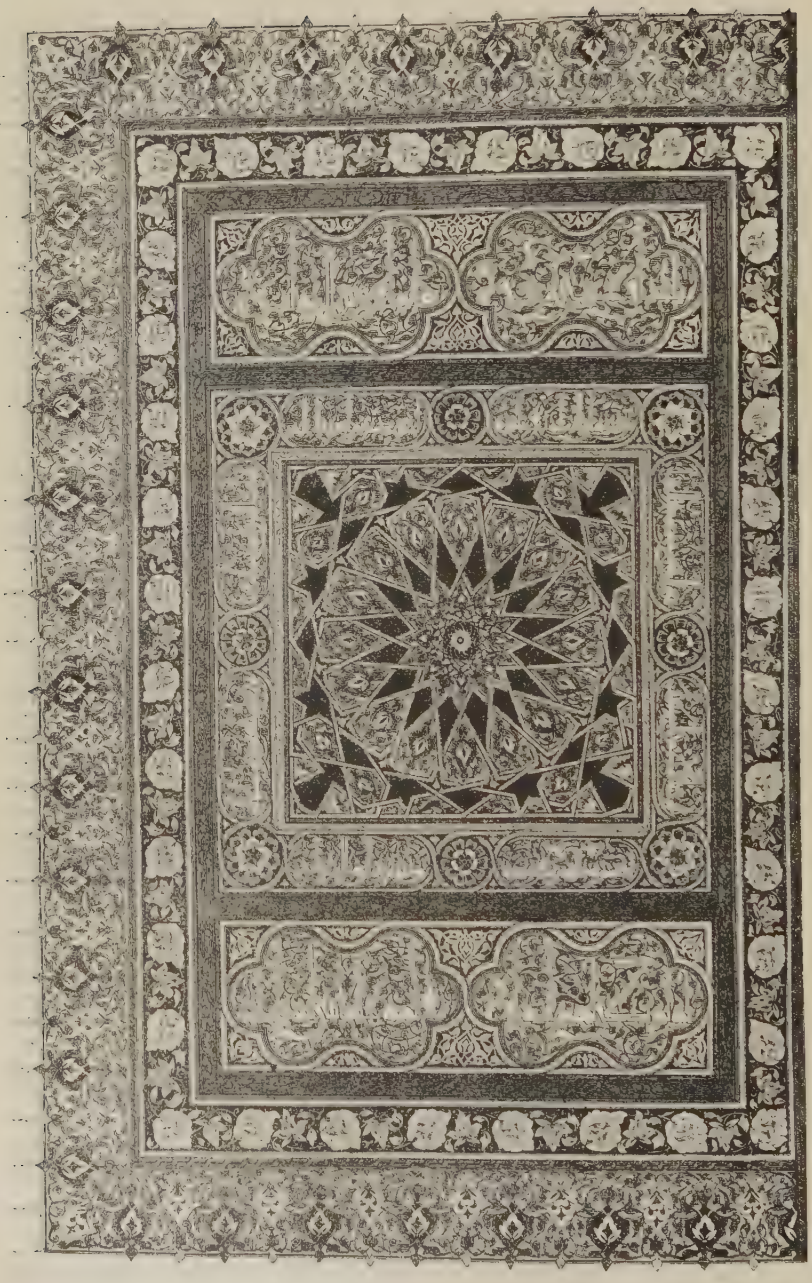
(2) the traditional sayings and practice of the prophet; (3) the consent of the learned doctors; (4) analogical reasoning.

The articles of belief are six: (1) the unity of God; (2) the angels; (3) the inspired books; (4) the inspired prophets; (5) the day of judgment; (6) the decrees of God or predestination.

The five pillars of practice are: (1) the recital of the *Kalimah* or creed, "There is no deity but God, and Muhammad is his messenger"; (2) the five stated periods of prayer; (3) the Fast of Ramazan; (4) the legal alms; (5) the pilgrimage to Mecca.

FIRST PAGES OF THE QURAN. 4165

The literature on these subjects is enormous, and it is, moreover, the custom for a Muslim author to take the original text of a book and write a commentary on the margin, and then another learned man will write a commentary on that commentary, and so on. The learned occupants of the mosques throughout the world spend much of their time in the production of this literature and producing manuscripts. For many centuries these manuscripts were copied and transcribed, but now the lithographic presses of Cairo, Bombay and Lucknow print these works by thousands, and the circulation of lithographed copies of the Quran is of itself a great industry.



A COVER OF THE QURAN. 4156

In the mosque the highest theological authority is the Mufti, or referee, whose duty it is to supply the Qazi, or judge, with opinions. I shall make these duties clearer by quoting a *fatwa,* or judgment rendered by the Mufti at Mecca. A few years ago it was a matter of some importance to the British Government as to whether India was *Dar-ul-Islam,* a "land of Islam," or *Dar-ul-Harb,* a "land of warfare." The decision of this question affected the loyalty of the millions of Muslim subjects of the Queen of England. A loyal Muslim sought the opinion of the chief Mufti of the Hanifi sect at Mecca and the following was his reply in Arabic.

"All praise be to God the Lord of all creation! May he increase my knowledge! As long as even some of the observances of Islam prevail in India, it is a *Dar-ul-Islam.* The Lord God is omniscient.

"This Fatwa is given by the hand and seal of one who hopes for the favor of the Almighty, Jamal Ibn Abdullah Mufti of the Blessed Mecca. May God favor him and his father."

In countries ruled by Muhammadans these fatwas are delivered daily from the mosques, and constitute very much of the official work of the faculty. Such fatwas will refer to all sorts of questions from the legality of divorce down to the purity of a morsel of food. The incomes of the learned are largely derived from this source, and it is the aspiration of every student to become in the process of years either a Mufti, or a Qazi.

I have already stated that there is no sacerdotal office in a mosque, because the highest position to which a student can attain is to be designated "a learned man," and at the time of prayer it is customary for the Imam, or the official of a mosque, to make way for a man more learned than himself to lead the prayers of the congregation. Sometimes a learned professor will confer the degree of learning, such as a doctor in divinity, by binding his own turban on the head of his disciple, but this in no sense takes the place of what Christians understand by the ordination of a priest or minister.

The mosque being *par excellence* a place of prayer, very much of the time of the Imam or one of his learned coadjutors is occupied in offering prayer for those in sickness, trouble or difficulty. This is done by raising the hands heavenward and by breathing on the head of the sufferer. In cases of sickness the Imam will bless a string or an amulet which he will affix to the limb of the afflicted. The amulet although clearly of heathen origin, and rejected by the Wahhabi puritans is very common. It consists of either a small

Quran encased in silk, or a verse of the Quran folded in leather, or one of the names of God, or the Muhammadan creed inscribed or engraven on stone or silver. These charms are fastened on the arm or leg, or suspended around the neck as a protection against evil.

The "devout life" of the mosque is a very prominent feature. Aged men near the close of their life become what are called *gosha nasheen* or "sitter in the corner," having renounced the world altogether and decided to end their days in the odor of sanctity. They will spend nearly the whole day in counting the ninety-nine names or attributes of God on the rosary, and in performing not only the five stated periods of prayer, but the three extra periods of devotion at midnight. But this life of retirement in a mosque is not confined to the aged. Many a young student will devote the whole of his life to ascetic meditations.

For this purpose he becomes a *fakeer* or *darvesh,* the former word in Arabic implies one who is poor in the sight of God, and the latter is a Persian word meaning one who begs from door to door. They are terms generally used for those who lead exclusively the religious life. For this purpose the devotee will join one of the thirty-two religious orders. Some of these orders were established by Abu Bakr, the first Caliph, and each member of the order has his chain of succession step by step from the original founder. The religious services, and the mystic signs of these orders are beyond the limits of the present article. The main object of these devotees is to get rid of self, and to become completely absorbed in the Divine. For example, the great mystic poet Jalal-ud-deen, the author of the Masnavi, who was born in Balkh, 1207 A. D., describes the mystic union between "the seeker" and his God in the following apologue. "There came," he says, "a seeker and knocked at the door of the Beloved. A voice answered from within and said, 'Who is there?' The seeker replied, 'It is I.' 'Go hence,' returned the voice, 'for there is no room within for thee and me.' The disappointed lover went into the wilderness, and fasted and prayed, and then came a second time, and knocked at the door of Divinity. Again the voice within demanded, 'Who is there?' The seeker after God answered, 'It is Thou.' 'Enter,' said the voice, 'for I am within.'"

This mystic phase of things forms the burden of such poems as the Rubaiyat of Omar Khayyam, the loves of Laila and Majnun, of Nizami, the great romantic poet of Persia, and the odes of Hafiz, the great lyric writer of Persia. It is all very difficult for a Western

student to understand, but I have met in the mosques of the East men who have spent days, and even months, in trying to unravel the real purpose of a single verse of some mystic writer. The Orient is the land of leisure, and the mosque in the Orient is the monastery of men who have renounced the world. Many of these men are celibates. But as the prophet, who was a much-married man himself, said that marriage alone perfects the life of the Muslim, it is not unfrequently found that these mystics who have renounced

A SCHOLAR READING THE QURAN. 4760

the world and its pleasures are compelled to marry in order to perfect their religion! Girls are not usually admitted to the school of a mosque, but in villages exceptions are made, and everywhere in Islam it is usual for men of reputation to visit the houses of the people and instruct the female children. Some of them attain to scholarship. The manuscript of the first part of my Afghan textbook, the Kalid-i-Afghani composed by my friend Mullah Ahmad, was transcribed entirely by his wife.

In those wild half civilized regions of Asia and Africa where

the religion of the prophet of Arabia has established itself the mosque is not only a sanctuary for the sinner but a hostel for the traveler. According to the strict rule of Islam, founded on a definite injunction of Muhammad, a stranger can demand food and a night's rest at any mosque. When he arrives he is expected to say his prayers at sunset and then a student is sent out with a begging-bowl for food. It is in this way that that pinching poverty, so common to our large Western cities, is unknown in the nomadic life of the East.

When there is attached to a mosque a learned man of sanctity, people from far and near come to visit him. This was particularly the case with the Akhund of Swat, who forty or fifty years ago was a great personage. As many as two or three hundred people would be entertained by him every evening. In such a case it is usual for men of means to approach the "saintly teacher" with an offering of silver, and the great Akhund was credited with the most mysterious scent of "tainted money." Men would bring in their hands coins which they had received in some nefarious transaction, but the teacher would indignantly refuse the same, and in aggravated cases raise his staff and administer corporal discipline.

ORIGIN AND OBSERVANCE OF SUNDAY.

BY THE REV. WM. WEBER, PH.D.

IT is always interesting and instructive to investigate the origin of our institutions, religious, political, social, and otherwise. That is especially so when an institution which, in the beginning, was strictly ecclesiastical has finally been adopted by the political community and thus become, though with certain modifications, a civil institution. Such has been the case with our Sunday. It is without doubt a specific Christian institution. For, it is found exclusively among those nations where Christianity is the ruling religion. At first simply a custom of the Church, the State soon took hold of it and made it a legal holiday. Thus it happens that, with us and the other Christian nations, Sunday is not only observed by the members of the Christian Church, but also by those who are outside its pale.

It is only natural that between these two bodies of people, church-members and non-church-members, a difference of opinion should exist as to the proper way of observing Sunday. Accordingly, we are confronted by the Puritan idea and by the worldly conception of Sunday. The former regards Sunday as a holy day which is to be observed as prescribed by the Old Testament commandment: "Remember the Sabbath-day to keep it holy!" Work and worldly pleasure of any kind on this day constitute a transgression of God's holy commandment. The worldly people, on the other hand, accept Sunday only as a day of rest and recreation. They claim as their right to seek, on this day, first of all, relaxation of a more or less refined kind, just as their spirit prompts them. The result is that these two opposing views sometimes clash. Every one, therefore, who considers that strife and quarrel promote the true interests neither of the Church nor of the general public will feel the more inclined to form an adequate opinion concerning the origin and early observance of the Christian Sunday. The question is whether

no middle ground may be found on which the Church and the world could meet and compromise.

The observance of Sunday, the first day of the week, began undoubtedly in the first century of the Christian era, and moreover, it started within the Christian Church. Neither the Greeks nor the Romans had a week of seven days. The pre-Christian Greeks divided the month into three parts of ten days each. The first French Republic attempted, as we know, to revive this old Greek custom, in order to replace the Christian Sunday. Among the Romans, it was customary that the farmers rested every eighth day from their work in the fields. On that day, they came into the city to sell the produce of their forms and buy what they needed. The day was called *Nundinæ*. It was furthermore distinguished from other days by inviting guests to dinner and keeping the children home from school. But it didn't bear any special religious character, though it might coincide with some religious festival. Thus, while the Greeks may be said to have had weeks of ten days and the Romans such of eight days, neither had originally the week of seven days.

There were, however, at that time, even within the boundaries of the Roman Empire, races who, from times immemorial, had kept weeks of seven days. The best known among them are the Jews. But also the Egyptians shared that custom. These people retained their weeks of seven days most scrupulously, even when they left their native province and settled in distant parts of the Roman Empire among people of different nationality. They did so for religious reasons, as long as they remained faithful to their inherited religion, because the week of seven days formed an important part of their religion. In this manner, the division of time into weeks of seven days each had become a familiar thing in all parts of the Roman Empire, chiefly through the Jews, about the beginning of the Christian era.

In as far as the week of seven days is concerned, the Christian nations owe their week-system to the Jews. It is not, of course, a specific Jewish institution, but belonged to the Semitic nations in general. It is in all probability closely connected with their worship of the planets.

But the Jews observed the seventh day of the week, the so-called Sabbath-day. It began 6 o'clock Friday night and lasted till 6 o'clock Saturday night. For, as the creation-story tells us, darkness existed before there was light. Hence night, the period of darkness, forms the first half of the Jewish civil day or the time in which the sun apparently completes his course around the earth.

The second half is the natural day or the time from sunrise to sunset. This space of twenty-four hours at the end of each week was set apart by the Jews as their holy day. Their reason for celebrating it was, in later times at least, strictly religious. The Sabbath-commandment closes with the well-known words: "In six days the Lord made heaven and earth and the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it!" The Jews, therefore, kept the last day of the week holy, because God had commanded them to do so; and God had commanded them to do so, because he himself had rested on that day and thereby hallowed it, after he had created the whole world in six days. The Christian Church, however, while retaining the Jewish week, set aside the day hallowed by God. The early Christians selected in its place the first day of the week, about which there existed no commandment of God, and which had not been hallowed by him. They also gave up the Jewish mode of reckoning a civil day from sunset to sunset, and adopted in its stead the Roman way of beginning and ending the day at midnight.

All this certainly tends to show that Sunday, both as holy day and as holiday, is neither of Roman, Greek, or Jewish-Semitic origin. It has to be considered as a genuine Christian institution.

But, though Sunday must have originated among the early Christians, it is quite sure that it has not been ordained by the founder of the Christian religion. Jesus of Nazareth was born, lived, and died a Jew and stayed all his life in Palestine. He restricted his activity carefully to members of his own nation. When the Canaanitish woman implored him to help her daughter, he at first refused his aid. The reason, given by himself for this behavior, is: "I was not sent but unto the lost sheep of the house of Israel." In accordance with this principle, he instructed his disciples when they set out on their first missionary expedition: "Do not go in the way of the Gentiles, and enter not into a city of the Samaritans; but go rather unto the lost sheep of the house of Israel." Jesus always claimed to be, in the first instance, a pious, law-abiding Israelite. He defines this attitude of his very clearly and distinctly in the following words, contained in the Sermon on the Mount: "Think not that I came to destroy the law and the prophets. I came not to destroy, but to fulfil. For verily I say unto you: Till heaven and earth shall pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall

teach and do them, he shall be called great in the kingdom of heaven." These and similar passages must be genuine words of Christ. For they do not agree with the later policy of the Church, which abandoned the Mosaic law and, under the brilliant leadership of St. Paul, entered upon its triumphant career among the Gentiles. If the least doubt as to their authenticity had prevailed among the early Christians when they collected the sayings of the Lord, those words would surely have been excluded from the Gospels. We may rest assured that Jesus kept the Sabbath, as a pious, godfearing Jew was expected to keep it, even if it were not expressly and repeatedly mentioned that he went into the synagogue on the Sabbath-day to take part in the services. Jesus cannot, therefore, be regarded for a single moment as the author of the Christian Sunday.

This is further confirmed when we look upon the practice of the primitive Church which was gathered by the twelve apostles from among the Jews. It is not necessary to enter upon a detailed account of the facts in this case. The epistles of St. Paul refer to them on almost every page. In the first place, it is a historical fact that St. Peter and his colleagues remained faithful to their original call. They continued, as appears from the Epistle to the Galatians, to go to "the circumcision." They kept aloof from intercourse with Gentiles, even if they were fellow-Christians. They observed the Mosaic law, including the Sabbath-commandment. Their more zealous and more narrow-minded followers opposed St. Paul with exceeding bitterness. They denied his right to work as apostle of Christ, and attempted to induce his converts to accept, in order to become true Christians, the law of Moses in addition to their belief in Jesus Christ. This conflict between Paulinism and primitive Christianity lasted for quite a time. Not only the letters of St. Paul, but also the writings of the Apostolic Fathers redound with it. Church history informs us that the Christians of Jewish descent in Palestine upheld their separate church-organization till the seventh century. They believed in Jesus Christ like all Christians, but they never forsook the Jewish law. They practised circumcision, and kept the Sabbath. By that time, Palestine had become settled by a predominating population of Gentile Christians. They no longer understood that they were face to face with the original, primitive Church. They could not see why any followers of Christ should differ in their customs and usages from the universal Church, and, consequently, despised those Judaizing Christians as Nazarean and Ebionite heretics. That proves that neither Jesus nor his twelve apostles had anything to do with the origin of our Sunday.

Still, the celebration of Sunday belongs to the New Testament Apostolic Age. For (Acts xx. 7) we read: "Upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." The first day of the week is of course Sunday; and the breaking of the bread and the discourse of the apostle constitute the regular Sunday services of the congregations at Troas. In 1 Cor. xvi 1f. we possess another passage showing that Sunday had a special significance for the congregations which St. Paul had founded. He writes there: "Concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." It is a well-known fact that this mode of making collections for ecclesiastical and charitable purposes in the churches on Sunday prevails up to the present time. As early as in the Apostolic Age, Sunday was also called the Lord's day, as follows from Rev. i. 10. And it is not without significance that the congregations to which the Apocalypse is addressed are in the territory where St. Paul was the first to preach the Gospel.

These passages establish the fact that Sunday, as day for the divine services of the Christians, was first observed in Pauline churches, and that St. Paul himself observed the day in that manner. Thus, we cannot escape the conclusion that the great apostle of the Gentiles is the real author and founder of the Christian Sunday. As soon as he had organized congregations whose members were for the greater part of Gentile descent, the question arose, how often and when they should come together for common worship. That happened, as far as we know, first in Asia Minor. The Jewish training of the apostle himself, the practice of the Jewish-Christian Church, as well as the circumstance that many of the Greek converts had been connected before with Jewish synagogues suggested that the new congregation should meet regularly every seventh day. But, for certain reasons, which will be discussed more fully later on, St. Paul did not care to have his disciples assemble on the same day as the Jews. To avoid this, he chose Sunday, the first day of the week, instead of Saturday, the seventh day. He was guided in this selection by the fact that Jesus had arisen from the dead on Sunday.

It goes without saying that only a man of great authority among the early Christians could successfully introduce so great an innovation. The natural tendency of the Gentile Christians as well as of their Jewish-Christian teachers would have been to follow the

precedent of the Jewish-Christian Church and hold their religious meetings like them on Saturday. Such a course would also have avoided the fanatic opposition of the Jewish Christians to the innovation, which caused much trouble for St. Paul and continued for more than a century. Since this opposition was directed primarily and so to speak exclusively against the apostle Paul, he must be held responsible for the introduction of Sunday into the Gentile Church. Moreover, our historical sources from which our knowledge of the early history of the Christian Church is derived mention no other personality strong enough to bring about such a new institution. The only one, therefore, who could do it must be the one who actually did it, the more so, since he happens to be, at the same time, the one whose name is connected with the very first mention of the celebration of Sunday by a Christian congregation. His name is St. Paul of Tarsus.

There is, of course, no direct testimony to that effect. But, that absence of direct testimony does not detract at all from the force of our previous reasoning. Our information concerning the age of Christ and his apostles is meagre indeed. Still, with regard to Sunday, we know certainly that it is a Christian institution, that it does not go back to Jesus Christ and the twelve apostles whom he appointed as his messengers to the twelve tribes of Israel. It can only have originated within the Gentile Church which was founded by St. Paul and received its institutions from him. It has finally been kept, according to the direct testimony of the New Testament, during St. Paul's lifetime by himself and by the congregations he had established. Therefore, Sunday must be considered by us as a Pauline institution.

There is one more proof in favor of this theory. St. Paul opposes strenuously the narrow-minded Jewish Christians who attempted to persuade the Christians of Greek descent, converted by him, to accept the law of Moses and incidentally the Jewish Sabbath. To be enabled to judge with what intense feelings he entered upon that controversy, one must read his epistles, for instance, that to the Galatians. Here, it must suffice to quote his references to the Sabbath, Gal. iv. 9-11 and Gal. ii. 16ff. The first passage reads: "Now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to go in bondage over again? Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." The second passage may serve as a kind of commentary to the first. It says:

"Let no man judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come." These things show how decidedly St. Paul had set his face against the keeping of the Sabbath by his disciples. They also prove that it was not an attitude but lately arrived at. St. Paul must from the very beginning of his missionary labors among the Greeks have warned them against keeping the Jewish Sabbath. For there cannot be the least doubt that he instructed not only the Galatians and Colossians, but all his Greek disciples in the same way. That, however, confirms our former conclusion as to the origin of Sunday on the negative side. If the Christians converted by St. Paul never kept the Sabbath, they must have observed Sunday.

But why did St. Paul give up that ancient, sacred custom of his own nation and put something entirely new in its stead? The reasons are obvious enough and will render it still clearer that St. Paul himself must have selected Sunday, in preference to the Jewish Sabbath, as the day on which the believers in Christ were to hold their regular meetings. In the first place, the Jews, since they became scattered over the whole Roman Empire, had constantly endeavored to win over their new neighbors to their religion. They even had sent out regular missionaries for that purpose. For, in one of his exclamations of woe over the scribes and Pharisees, Jesus says: "Ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." This missionary zeal of the Jews had its source in their Messianic hope. Their Messiah was to be the king of the whole world.

The success of the Jewish missionaries, though not overwhelmingly great, enabled St. Paul to reach the Gentiles better than it otherwise would have been possible. Besides, their want of a decisive success had also made it evident that the Jewish religion was in no way adapted to become a universal religion. There were too many strange national customs and prejudices which invited scorn and resentment rather than respect even on the part of those who, otherwise, would have been ready to admire the excellent moral features of Judaism. St. Paul had grown up in a Greek community. He perfectly understood the Greek mind; he saw clearly that he could gain a victory for Jesus Christ only if he discarded the Jewish law altogether and preached nothing but Christ. Thus it happened that St. Paul from the start taught his disciples not to keep the Sabbath, the keeping of the Sabbath being one of the chief objec-

tions the Gentiles raised against the Jews. Correspondingly, the apostle must have arranged, from the first, in the congregations founded by him, Sunday services.

It would be a great mistake though to assume that St. Paul, in abolishing the Jewish law, including the Sabbath, was guided chiefly, if at all, by considerations of expediency. It was with him, in the first place, a matter of principle, of real religious conviction. He is the leading representative of that wing in the primitive Christian Church that saw with Stephen that Jesus of Nazareth had done away with the temple and changed the customs which Moses had delivered unto the Jews. In other words, he perceived clearly and distinctly the fundamental difference between Christ's religion and the religion of the Jews, "the new wine and the old bottles." He had become convinced that, of the two, only the one or the other could be the true religion. As long as he clung to his paternal faith, he felt therefore in duty bound to persecute the Christians. But as soon as he was converted, he was determined to preach Christ's religion in all its simplicity and purity, dropping entirely the Jewish shell out of which it had grown.

St. Paul explains his position repeatedly. The most concise expression of it is found in that well-known sentiment occurring in the Epistle to the Romans: "We reckon that a man is justified by faith apart from the works of the law." "Faith" here is, of course, belief in Jesus Christ. "The works of the law," on the other hand, are not, as has been wrongly assumed, "good works in general," but "the works of the Law of Moses," including, among other things, circumcision, keeping the Sabbath, abstaining from eating pork, etc., etc. The term "good works," meaning good works in general, does not belong to the Apostolic Age, but to a much later period of the history of the Christian Church. It belongs especially to the age of the Reformation. Faith in Jesus Christ, however, is, with St. Paul and his followers, not a kind of magic formula, but comprises, among other things, as a matter of course, acceptance of the ethical law taught by Jesus Christ. That the early Gentile Christians were well aware of this fact follows not alone from the ethical warnings and admonitions which occupy so great a space in the writings of the apostle Paul. His disciples speak directly of the ethical teachings of Jesus as the "New Law" in distinction from the Law of Moses. Thus we read, Justin, *Dial. c. Tryph.*, "The new law desires you to keep Sabbath constantly; and you think to be pious, if you are idle for one day."

St. Paul was aware that the principal part of any religion is

its ethical system. For, it is by that part alone that it becomes palpable, that it can be compared with other religions, that it can be judged. The apostle of the Gentiles saw that the new law of Jesus Christ represented pure ethics, freed from the alloy of foreign matter which overlay and almost concealed the ethical precepts of Judaism. Accordingly, he deliberately ceased to preach Judaism, and preached nothing but Christ; and, in order to avoid any possible misunderstanding, he advised his adherents to hold their religious meetings not on Saturday, but on Sunday.

In the Epistle of Barnabas, the attempt is made to prove that the Jewish observance of Sabbath rests on a misunderstanding of the Old Testament. One day in the creation-story means a period of one thousand years. The seventh day which is hallowed by God is therefore not the seventh day of the week, but the seventh period of one thousand years, that is, the millennium, the coming Messianic kingdom. "Therefore," the argument closes, "we celebrate the eighth day with good cheer, because on it Jesus both rose from the dead and showed himself and ascended into heaven." The term "eighth day" reminds us of the Roman *Nundinæ*. The author wants to show that the Christians had emancipated themselves from the Old Testament religion.

Since it has been ascertained, when and by whom our Sunday has been ordained, the question now arises, of how the early Gentile Christians observed Sunday. Sunday, as we have seen, is the counterpart and opposite of the Jewish Sabbath. The latter was kept holy by refraining from all kinds of bodily labor. No food could be prepared during the twenty-four hours from Friday night till the first stars appeared in the sky on Saturday night. No fire could be lit, no housework be done. The Jews were not even permitted to hire persons of foreign descent to work for them on Sabbath. For, the commandment expressly refers not only to the manservant and maidservant, but also to "the stranger that is within thy gates." Moreover, work on Sabbath is a crime punishable by death. The law reads: "Six days shall work be done. But, on the seventh day, there shall be to you a holy day, a Sabbath of rest to the Lord. Whosoever doeth work therein shall be put to death." According to the Old Testament, a man who had, on a Sabbath day, picked up wood, in order to make a fire and warm himself, was actually stoned to death by the Jewish congregation. Under the rule of the Romans, this punishment could, of course, no longer be enforced. The keeping of the Sabbath then became a voluntary obligation.

Sabbath, therefore, was kept holy by abstaining from work; and, for that very reason, the Greeks and Romans were so strongly opposed to the Jewish Sabbath. Consequently, St. Paul, in choosing Sunday, must have intended to express thereby in an emphatic manner the truth that Christians were not bound by the Sabbath commandment. They had a perfect right to work, if they had to, or saw fit to, on the Sabbath of the Jews as well as on any other week-day, including Sunday. The selection of Sunday proclaims a new conception of the dignity of labor. Labor in the Old Testament is a curse. As long as he lived in the garden of Eden, man did not have to work. Not before Paradise was lost, God said to Adam: "Cursed is the ground for thy sake. In toil thou shalt eat of it all the days of thy life. In the sweat of thy face thou shalt eat bread, till thou return unto the ground." From that viewpoint, rest, idleness, is the greatest bliss; and it is but proper to keep the holy day of the week in perfect idleness. But the conception of labor in the New Testament is diametrically opposed to that of the Old Testament. Work is no longer considered a curse, but a blessing. It is indeed true service and worship of God. Under these circumstances, labor may rightly and properly be performed at any time. For no day is too holy to be employed in the service of the heavenly father.

The choice of the day being of the highest significance in itself, and his disciples knowing anyhow, how the apostle looked upon work, there was no need for him to state in detail and directly that Christians did not have to rest on Sunday. Still, there are passages in his writings which show his position clearly enough. We read, for instance, Rom. xiv. 5: "One man esteemeth one day above another; another esteemeth every day alike." These words deal undoubtedly with the Sabbath and Sunday question. Those who esteem one day above another are Christians of Jewish descent who keep the Sabbath. Those who esteem every day—the word "alike" has unnecessarily been added in the Revised Version—are Christians of Gentile descent who did not esteem any one day as holier than the other days. That implies that what was right and good, in their opinion, on one day was right and good on every day. Justin Martyr uses a very happy expression, which has been quoted before, to the same effect. The Christians were constantly keeping Sabbath, whereas the Jews thought they were pious when they were idle for one day. The Christians understood under the term "keeping Sabbath" something quite different. With the Jews it was a day spent in idleness, with the Christians it was spending all their days in doing something useful in the service of God and their fellow-men.

There is one more important argument in favor of this theory. The Greeks and Romans had no days on which it was a sin to engage in ordinary labor. They had, of course, times and seasons of relaxation which coincided with their great religious festivals. They had also the *dies nefasti.* But there was nothing like the Jewish Sabbath. Their chief objection to the latter was not that the Jews held their religious services on that day, but that, for religious reasons, they refused to do any kind of work on it. The majority of the first converts of St. Paul were men of very humble station. There were not many wise, noble, mighty after the flesh among them. God had chosen the foolish, the weak, the base, and the despised. That means in everyday language that quite a number of Christians were poor artisans and slaves. These men, however, could not, all at once, go before their masters and tell them: I have become a Christian and can henceforth no longer work on Sunday; my religion and my conscience forbid me to do so. As slaves, they had to obey their masters and work on any day it suited them. Neither would their masters permit them to suddenly change their religion, if thereby inconvenience and trouble was caused in their households. Since nothing is known in this respect about the early Christians, we must conclude that there never were any such differences between heathen masters and their Christian slaves, because the latter performed their work on Sunday as well as on other days.

A final argument may be derived from the first Sunday law of which we know. The Roman emperor Constantine, who adopted the Christian religion as the official religion of the Empire, issued in 321 an edict for the observance of the Sunday. No legal proceedings, no military exercises were to take place on that day. But agricultural work was allowed, and no positive prohibition was as yet imposed on other kinds of work and business. He made Sunday a *dies nefastus,* a holiday for the officials of the state, which however, did not interfere with the business and work of the citizens. The edict of Constantine very probably conformed to the practice of the Christians at his time. That in turn corresponded to the tradition of the Church, handed down from the age of St. Paul. Making Sunday a holiday for his civil and military officers does not imply that the Church insisted upon that measure. It was done simply in exchange for the abolished heathen *dies nefasti* on which his officers had enjoyed the same privilege. According to Mommsen, the Roman year contained 48 *dies nefasti,* on which no legal or political business could be transacted. But, since the state officials were relieved from work on Sunday, the tendency arose to make

Sunday more and more a day of rest for as many people as possible. But, in the beginning, the Church, while favoring the idea that people should be freed from work on Sunday, was careful to condemn the Judaical observance of the day. That happened, for instance, at the Council of Laodicea about 372 A. D.

The Roman Catholic Church as well as the Lutheran Church have alway held on to this Pauline conception of the Sunday. Luther, in his catechism, deliberately changed the Old Testament Sabbath commandment into: "Thou shalt keep holy the holiday." These words he himself explains: "We shall fear and love God, so as not to despise the preaching of his word, but hallow, gladly hear, and learn the same." Zwingli and Calvin, on the other hand, together with their successors up to the present day, lacked the true historical instinct in spite of their mental keenness. They confounded from the beginning the Old and the New Testament religion, the Christian Sunday and the Jewish Sabbath. They based the observance of Sunday directly upon the Old Testament Sabbath commandment. Logically, they ought to have returned to the Jewish practice of observing the seventh day of the week. For, if one thing is clear and self-evident, it is that that the Sabbath commandment applies exclusively to the seventh day of the week and not any other day. The Seventh-day Adventists have actually drawn that conclusion, and they are perfectly right, provided one admits that the Sabbath commandment is still in force.

However, it does not, after all, make much difference how the different Christians observe the Sunday, as long as each is fully assured in his own mind, and as long as they do not judge one another on account of their different observance of Sunday. But it is a bad sign if Christian Churches favor the attempt to compel the large mass of those who do not belong to churches and do not care for them, to observe Sunday, at least outwardly, as the members of those churches think it ought to be observed. A great number of the citizens of a state in which this is the case, naturally resent bitterly such an attempt as an attack upon their personal liberty. It does not count for very much that those churches will find themselves sorely handicapped in their endeavor to reach the great mass of the people with their message of Christ. The discouraging aspect of the question, from a religious standpoint, is that they have clearly lost faith in themselves, faith in the all-powerful strength of truth. As long as the Christian faith was a true and living faith, it despised, on principle, the use of external force; it relied on the convincing strength of its message; its only weapon was gentle persuasion.

Thereby alone it triumphed over all its enemies. In ages of degeneracy and decadence, the Church has undertaken to uphold its doctrines and teachings by means of carnal weapons. But, in every instance of that kind, history has proved the Church to have been in the wrong, to the great detriment of religious progress.

THE CHRISTIAN SUNDAY.

BY THE EDITOR.

DR. William Weber claims in his instructive article on the "Origin and Observance of Sunday," that Sunday is a typical Christian festival, that it did not originate either among the Gentiles or the Jews but makes its appearance for the first time in Christian churches. It was not instituted by Christ, who with the Jews celebrated Sabbath and not Sunday; for Christ said "Till heaven and earth pass, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is a Jewish idea to look upon the law as eternal, and this proposition is echoed by Jesus when he says (Luke xvi, 17): "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Similar thoughts are expressed by Baruch (v. 1), by Josephus, (*Apion* II, 38), Philo (*Vita Mosis* II, 3), *Bereshit Rabba* (X, 1), *Midrash Kohelet* (LXXI, 4), and we must regard it as a well-known rabbinical doctrine which was endorsed by Jesus. Paul, however, broke away from Jewish traditions and looked upon the law as a purely temporary institution, which was to remain until it had been fulfilled at the coming of Christ.

It is true that Jesus was a Jew and meant to be a Jew, and there are sufficient indications in other passages which go far to prove that he had no idea of extending his religion to the Gentiles. He forbade his disciples when sending them out on a missionary trip to enter into Gentile or Samaritan cities, and he declared "I am not sent but unto the lost sheep of the house of Israel." He goes so far as to speak of the Gentiles as dogs, saying: "It is not meet to take the children's bread and to cast it to dogs."

Christ's words in the story of the Samaritan woman are commonly interpreted to have been said merely to test her faith, but it is not improbable that the original story meant to prove the superiority of the Jew over the Gentile, and we have at any rate an instance in which Christ places himself, in the presence of his disciples, upon the religious standpoint of the Jew holding the Gentile in abhorrence, and while he acknowledges the faith of the Samaritan he by no means revokes his sentiments concerning the Gentiles.

The Jewish branch of the Christian Church continued in this separatist spirit until Paul, who was born and had grown up among the Gentiles, began to preach Christianity among the pagans. We may be sure that the passages in which Christ exhibited his Jewish spirit are genuine, for certainly they could not very well have been invented by Gentile Christians, and we know that the Jewish branch was soon regarded as a sect whom the Church no longer counted as genuine Christians.

We must bear in mind that the first quotation concerning the law contains two clauses, first, "till heaven and earth pass," and then "till all be fulfilled." The latter clause apparently alludes to the coming of Christ, of whom Paul said that he had fulfilled the law, and had redeemed us from the curse of the law. Accordingly, the latter clause, "till all be fulfilled," literally contradicts the first clause, "till heaven and earth pass," and I see no way of solving the difficulty except by considering the second clause as an interpolation made by a Gentile copyist, who saw at once that Christ's word contradicted the main tenet of Gentile Christianity which recognized the law merely as a "schoolmaster to bring us unto Christ" (Gal. iii. 24) and would not have it continued as long as heaven and earth remained. But while inserting the substitution, "till all things be fulfilled," he forgot to cancel the first clause, "till heaven and earth pass," and so this passage teaches us of a great change which came over Christianity when through Paul's mission it spread to the Gentile world.

Whether the original Church at Jerusalem celebrated Sunday is more than doubtful. It is possible that they did but we have no positive evidence, and considering the Jewish spirit of St. Peter, it is not probable. Sunday was looked upon as the day of Christ's resurrection, but not until Paul; and Paul looked upon Sunday as the day of resurrection because it was Sunday, the day of the Lord. Christ predicted that he would rise after three days, which means on the fourth day; but Paul changed this tradition which in the New Testament is directly attributed to a prophecy of Jesus

himself, who said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Accordingly, if Jesus was crucified on Friday his resurrection ought to have taken place on Tuesday. Yet Sunday is celebrated as the Lord's day, and so Paul spoke of Christ having risen "on the third day," changing the chronology of an old tradition in favor of an established institution.

Dr. Weber thinks that the celebration of Sunday is exclusively Christian, but we can prove from the New Testament that Sunday was celebrated by the disciples of John, who in the Acts are briefly called "the Disciples." That these disciples were similar in their institutions to the primitive Christians can not be doubted, but they were not yet Christians. They had not yet accepted the burden of Paul's message, which was that Jesus was the Christ.

We read for instance in Acts xix. 1-4:

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

These disciples celebrated Sunday, for we read further on:

"Upon the first day of the week, *when the disciples came together to break bread,* Paul preached unto them" (xx. 7).

The custom of breaking bread on the first day is here expressly attributed to the disciples, and not to the congregation founded by Paul. Paul, as he expressly states, was not an observer of days, and we must do violence to the words of the passage here quoted if we interpret it to mean that Paul had introduced the celebration of Sunday.

In order to appreciate the situation we must bear in mind that in the days of Paul there were a number of traveling teachers of different religions which, however, must have been very similar in their main doctrines. We read for instance in Acts xviii. 24-26:

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

"This man was instructed in the way of the Lord; and being

fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

"And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded to him the way of God more perfectly."

This same Apollos became a convert to Pauline Christianity through Aquila and Priscilla who "expounded unto him the ways of God more perfectly." The same passage continues:

"And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."

Apollos had been "instructed in the way of the Lord," yet he knew nothing of Jesus, "knowing only the baptism of John." He became converted simply by understanding that the Lord was Jesus. By the Lord is understood Christ, and Christ means the saviour, the redeemer, the mediator between God and man. The Christ ideal existed at Paul's time and Paul's message consists in the proclamation that Jesus is the Christ.

Further indications that there were other sects like the Christians are to be found in the preachings of Simon Magus, who is said to have been a great power in Samaria.

But if Jesus did not introduce the observance of Sunday, and if Sunday was celebrated by the disciples of St. John, how shall we account for its origin? The answer that suggests itself first to this question would be that the sun and Lord were identified in certain religious circles. This is the case to a great extent among the Mithraists, and we have reason to believe that Sunday was kept in a similar way among the Mithraists as among the Christians. Such at least is the opinion of Cumont, the foremost authority on Mithraism, who says in his *Textes et monuments figurés*, Vol. I, p. 119, "*Dies solis* is evidently the most sacred of the week for the faithful of Mithraism, as well as Christianity," a statement which he repeats on page 325 where he says that "Each day of the week the planet which is sacred to it is incorporated in a special place in the crypt, and Sunday over which the sun presided was particularly sanctified." Saturday was not only celebrated by the Jews but also by many pagans, especially in Africa, as stated by Tertullian, *Apol.* XVI and *Ad Nationes*, 113.*

* See Schürer, *Gesch. d. jü. Volkes*, Vol. III, 124. Cf. Cumont, l. c., 119, Note 4.

Dr. Weber writes that he has found no indications of the celebration of Sunday among the Mithraists, and so we might as well assume that the Mithraists had accepted the celebration of Sunday from the Christians, as *vice versa,* because Mithraism as we know it is of a considerably later date, for it makes its appearance only in the first and second century of the Christian era. But it seems to me that this argument is not convincing, for Mithraism, though it changed considerably in its transmigration to Rome, is an old religion which preserves many ancient rites particularly of the Persians. We know that Judæa has been greatly influenced by the Persians since the time of Cyrus who appeared as a liberator of the Jews, and was called "the Messiah of the Lord" by Isaiah. Cyrus introduced Persian features into the worship of the temple of Jerusalem, as we are told by Esdras (vi. 23), who says that the temple of the Lord in Jerusalem was arranged according to the order of Cyrus, and in the same verse the institution of the eternal fire is especially mentioned.*

It is generally conceded that the doctrine of the angels as held by the late Jews, especially among the Essenes, is typically Persian, and many institutions of this pious sect are attributed to the same source. In fact it is not impossible that the name of the chief sect, Pharisee (פרושים) is simply the word "Persian" (פרסי).

The name *Perushim* does not occur in the Old Testament and is of late origin. It is popularly derived from פרש (*parash*) "to separate, discriminate, to be astride," in the sense of "ascetics" or "separatists," because they kept aloof from the impure who did not observe the law punctiliously; but this etymology has no more value than the etymology of Babel or of Yahveh.

Parashim פרשים) means cavalry or knights, meaning "men astride on horseback," and as well as interpreting the name Pharisee as "men that keep aloof" we might explain it as corresponding to the Roman class *equites,* the knights or noblemen, who in Athens are called ἱππεῖς or horsemen.

The two Hebrew sibilants ס and ש are frequently confused, and there are many words which are spelled either with ס or ש †

* This citation is made with reference to the Septuagint version of the Old Testament, as the English version does not contain the passage. The quotation can be found on page 483 of the *Vetus Testamentum Græce secundum septuaginta interpretes....*ed. Leander Van Ess. Leipsic: Tauchnitz. 1855.

† We quote from Gesenius the following instances: פעש and פעם "annoyance"; משוכה and מסוכה "thornbush"; שבך and סבך "to be interlaced." Further the Chaldee ס changes into ש in Hebrew, e. g. Chaldee סאור "leaven," Hebrew שאור; and Chaldee סבר "to expect," Hebrew שבר.

But though the traditional explanation of the word is doubtful, we need not insist on the etymology of *Perushim* from Parsi, because it is a mere side issue and the main point is sufficiently established. The paramount influence of Persian views on post-Babylonian Judaism is nowhere doubted.

The ancient Babylonians had weeks of five days and weeks of seven days, and in the latter scheme the days were in regular rotation sacred to the gods of the seven planets.

How old the institution of the celebration of Sunday as the day of Mithras must be among the Persians and other worshipers of Mithras, appears from the fact that the day which corresponds to the Christian Sunday is represented in China by the character *mih* which has been traced back to word *mithras,* and says Mayers in *Chinese Reader's Manual,* part II, p. 358, concerning these Mithras days.

"They are further explicitly declared, in the imperial manual of astrology, to represent the days of the sun, 'called in the language of the West, *mih,* the ruler of joyful events.' The sound has been traced to the Persian *mitra* and other cognate sources; and there can be little doubt that the practice of marking the 'days of the sun' has crept into Chinese chronology from a Western quarter."‡

In the face of this evidence we can hardly doubt that the Mithraists celebrated Sunday at an early age, and that the Christians accepted the same day as the day of the Lord.

Saturday has been from the beginning a day of taboo, of fasting, of inactivity. Work was forbidden and it was generally deemed to be an unfortunate day that belonged to the gloomy god Saturn. This conception is more marked in its Babylonian than in its Jewish observance, but the Jewish way of celebrating Saturday still retains this feature of abstaining not only from labor but also from joyous entertainment.

The Christian Sunday was originally a day of joy; labor was not so much forbidden as deemed out of place because it was a day of feasting, of recreation, and the identification of Sunday with the Jewish Sabbath is of a very late origin having been introduced only in England and English speaking countries. It is foreign to Christianity on the European continent, and it has never been introduced into the Catholic churches except perhaps in this country where the influence of English views has made itself felt. In England they

‡ For further reference see an article "On the Knowledge of a Weekly Sabbath in China," by Mr. A. Wylie, in *Chinese Recorder,* Foochow, June-July, 1871.

have gone so far as to call Sunday by the name Sabbath, a custom frequently still maintained in this country.

It is not probable that the celebration of Sunday was instituted to offset the Jewish Sabbath, for the character of the two days is different. Sunday was foreign to the Jews. To the young Church it was a new institution, and we have indications that some Jew-Christians celebrated both days, each in its own way, Saturday by the traditional fasting and abstaining from any labor, and Sunday by a rejoicing in the Lord and breaking bread in common, implying a eucharist or love feast which united the whole congregation in a spirit of thanksgiving and prayer.

GOETHE'S VIEW OF IMMORTALITY.

BY THE EDITOR.

GOETHE was not a philosopher, still less a psychologist, but none the less he was a thinker. First he was a poet, and though his poetry was philosophical, he cared little for philosophy and had a positive dislike for analytical and critical investigations. So it happened that in spite of the philosophical trend of Goethe's poetry, we find no satisfactory explanation of his thoughts, and this we feel most concerning his notions of the deity and man's soul. Goethe clung to the conclusions which were forced upon him by the needs of his heart and intellect, but he did not venture into dialectics. It was an axiom with him that no thinking being could think its own non-existence, and thus he felt convinced that every one carried the proof of his own immortality in himself. However, an attempt to reduce it into dogmatic statements he deemed unadvisable because he thought that it would merely lead to contradictions.

Goethe's view of immortality was not that of the orthodox Christian. It was much more kin to Oriental philosophy, especially Buddhism. And this is the more remarkable as in Goethe's time only distant echoes of the wisdom of the East had reached Europe. But these echoes were sufficient for Goethe to say in a letter to the artist Meyer, dated August 24, 1823: "Let us only come upon the Orientals: There we find remarkable things."† But with all admiration for Orientalism Goethe was neither a mystic nor an admirer of romanticism. He was first of all a lover of clear and well-defined thought, and if he belonged to any special type, he was a Greek,—but he was a Greek because the true Greek was cosmopolitan and the genius of Greek antiquity was identical with humanitarianism. Or in other words, Goethe was convinced that

† "Man komme über die Orientalen, da findet man erstaunliche Dinge."

humanitarianism had found its purest expression in the civilization and religion of ancient Greece.

* * *

Judging from Goethe's lines in "The Limits of Humanity,"

"We rise with the billow,
Collapse with the billow,
And we are gone."

we might be led to think that the poet did not believe in immortality, but such was not the case. Goethe denied immortality in a Utopian heaven, as an imaginary state of bliss where everything would be perfect, where battles were no longer to be fought, tasks no more to be done, dangers not to be encountered, and no suffering to be endured. He believed in activity, in doing and daring. He was a Sadducee (denying the resurrection of the dead, i. e., a resurrection of the body from the grave) in contrast to the Pharisee; and scorned the notion of an immortality in a purely spiritual beyond. Goethe says:

"A Sadducee I'll be fore'er,
For it would drive me to despair,
If the Philistines who now cramp me
Would cripple my eternity.
'Twould be the same old fiddle-faddle,
In heaven we'd have celestial twaddle."

But in spite of siding with the Sadducee in questions of resurrection, Goethe cherishes the conviction that the soul is immortal, and he insists on it again and again. He argues, we must be immortal because we need immortality. Says Goethe:

"Drop all of transciency
Whate'er be its claim,
Ourselves to immortalize,
That is our aim."

The same idea is expressed in another poem called "An Interlude" which we translate thus:

"Oh, drop the transient, drop it from our lives!
Thence help is never realized.
In past events the valiant good survives,
In noble deeds immortalized.

"And life acquires its vitality,
Throughout causation's endless chain.
For character gives man stability
Endeavor makes that he remain.

"Thus the great question of our future home
At last is for solution rife:

For the enduring while on earth we roam,
Assureth us eternal life."

This poem, which belongs to Goethe's masonic verses, has been set to music by J. N. Hummel, and was sung as a quartette in the Lodge Amalia, at Weimar, September 3, 1825. We here reproduce the song from Wernekke's book on "Goethe and the Royal Art".*

Larghetto.
1. Laßt fah-ren hin das All - zu-flüch-ti - ge; ihr sucht be
2. Und so ge-winnt sich das Le - ben-di - ge durch Folg' aus
3. So löst sich je - ne gro - Be Fra - ge nach unserm
cresc.
1. ihm ver - ge-bens Rat! In dem Ver-gang - nen lebt das
2. Fol-ge neu - e Kraft; denn die Ge - sin - nung, die be-
3. zweiten Va-ter-land; denn das Be-stän-dige der ird'sche
1. Tüch - ti - ge, ver - e - wigt sich in schö-ner
2. stän - di - ge, sie macht den Men - schen dau - er-
3. Ta - ge, ver-bürgt uns e - wi - gen Be
1. Tat, ver - e - wigt sich in schö - ner Tat.
2. haft, sie macht den Men-schen dau - er - haft.
3. stand, ver-bürgt uns e - wi - gen Be-stand.

Goethe had a high respect for Orientalism and his conception of immortality was closely akin to the Buddhist view of reincarnation.

* *Goethe und die königliche Kunst.* Von Dr. Hugo Wernekke, vormals Meister vom Stuhl der Loge Amalia, in Weimar. Leipsic, 1905.

Commenting on the death of Wieland on the day of his funeral, January, 25, 1813, Goethe said to Falk, a well-known author and philanthropist, founder of an asylum for neglected children,

"I am sure that I, such as you see me here, have lived a thousand times, and I hope to come again another thousand times."

Goethe's notion of immortality was closely connected with his conception of evolution. He believed in growth and higher development, or what to-day we call "evolution." Immortality according to his idea depended on ourselves, and he regarded the human soul as an organic center which he sometimes called with Leibnitz "monad" and sometimes with Aristotle "entelechy." In fact he used this latter term in his first draft when speaking of Faust's ascent to heaven, and only later on replaced the phrase "entelechy of Faust" by the word "the immortal of Faust."

Goethe says in a letter to Knebel of December 3, 1781,

"It is an article of my faith that only through fortitude and faithfulness in our present condition can we rise to a higher plane of being in our next existence and thus become capable of entering upon it from this temporal existence of ours to the beyond in eternity."

In his talks with Eckermann Goethe said September 1, 1829,

"I do not doubt our continuance, for nature can not do without continuity; but we are not all immortal in the same way, and in order to manifest ourselves as a great entelechy, we must be one."

On March 3, 1830, Goethe recurs to the same subject, saying to Eckermann,

"The persistence of the individual and the fact that man rejects what does not agree with him, are proofs to me that such a thing as an entelechy exists. Leibnitz cherished similar ideas concerning such an independent being, but what we call 'entelechy,' he calls 'monad.'"

Says Goethe in his "Proverbs in Prose" (1028 and 1029),

"The highest that we owe to God and nature is life, which consists in the rotation of the monad round itself which knows no rest whatever. The impulse to cherish life and to cultivate it is indestructibly inborn in each of us, but its idiosyncrasy remains a mystery to us and to others. The second favor which we receive from the higher beings consists in our experience, our observations, the interference of living and moving monads with the surrounding world."

How the reappearance of the entelechy, or the monad, or the soul, is to be conceived, is left an open question by Goethe, and he thought an investigation of the problem as unworthy of himself. He said (February, 25, 1824):

"I leave that to aristocratic folks and especially to women who have nothing to do. An able man who needs to be useful here and who has daily to struggle, to strive, and to work, leaves the world to come, alone, and makes himself busy and useful in this one."

The present life, at any rate this world, not a beyond, demands our complete attention. Says Goethe in the second part of Faust:

"The sphere of earth is known enough to me;
The view beyond is barred immutably:
A fool, who there his blinking eyes directeth,
Above the clouds a place of peers detecteth!
Firm let him stand, and look around him well!
This world means something to the capable.
Why needs he through eternity to wend?
He here acquires what he can apprehend."

This passage proves that when Goethe speaks of "the beyond," he means beyond the grave, but still in this actual world of ours; when he speaks of "eternity" he means the infinite vista of higher life before us, or perhaps the condition of timelessness, but not a heaven with angelic choirs.

Even our immortalized existence is and will remain a constant struggle. Says Faust:

"Yes! to this thought I hold with firm persistence;
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew.
Then dared I hail the Moment fleeing:
'Ah, still delay—thou art so fair!'
The traces cannot, of mine earthly being,
In æons perish,—they are there!"
—*Translated by Bayard Taylor.*

Goethe sketches his view of the soul in a fascinating poem, in which the explanation of its ascent to heaven and its descent to earth, in the sense of reincarnation, have to be taken seriously. It is entitled "Song of the Spirits Over the Waters," and reads as follows:

"The soul of man
Is like unto water:
From heaven it cometh,
To heaven it riseth,
And down again
To the earth descendeth,
Ever changing.

"Streams from the lofty
Rocky wall
Its crystal flood
As spray it drifts,
In wavy clouds
Round slippery cliffs,
Below met sprightly,

And veiling its course,
With low murmur it rusheth
Deeper and deeper.

"Where frowning rocks
Impede the torrent,
Indignant it foams
From ledge to ledge,
Into the gorge.
In level meadow
The brook meanders,
And in the spreading lake
Mirror their faces
The heavenly stars.

"Wind pleads with the waves
In passionate wooing;
Wind stirs from the bottom
The froth-covered billows.

"Soul of man,
How like unto water!
Fortune of man,
How like unto wind!"

The most vigorous poem of Goethe on the transiency of the body and our duty of immortalizing our soul, has been splendidly translated by Edgar Alfred Bowring. It reads:

"It matters not, I ween,
Where worms our friends consume,
Beneath the turf so green,
Or 'neath the marble tomb.
Remember ye who live,
Though frowns the fleeting day,
That to your friends you give
What never will decay."

DISINTEGRATION OF RELIGION.*

BY PÈRE HYACINTHE LOYSON.

IN that part of Europe which is the seat of what we call Occidental civilization, we are witnesses to a fact far more terrible than the sight of conflagrations and massacres which are offered us in the East by the other half of the so-called Christian world. Is not moral anarchy worse than material anarchy? and, as the Moslems say, is it not the greatest of sins to kill a soul which has known God?

The foundations of intellectual, moral, and social life are shaken, we could almost say overthrown, in the popular mind,—and this almost universal work of destruction is called by those who are bringing it about, "the emancipation of democracy" and "progress of mankind."

Those pretended "leaders of mind" claim to act in the name of free-thought, to which we lay claim quite as much as they. But there are two kinds of free-thought: that which denies without affirming anything, and consequently, without being constructive; and that which affirms after having denied, which builds up again after having destroyed. The negative free-thinkers have, in a somewhat arrogant and even brutal manner, excommunicated the constructive free-thinkers, especially those who intend to remain religious.

The former regard all religions as dangerous fallacies, be it that of the purest Gospel, or even that of reason though interpreted by Descartes or Leibnitz. They are determined, they say, to abide by morality, and lo! now they attack morality itself—that morality, at least, which commands and will be obeyed, and which may be summed up in Kant's magnificent expression, "the categorical imperative." It is that same morality, irreversible because absolute,

* Translated from the French by Amélie Sérafon.

which inspired us in the heroic days of the Dreyfus affair. May our dearest interests perish if justice will but triumph!

Nowadays, essentially relative rules for conduct are recommended to us. They are a kind of compromise between individual and general interest; their origin and nature are empirical; they are ever changeable and controvertible like the fluctuating society in which they originate and over which they rule. With such a program, they pretend to solve the deep and terrible problems which have been racking the human mind for centuries, and to replace the institutions of the past by two new creations: school and State without God; the most foolhardy say "school and State hostile to God."

In opposition to such an enterprise we find the Catholic Church putting in its protest, and with good reason, but without the slightest chance of success. Stricken with a malady dating as far back as its origin in the time of Constantine, this Church, so great a power, has received from Pius IX the mortal stroke which has thrown it into the death struggle and which will sooner or later reduce it to a corpse,—but a galvanized corpse. Ah, Pius IX! they hasten to make him a saint, since they can not make him a god!

I have conversed several times with Pius IX alone, and can only congratulate myself upon his kindness toward me. He was an amiable, witty man, but lacking in solid instruction. In the beginning of his pontificate he was a great admirer of the works of Rosmini and of Gioberti, those great lights of the Church, but he finally condemned them both. If he was a saint, he was certainly a conceited saint, such as we sometimes see; and one could get from him whatever one wished by taking advantage of his vanity of which he was unconscious, as well as by appealing to his warm and affectionate heart. It was after one of these very tender interviews (when he was pleased to make very flattering puns with my name) that I understood the occasion of the prophecy current at Rome concerning him: *destructor cœli et terræ* (Destroyer of Heaven and Earth), according to which he was to destroy the two powers entrusted to him, the spiritual and the temporal, by confounding the two in one and outraging both.

Leo XIII and Pius X continued, each in his way, the work of their predecessor. They could not do otherwise. Pius IX, by the solemn promulgation of the Syllabus and the dogma of Infallibility, placed the Papacy outside of the spirit of the Gospel in direct contradiction with the best established historical facts, with the most positive laws of the present, and the surest solution of the future.

Leo XIII permitted the Catholics to place themselves in open antagonism with justice in the Dreyfus affair; Pius X, in the condemnation of Loisy's exegetic studies of the Bible, has compelled them to place themselves in no less patent antagonism with truth, justice, the Gospel, ignoring the spirit of the Gospel which is so superior to the letter, and than which there is nothing more divine! And how is it possible not to resist the Church, when one sees it by its logic and the fatality of its errors, breaking with what it should above all else defend and cherish?

The Dreyfus and Loisy affairs may seem far less important than the definition of the papal infallibility; but they impressed me quite as deeply, because they reveal the effect of the doctrinal poison infused in the Church by the Roman autocracy,—I mean the arbitrary will of man installed in the place of God's truth.

Can we seek the remedy in Protestantism, of which I shall say nothing ill but could say a great deal of good, if this were the place to enumerate the benefits we owe to it, and for which we are not sufficiently grateful? I think that Luther, together with Copernicus and Descartes, mark the starting-point of the modern spirit which has transformed and will continue to transform the world. All this does not prevent my being more than ever convinced that the Protestant Church, in the form and spirit in which we know it now, will never deliver us from Catholicism, because of its inability to replace it. There is an old saying that we can destroy only that which we are able to replace, and this is truer of religion than of anything else.

During more than three centuries, Calvinism (for it is Calvinism that I have particularly in mind), an outcome of the most generous manifestation of the French spirit and yet repellent to the most vital characteristics of the French disposition, has under pretext of spirituality proved itself incapable of creating a ritual.

One of the most venerated ministers of Geneva a short time before his death, (I would rather not mention his name which is widely known) wrote this: "The consistent Protestant is inexpressibly lacking in intelligence where the cravings of man's heart and imagination are concerned." And I can add that the Protestant misinterprets history, since he ascribes to the XVIth century the origin of a new religious and moral Humanity, whereas it dates much farther back; and that, together with history, he ignores the most legitimate and essential metaphysics, developing instead a mystical sentimentality with the so-called Evangelicals and with the Liberals an agnostic rationalism, and in both cases given to a "sub-

jectivity" under its two forms so widely different and still so similar.

In the midst of this universal and irremediable decadence of the religious world, what is there left for serious and logical minds except Judaism? It will scarcely be necessary to remark that when I say Judaism I speak of principles, not men. I have little sympathy with thte rich Epicureans, or skeptical scientists or sophists of this socialistic and anarchistic revolution, who have become too much assimilated with our so-called European civilization, and who have renounced, some openly, some in their hearts, the religion which has produced the greatness of their race. I am repelled by the gross ignorance and fanatical superstition of many Jews whom I visited in the East, but I respect their religious sincerity, and am filled with sorrow for their undeserved sufferings. As for the pious souls who still pray in the synagogues, they are not in such great numbers, or at least, not so much in evidence that I should mention them here. It will be the duty of faithful and courageous rabbis such as Benamozegh, the devout and learned rabbi of Leghorn, who wrote the beautiful book too little known, *Israel and Mankind,* to gather the true children of Israel into a living and active fold. I must, however, say here that there are signs of awakening, particularly among the women of Israel in America and Europe.

But whatever individuals may be, Judaism has its principles; the principles of one only God, father of all, imparting himself to all, without the necessary interference of any other person; the principle of a religion as simple as it is grand, suited in its essentials not only to one race or one period, but to all mankind and all times; the principle of justice, social as well as individual; in short of God's rule, not only over heaven but also over earth. Such is, without the least doubt, the spirit of the ancient prophets of Israel, and in the present failure of both Protestant and Catholic Churches, it is highly important that we should ally that spirit closely to the Gospel, which was to be its culmination, and which has been equally misinterpreted by the synagogue which rejected it, and by the Church which has failed to live up to it.

The Gospel of Jesus,—I mean the true Gospel of the true Christ—has remained in the upper air, judging the world by clouds in the sky, but without any connection either with the past or with the future. It was finished (as its Divine founder proclaimed, but in another sense) with the generation that had seen its birth. Herein lies the evil we should strive to remedy. "And I will send you the prophet," says the sacred Hebrew text," and he shall turn

the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (See Mal. iv. 6, the *Amen* of the Old Testament.)

The prophets and the Gospel were too sublime for mankind in their time. If the present generation does not understand it better, Judeo-Christian civilization will come to an end; and as mankind cannot perish, it will have to find its salvation in antique Paganism, reappearing transformed upon the world's stage. I say this in all seriousness and not without sorrow, comparing the paganism of Japan with the Christianity of Russia, and even with a certain German Christianity. I have just read in the newspapers two short utterances from two imperial poets, one by Emperor William II, the other by the Mikado. Which of the two is the real pagan,—which is the true Christian,—the one who invokes "Ægir, Lord of the wave" to "wage a cruel war upon a distant coast," or the one who opens his "ancient sacred books with one only solicitude: Are my people happy?"*

All great religious movements have originated in the East. An Oriental friend of mine, an eminent diplomat, who is, what is more important, a profound thinker and religious reformer, said to me quite recently: "Europe has had her scientists, and Asia has had her prophets; let us unite our forces, and maybe the world will see the beginning of a religious and social era, such as it has never known."

* Besides these quotations I refer the reader also to the two poems translated by Dr. Paul Carus on the first pages of the April and May numbers of *The Open Court.*

THE HEAD OF THE OLDEST STATUE OF A SEMITE.

BY EDGAR JAMES BANKS.

IT has long been the popular supposition that Babylon and the still older cities of Babylonia are the original centers of Semitic life. Although the Hebrews were a colony from the southern Babylonian city of Ur, and other Semitic emigrations from Babylonia may have taken place, it has for some time been known that the Semites were not the first dwellers of Mesopotamia. The first evidences of their presence in the valley of the Tigris and the Euphrates come from about 3800 B. C., when Sargon, a Semite, conquered the earlier inhabitants who are known as the Sumerians, occupied their cities, and adopted among other things of their civilization the cuneiform system of writing and apparently their religion. For centuries these two peoples of a totally different type seemed to have lived side by side until the Sumerians were absorbed. Previous to the third millennium B. C. Sargon and his son Naram Sin are the only Semites who stand out prominently in the world's early history, and a number of their inscriptions have survived, but who these conquering Semites were, whence they came, and the early history of their Babylonian occupation has remained in such obscurity that scholars have advanced the wildest theories to explain that the Semites and the non-Semitic Sumerians, in spite of the fact that they employed different languages, were the same people. The excavation of Bismya has thrown new and valuable light upon early Semitic history.

From the pre-Semitic Sumerians an abundance of inscriptions and sculptures have appeared. The oldest statue in the world, that of King David, which I discovered at Bismya, shows the Sumerians to have belonged to a straight-nosed, stout race of people who shaved their heads and faces, and who wore as their only garment a short

skirt about the loins. A dozen similar statues from about 2800 B. C. were found at Telloh, and a number of statuettes have fixed the Sumerian type.

The excavations at Bismya yielded many inscriptions from the time of Sargon and Naram Sin, and among them are ordinary business documents written in the Semitic language. They are therefore the earliest Semitic documents known, coming from the time of the

USUAL TYPE OF A NON- OR PRE-SEMITIC OR SUMERIAN HEAD FROM BISMYA. 4636

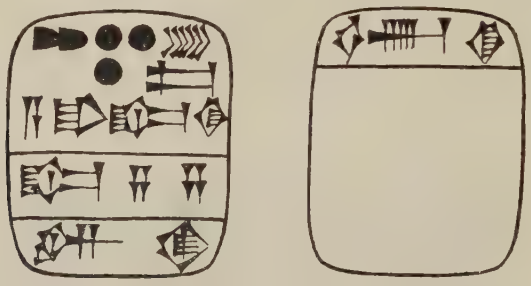
(Photograph by Dr. Banks.)

appearance of the Semites in the world's history. One of the documents, which is a receipt for sesame seed, in four lines, reads:

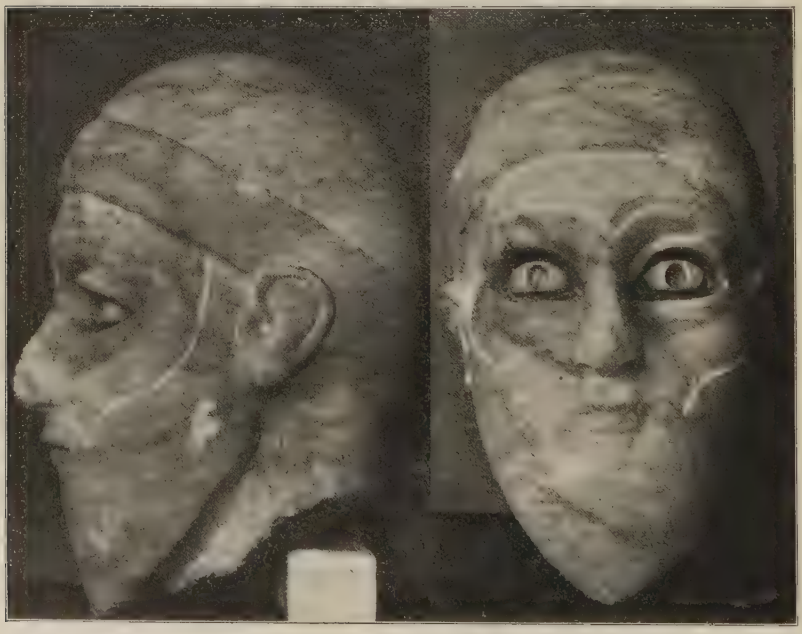
150 measures of sesame seed of Agadi (Akkad)
Nezaza
has received
at Ud-nun-ki (Bismya).

Another discovery of still greater interest to the student of Semitic history was made at Bismya. A workman while excavating along the south-west edge of the ruin of the Bismya temple, struck

a hard substance with his pick. Taking it up, he began to brush away the dirt, and a magnificently preserved marble head appeared.



THE OLDEST KNOWN CONTRACT TABLET IN ANY SEMITIC LANGUAGE.
Natural size. (Found by Dr. Banks at Bismya.) 4638



HEAD OF THE OLDEST KNOWN STATUE OF A SEMITE, FROM BISMYA. 4637
(Photograph by Dr. Banks.)

The face, unlike anything before discovered in Babylonia, is thin and covered with a mustache and a pointed beard of a strikingly

Semitic shape. The eyes are large and well formed, and ivory eyeballs were, when found, still held in place by the bitumen in which they were originally imbedded, but the stones representing the pupils of the eyes are missing. The nose is specially Semitic. The body, with the possible exception of the small fragment of a shoulder, was not recovered.

The heads of the other statues from Babylonia, all beardless and hairless, are of an entirely different type; they are known to be Sumerian. This head is not Sumerian; the Semitic features, the fact that it was found with various Semitic inscriptions, and in a city occupied by the earliest Semitic kings, points unmistakably to the conclusion that we have the head of a Semite.

The name of the early Semite which the head represents will probably never be known, nor the exact age at which he lived. A few years ago scholars would have said that the excellence of its art would point to a date late in Babylonian history, but now the same argument must be used in favor of an early date. Although inscriptions of Naram Sin, and bricks of Sargon were found near the head, one would not be justified in saying that the statue represents one of them, yet its location when found points to a date previous to the third millennium B. C. This much is certain: the head represents the only early Babylonian statue of a Semite, and the oldest Semitic statue in the world.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

Die Briefe der Frau Rath Goethe. Gesammelt und herausgegeben von *Albert Köster*. 2 vols. Leipsic: Poeschel, 1905.

The editor, Herr Köster, has written a short introduction of only fourteen printed pages, but enough to characterize the significance of this rich correspondence which contains documents of a noble life, shaping itself into a worthy autobiography. The great poet owes to his mother more than is generally known. He has not only inherited her poetic disposition and buoyancy of spirit, but she has also surrounded him with her motherly love, removing from his life even in later years, everything that could worry him or cause him solicitude. It is for instance not commonly known how much she did for him in pecuniary sacrifices at the time when her illustrious son was well able to take care of his own accounts. We learn from the introduction to this book that during the Napoleonic war Frankfort had to pay a heavy contribution, and Goethe not being a citizen of the free city, was directly affected, but his mother, Frau Aga, paid every cent of it without ever making reference to her son, simply to spare him the worry of making these increased payments. Herr Köster tells us that there is preserved in Weimar, a little sheet on which a few figures are written in Frau Aga's own handwriting, which tells us how much the poet's mother still cared for the comfort of her son, and continued to spoil him with her motherly love. They read as follows:

1778.	700
1782.	888
1782.	1000
1785.	1000
1794.	1000
1801.	1000
	f 5588
	600
	f 6188

We cannot here enter into a discussion of the correspondence itself, but we need not add that the letters are important to every one who takes an interest in Goethe. At the end of Volume II, the editor has added a list of references where the originals of the letters are to be found, and also a number of notes, which, however, are all distinguished by terseness and are just suf-

ficient for the reader to understand the letters and their personalities. An index to the names mentioned in the letters concludes the volume.

VERITAS. Verleger und Schriftleiter, *Prof. Robert Wihan.* Trautenau, Bohemia. 40 h. per number.

The publisher desires to make this little periodical an organ for the establishment of truth in the most important questions of mankind and for bringing about an intellectual contact among all thinkers. Most of the contents of the periodical is written by the editor. In addition to his editorials it contains practically nothing but correspondence to which he makes reply.

Professor Wihan regrets that the most important ideas are either wrongly defined or differently understood by different authors. Such ideas are spirit, things, forces, space, time, causation, God, duty, virtue, sin, wrong. etc., and it seems as if there prevailed nowhere any agreement. Almost every proposition of one thinker is doubted by another, and so the result of philosophy seems to be pure negativism. Nothing is unshakable and hence he proposes to have a series of questions answered positively and unobjectionably for the first time in the development of science. He begins with ethical questions. The first one is as follows: "What must be the most important duty of life for mankind?" Answer: "There can be no higher nor more important task than the aspiration to become as happy as possible." By happiness is meant something more than a mere continued feeling of pleasure. It includes also contentedness and he insists that the higher happiness is preferable to lower ones. The chief command of morality is stated in proposition 10 which declares: "Thou shalt enoble thyself as much as possible, and especially hate and avoid with thy whole soul everything vulgar, because otherwise thou couldst never be contented and happy, and because in this way thou makest not only for thyself in all conditions of thy life a higher contentedness, but wilt also contribute much to the general welfare and to the realization of the higher goal of mankind." Further propositions discuss intellectual and esthetic culture and kindred topics.

As to religion Professor Wihan deems it obvious (page 35) that man can be nobler without religion and religious education than has heretofore been accomplished, because the teachings of an incontestable ethics of reason would be established only on the convincing foundation of experience, and such an education without religion has been begun at an early age with the children.

Later numbers contain also articles concerning the fundamental ideas of philosophy, the purpose and use of philosophy, Buddhism and theosophy, and kindred topics.

MAN CONSIDERED IN RELATION TO GOD AND A CHURCH. By *W. Carew Hazlitt.* London: Reeves & Turner. 1905. Pp. vi, 389.

The author states plainly that he does not seek to pose as a skeptic and has no bias toward infidelity; but that his book is the result of an endeavor on his part since the age of fifteen to "reconcile the reputed facts about ourselves, our origin, and our prospects, with the testimony afforded by history, science, analogy, and instinct." His desire is for all thinking people to ascertain the relationship of aspirations, professions and doctrines of bygone centuries to those prevalent to-day. He claims that the Church and the world

have a common starting-point, and that the carefully considered views of an educated and earnest layman are as valuable toward an advancement in knowledge as those of a clergyman "who entertains certain ideas *ex officio*."

The author is an Englishman prominent in the literary world, and writes from a distinctly English point of view of distinctly English conditions. Still many of these conditions are typical of those which are more universal, and the book will be of interest to thinking people everywhere who are grappling with the same doubts and inconsistencies of which Mr. Hazlitt writes. Of the many vital subjects treated we mention: Revelation, Free Will, Evolution, The Brain, The Soul, Heaven and Hell, and Lessons of Science.

New Thoughts. Philadelphia: George S. Ferguson Company. 1898. Pp. 191.

Charles Henry Fitler, an inventor and a man of interesting personality, publishes anonymously a book called *New Thoughts*, which may be called rhapsodies on great authors and historical figures such as Shakespeare, Napoleon, Kant, Goethe, Dante, Hugo, Milton, etc. The book is very peculiar. Though written in prose it may easily be resolved into blank verse which produces a peculiar effect on the listener if those essays are read aloud. If critically analyzed the book contains nothing that will be of value to the historian or litterateur, for it is not based upon a study of these characters, and the author does not pretend to give any solution to historical events connected with these names. His words gush from his heart in prophet-like rapture and this poetic tenor of the several essays should be considered as its characteristic feature.

Problems of the Future. By *S. Laing*. London: Watts, 1905. Pp. 158.

This is a collection of essays on scientific, social and religious subjects, written, as the author states, "to give definiteness and precision to the ideas of some of the educated public who are not specialists, upon various questions which are now pressing forward and waiting for solution." Some of these ideas which Mr. Laing treats in popular fashion in this little book are: Solar Heat, Climate, Tertiary Man, The Missing Link, The Religion of the Future, The Historical Element in the Gospels, and Creeds of Great Poets.

Buddhist Meditations. From Japanese Sources. By *Rev. Arthur Lloyd*. Tokyo: Rikkyo Gakuin. 1905. Pp. 130.

Rev. Arthur Lloyd, a clergyman who has resided for many years in Japan, publishes a pamphlet, *Buddhist Meditations, from Japanese Sources*, in which he gives a general description of Buddhism as it is in Japan.

He contrasts Buddhism with Christianity, showing corresponding doctrines and phases of Buddhism so that we may readily see where and in what respect a Buddhist differs from a Christian. The author sometimes identifies too rashly the views of Buddhist priests he met, with Buddhism, but upon the whole he is fair in the treatment of his subject.

Watts & Co. have republished Mr. W. M. Salter's *Ethical Religion*, and have thus made the ideas and aspirations of this prominent leader of the Ethical Culture Society more accessible to the English public.

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The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

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FOUNDATION OF A LAY CHURCH. (Continued.)

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(Reprinted from *The Open Court* for January, 1903.)

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chapter on Cagliostro reads like a romance. This great charlatan of the eighteenth century figured in the diamond necklace scandal, in which were involved the beautiful Marie Antoinette, queen of France, Cardinal de Rohan and many famous people of the old regime. To gather information on this subject, Mr. Evans, assisted by M. Trewey, the French conjurer, delved into the musty archives of the French government and gleaned many facts not hitherto known. In this book are passed in review the prestidigitators of the old world: Pinetti, Robertson, Robert Houdin, the father of modern magic, Robin, Anderson, etc. From the surviving members of the Houdin family, curious and rare data were obtained, making the chapter on Robert Houdin one of vast interest. Few readers, if any, will be able to lay down this fascinating book when once begun, without reading through to the word Finis. The unveiling of secrets hitherto kept so sedulously by magicians is of interest to all theater-goers, as well as educators. The more we know about the tricks and deceptions of conjurers, the less apt are we to fall victims to unscrupulous charlatans and impostors like Cagliostro and many of the mediumistic frauds of this century. To the scientific man the book will also be of great interest.

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Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS. *Associates:* E. C. HEGELER, MARY CARUS.

VOL. XX. (NO. 7.) JULY, 1906. NO. 602

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> Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives, as the bay wreath ends the toilsome struggle in the hero's path. Measure the height attained in this one reflection for the weary army of the unsuccessful: "He is to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled, and prayed, and failed—and can yet be glad." Or this, in exchange for the piping cries of the unfortunate: "I do not bemoan misfortune. To me there is no misfortune. I welcome whatever comes; I go out gladly to meet it." Cover all misfortune, too, with this master prayer: "O God, whatever befall, spare me that supreme calamity—let no after-bitterness settle down with me. Misfortune is not mine until that hour." Here, too, is the triumph of the unconquerable mind: "The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage and the day of deliverance was canceled. The gods shall yet anoint him and the morning stars shall sing." And this the true prayer for the battlefield: "I never doubt my strength to bear whatever fate may bring, but, oh! that I may not go down before that which I bring myself."

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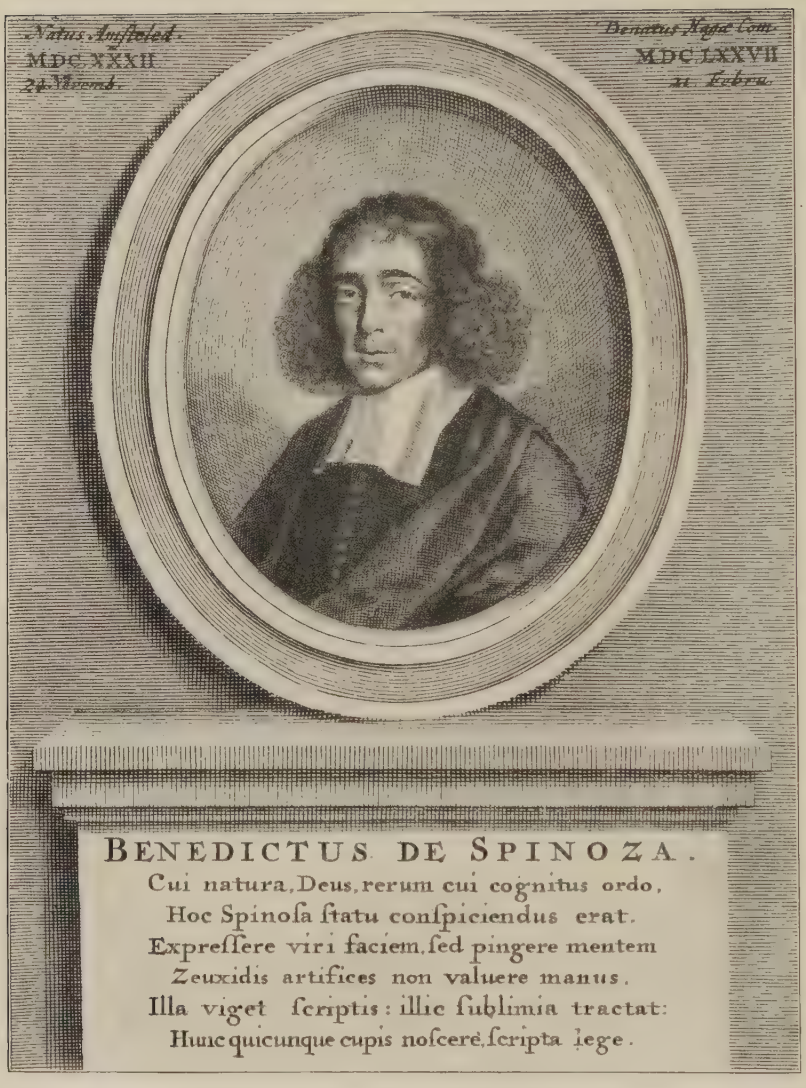

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THE PSYCHOLOGY OF A SICK MAN.

BY CHARLES CAVERNO.

THE chlorine-green god, Nausea, set himself against me. He had his way. No food was tolerable. Hearing the clink of dishes on the way to my room put me in antagonism to their contents before sight. Water brought from the dining room ice-pitcher was like belated slops from a coffee urn. There is one barricade that the aforesaid god does respect, and that is ice. The commercial ice of North America one will avoid. Its microbes may be malign. A friend procured for me a demijohn of water from a favorite spring. This, exposed to the outer air, in proper receptacles, in zero weather, gave me zero ice. Nausea quailed before that. The bite and sting of that ice at low temperature, is a delight to this moment. It had a meaning and expressed it. But ice is only a palliative. On it man cannot long support life, and goes rapidly down to exhaustion and a flickering pulse. On the way down I remember one incident with interest, for it gave

"Respite and Nepenthe"

for a moment to pain. I was sitting beside the Doctor on the edge of the bed and fainted. He threw me back on the bed and that revived me. I was thoroughly angry with him and when I got voice upbraided him for bringing me back to consciousness. The joy of that brief moment of oblivion, with the consciousness, on each of its edges, of freedom from pain, abides still as brightly as that of a summer vacation. Possibly we need have no more trouble in taking chloroform than in going to sleep and in wakening.

The process downward to the wandering of delirium was rapid. Of this period I have no distinct memory. But in it the children were summoned from the east and from the west. They were pres-

ent in the house the night of the favorable (medical point of view) turning. Fortunately I did not know this fact. I remember that the Doctor sat by my side with one hand on my pulse and in the other a hypodermatic syringe. The nurses were standing in attendance. I knew the meaning of what I saw—and—was satisfied. I expected to make the change from this condition of existence to what is beyond. Now what happened next I attribute to sleep and dream. But I distinctly thought I had made the transition. The one mental exercise that held me was curiosity. I wanted to see what was coming next. I got no distinct view but there seemed to be much lying before just ready to be revealed. Now that I am to look forward to a real transition at some not distant day, I am much encouraged by the psychology of this dream, considering the background in consciousness from which it was projected, to-wit: the expectation of departure. The universe is still the universe, whether one is on this side or that of any equator separating its latitudes. If one can find adjustment here from science, philosophy and religion, he may trust that he can find it there.

I opened my eyes—the Doctor was gone, the nurses were seated in quietness, hypodermatics had won and I was here and not there. The first thought that came to me was—I wonder if the windmill was turned on to the pump yesterday afternoon, if it was not we shall be short of water. Eternity and a windmill—what a juxtaposition! Yet both are worthy objects of thought—"Each in its 'customed place." Eternity will split into particulars as does time. The reflection soon came—Ah me! Why did I not go forward? Now I shall have all that is preliminary to go over again.

The psychology of a "rapt and parting soul"—what is it? The human race has had testimony and observation from which to draw conclusions and yet no generalizations of value have been reached. The whole matter is in chaos. Let us posit one principle, try it, and see if it will hold good. *Those who depart this life, at the time of departure are willing to go.* If there are exceptions to this rule it may be of interest to search for their causes. But let us deal with the rule. *We owe the universal desire to leave this life to the ministry of pain.* Let us go back one step. Benjamin Franklin said: "Anything as universal as death must be regarded as *intended.*" Biology lends its whole force to Franklin's conclusion. Integration and disintegration have been the history of all organism since the primal cell. With the deterioration of tissue comes in pain or *dis-ease.* Now again we can make use of Franklin's philosophy: any thing as universal as suffering after an organism has

passed the zenith of its vitality must be regarded as *intended*. This conclusion may not exhaust the philosophy of suffering, but *no* philosophy can be sound that neglects it. If the end in view be the cessation of life, then pain may be regarded as an adaptation physically and psychically to that end. It produces in man normally just contentment with that which is to be. Tennyson sings:

"Whatever crazy sorrow saith,
No life that breathes with human breath
Hath ever truly longed for death."

Like a great many other things, that is true up to a certain point and then it ceases to be true. Water contracts to 32° and then it expands. Burns is equally true,

"O death, the poor man's dearest friend,
The kindest and the best,
Welcome the hour my aged limbs
Are laid with thee at rest."

Whether one longs for death or not depends upon the vital condition of his physical organism. When vitality is high, and its storm and stress for action on, a man does not want to die. But the case is entirely altered with feebleness and suffering. Then men do "long for death," ever have, and ever will. Even those who are in the flush of life, if they are maimed in some sad accident, often ask to be put out of their misery. Men usually do not cross bridges till they come to them. But again the rule is that when men come to the bridge we have in view, they are willing, often desirous, to cross it.

There is a foregleam of this adjustment in the action of animals. When they find in themselves an intimation that a great change portends, they yield to its promptings, give up the struggle for existence, forsake their fellows and their customary beats and haunts, retire to some secluded nook and await what comes. Some one says it is harder to catch a dead bird than a live one; we can see why.

Edward Young (he ought to have credit for many felicitous expressions of truth, if he was not a poet) says:

"Man makes a death which nature never made."

We do not die our own death but that which the superstitions and terrors of centuries of our kind have loaded upon us. We die such death as the imagination of the dark ages permits us to die. When it comes to that it admits of debate who had the worst outlook in that era, saint or sinner. Take a forecast of the future of which St. Simon Stylites is representative—vigils, fasts, penances,

pilgrimages, yes, the Crusades—and realize that when, after all tortures the body could endure, one lay down to die, he had the mental torture that all he had suffered might be in vain and through some self-deceit or some unnoticed neglect he might trip on the threshold of heaven and fall back into hell. We have changed all that? Oh no! Much from out that gloom still remains to cast its shadow over souls as they contemplate the journey forward. Of course one extreme begets another. In the later centuries ecstasies came in to supersede the gloom of the saint. Suspicion arising from various sources attaches to these exercises of the saint. Nature is not in the habit of doing serious things in ecstasy. We are not born in ecstasy; we ought not to expect to die in ecstasy. An inflamed imagination working by preconceived notion will account for most of these ecstatic departures from life. Plainly the sinner's horror is a psychological addition to the pains of death, arising from belief in hell. Belief in a "city of gold" and in a "lake that burneth with fire and brimstone" is not now widely held, and so perturbations either of joy or fear cease to appear in parting hours, and we can discern more clearly in them the rational and kindly intent of nature.

I have had nothing but the common experience of men. I have seen many persons pass out of this life. I have never seen one depart in ecstasy or in fear. The only person I ever saw in terror of death did not die. The case shows clearly how psychological considerations come in to interfere with a sound philosophy respecting the order for removal from this sphere of action, and respecting the general kindliness of its execution. A young man drifted away from the East to the far West. Not gifted with the power of initiative he failed to find employment, his money gave out, he fell sick and was taken to the county-house. When I called on him there the perspiration stood in big drops on his forehead. I hurriedly asked him: "What is the matter?" He said: "I am dying, and I am afraid to die." I took my cue from the last expression. I found his pulse strong and voice natural. I gave him one grain of cinchonidia and said: "Now tell me all about it. What are you afraid of?" He took the Bible from under his pillow and putting his finger on the 16th verse of the XVIth chapter of Mark—"He that believeth and is baptized shall be saved," said: "I have never been baptized." I replied: "My good friend, I can get any one of half a dozen ministers of as many denominations here in an hour and we will have that matter attended to. You will live that time any way." But I had reckoned without my host, for he an-

swered: "I must be immersed to be baptized and sick as I am that cannot be." At some time, in his life before, a little information as to the historic standing of the text that troubled him might have helped him now—he could have given himself the benefit of a doubt. But plainly effort in that direction was not now in point. I cannot recall all the steps of the detour I took to relieve his mental suffering. It is enough to say that in an hour the perspiration had gone from his forehead and he was comfortable in body and mind. In a few days arrangements were made by which he departed for the East. Shortly after his arrival he executed what he thought was his duty—was immersed and joined a church. He found work and had a happy outlook for this world and the world to come. Now the name of cases of this kind, as well as of some others, is legion. But we should not confuse ourselves in settling upon a philosophy of pain and death, with varying particulars of this sort that have no necessary connection with it. The young man's distress was necessary neither to him nor to any one else.

Testimony as to the psychology of the dying is to be received with caution. Two persons present, because of difference in preconceived ideas, might give very different reports. When the matter has passed to second and third mouths it is hopeless to expect to reach the truth. Witness the testimony in regard to the mental condition of Thomas Paine in his last hours.

Before I came to my teens I had a case that was for long years a puzzle to me. An old neighbor lay dying. He had been a "sturdy" sinner. He loved rum "for its own sake" and always kept it in the house for daily use. He was profusely profane. He would lie. The neighbors said that sometimes between the days, if he wanted corn or apples, he paid no attention to division fences. They said he was "hot" and let it go at that. The day he died an aunt of mine came to visit at our home. Passing the house of the dying man she called to inquire about him. She did not go in. At my home she took me for a walk, and being a good woman, improved the occasion to make an impression on me. She told me what remorse the old neighbor was suffering, that he said he had "done wrong and it stared him in the face," that he was in the agony of the death of all the wicked. Now this did make an impression on me and I thank my aunt to this day for her intent. But a few days afterward I heard one who was there all the time the old man was sick, say that from the beginning he dropped into unconsciousness, which was only rarely and briefly broken; that once the old man said he had made a wrong disposition of his property

and wished he had divided it differently. "His life had not been ineffectual." He was genuinely covetous and had accumulated and kept his property. He did not share his rum with any "souter Johnny," as Tam O'Shanter did,

"The reaming swats that drank divinely."

The antecedent probability coincided with the statement of the witness who was present that the old man when he spoke of "wrong" was thinking about property. My aunt gave a moral turn to the word, because her antecedent philostophy called for it. She talked with me under the conviction that what she thought ought to be must be; she had not the slightest suspicion that it could be otherwise. Now if the man's psychology were as she represented, that might be an important fact for religion but on the *philosophy* of the *intent* of death and its mode of execution, *naturally,* it is negligible. Physically speaking, however, the old man probably got out of life with less distress than his better neighbors, for his doctor was of a very old school, was a devotee of rum, and like another famous physician worked with the "twa simples, calamy and laudamy." The latter we may be sure was not spared.

The moribund sometimes use expressions that are thought to have religious value. They may and they may not have. The expression "going home" does duty for piety—it may be legitimately, it may not. I have seen two cases where on their face one might think the use betrayed deep religious feeling. But it was very certain to me that it had nothing of it. One was the case of an aged clergyman with whom I had familiar acquaintance. I was away from the city of his home for years. Returning I found him in new conditions and greatly changed. He was living in the home of his son. But mentally he had lost all co-ordination with his then present circumstances. He did not know with whom or where he was. Now since the days of Irenæus it has been common speech with old men—"I remember better the things that happened in my youth than those which have happened in my later years." Loss of memory of recent events is part of the shortening in process which nature employs on the way to the final separation from this life. This was what had happened to my aged friend. He was a stranger in his own son's family and at his own son's table. But my name struck him. It lay back far enough in memory to be in the unclouded realm. We were fast friends again on the old basis. We walked with our arms about each other around the house and the grounds. Once in a while he would say: "This is all well—

these folks mean well enough and do well by me but I wish you would take me back to the old home." With that he was still co-ordinated, with this he had lost connection. He was glancing backward and not forward when he requested me to take him home. This comports with the known psychology of declining years.

The other case was that of a woman ninety-seven years of age who had, through those years, kept mastery of her faculties. One evening as she was about to retire, she said she wanted to be taken home the next day, she had been there long enough. The next day as she went about the house, she preferred the same request. She had lived in that house nearly fifty years, had presided over its building and furnishing and had reared her family in an old house on the same ground. She was the impersonation of domesticity and nothing more. She had a wonderful faculty of minding her own business. She was not religious, she was not irreligious, she was simply non-religious. The fact was that in the disintegrating process preparatory to departure from life, every thing had been swept away from memory except some far corner back in her early girlhood. In a few days that too went into the cloud and she passed quietly from life. When she asked to be taken home she had not the slightest reference to extra mundane conditions but to a former home on earth.

All religions carry a vast amount of superstition in regard to a future life. Ours is no exception. So little is known about the future that it is the common playground for imagination. Fancy and rhetoric are strained to their utmost to set forth the glories or or the wretchedness of the future. It is time that those who minister in the name of religion called a halt on this license of imagination and plainly said for how much of it they stood sponsor. If there is a life beyond this, it is to be feared that the good will be more disappointed with it than any one else, so much preconception have they carried along in this life that cannot possibly be true.

Over most of our songs and hymns pertaining to the future should be printed: "Caution—private way—no one responsible for disappointments incurred therein—*caveat viator.*" The signal ought to be passed along to the masters of all craft on the religious sea to haul in and not to let out the sails of imagination with regard to the future. The creeds of former thought may not hold the common mind but the poetry does. When we go forth from this life, the less we are laden with fancies that we have invented our-

selves or that some one else has imposed upon us, the better it is likely to be for us.

Conclusion: It is our duty to reduce to lowest terms the pains and weariness that will come upon us. But do the best we can, they will come and work their result. We may, with ear intent, catch the order for forward movement and go cheerfully.

CONVALESCENCE.

The old treadmill creaks and rattles as it was not wont. The guys and down fastenings seem loosened. Yet the familiar motion of the rollers under the feet is not unpleasant. "The windmill?" Yes, yes, I must see that the windmill is in gear and running.

THE GREAT SAN FRANCISCO EARTHQUAKE.

BY PROF. EDGAR L. LARKIN.
Lowe Observatory, Echo Mountain, California, June 6.

"SWING low sweet chariot," let mercies fall and shower down blessings on the sorrowful, and "let voices once breathed o'er Eden" sing. Let the tuneful strains be soft, low and plaintive, not too low, just loud enough for two hundred thousand suffering human beings to hear. And let the voices seem to come out of space, for there would not be room for a grand choir, no place for the singers. .

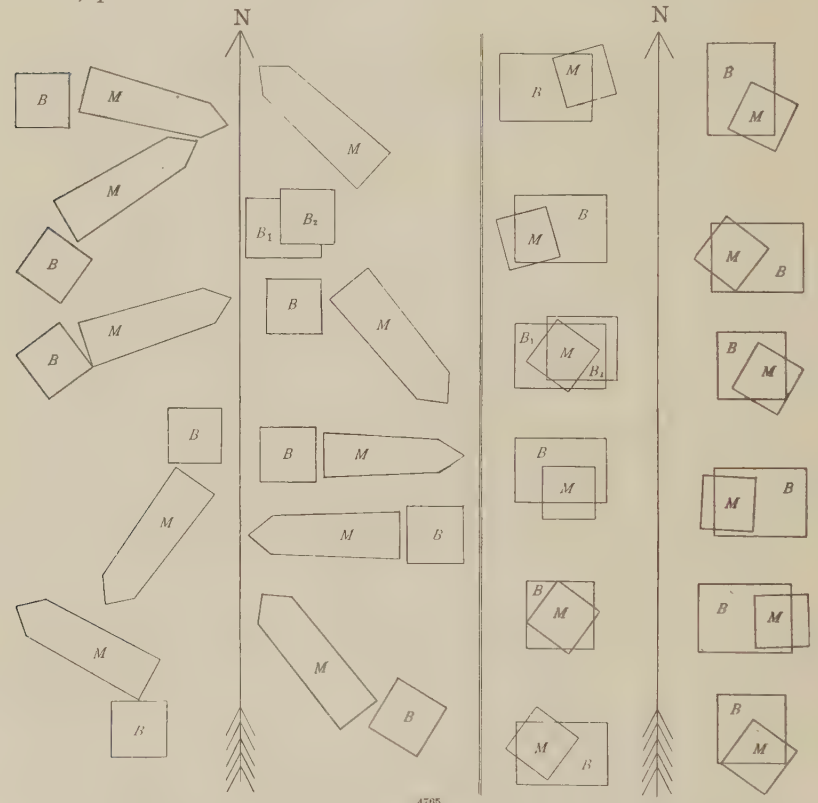
Golden Gate Park, that paradise of botanical splendors, plants with leaves like lace, sub-tropical flowers and wilderness of leaves, that dream of the tourist, that Mecca for those who love the beautiful, suddenly filled with fleeing thousands from wild flames and a quaking earth.

"Seething fire followed fast and followed faster." Hosts and multitudes hurried over whole banks and terraces of flowers, the park was soon filled and thousands poured into the two adjacent cemeteries; others rushed for the beach, even to the Cliff House and to the waters of the Golden Gate.

The Pacific was startled with the onrush of the terror-stricken. I walked during two days along narrow passage-ways amid the never ending thousands of homeless refugees. I talked with them and listened to their awful story. Nature in the parks tried to hide the misery. Great blooming hydrangeas did hide one family of fire from gaze, and a mass of flaming poinsettias gave shelter to a woman and her daughter who were ill. A clump of violets covered with a handkerchief, made a pillow for a little girl burning with fever. Heliotropes, carnations, a hundred kinds of roses, verbenas, geraniums and the glorious poppies of California vied with each other in striving to attract attention away from the appalling scene of misery, suffering and dismay, but in vain.

Entire thousands were without blankets, sheets or pillows, their entire possessions consisted of the clothing they wore, a few rescued pillows and spreads, and during two nights they remained here with the earth for a bed.

The cemeteries were impressive to behold. The great areas were simply strewn with thousands of overturned monuments, shafts, pillars and obelisks.



NO. 1. FALLEN MONUMENTS. 4705 NO. 2. DISPLACED BASES.

B marks the position of base and *M* of the monument in each case.

One of my objects in leaving the peace and quiet in the Observatory on the mountain, to make a five hundred mile journey to the stricken city, was to study the action of the earthquake in the great cemeteries, for these are the best places in which to see the full effects of the displacement of the earth's surface. The fallen columns write the history of the convulsion in stone. At first I thought that a general trend or direction could be made out, but found that the pillars were pointing in every conceivable direction.

Cut No. 1 gives an idea of the confusion that reigned in the two cities of the dead. I had no instrument with which to measure azimuths or amplitudes, but judging by the eye alone, it seemed that the fallen columns pointed all the way from five to seventy degrees from the directions of their sides before their overthrow.

The earthquake was of the typical circularly gyrating form. The displacement of monuments that remained standing is shown in Cut No. 2.

Some of these weigh tons, so that the force required to slide them laterally, against enormous friction, was strong indeed. Granite was ground into fine powder under the bottoms of the displaced shafts. Pure snow white marble angels were thrown into beds of flowers, and one snowy wing was imbedded in a terrace all covered with violets.

Exquisite sculptures, statuary, wreaths in marble, and carved capitals were strewn over hundreds of acres in almost bewildering confusion. Little marble hands holding wreaths, scrolls and tablets were broken off and cast into flowery banks; and one cherub ever so white and pure was resting in a bed of daisies, and the stone eyes looked out on a fringe of lilies. But then there were the living round about the tombs. The half dead made their homes with the dead. Weak and wan girls played with the marble angels and gathered fragments of the statuary. One desolate family found shelter in a beautiful sepulchre, while the sufferers rested their heads on lowly graves.

On Friday night, April 20, an ocean wind blew damp and cold. Dense fog settled down on the two hundred thousand, by midnight an almost icy rain fell upon them in this now memorable night of appalling misery. From all accounts it is believed that eighteen little babies were born in the midst of the tempest. The darkness was like that of Egypt, due to smoke mixed with fog. No lamp or candle relieved the terrible gloom, and babies came into this troubled world.

Let the twenty-one Buddhistic hells be concentrated into one, and let Jonathan Edwards picture it in fiendish glee, or Dante write; and both would fail utterly in any description of this mind- and brain-crushing night of horrors.

I could scarcely study the fallen columns for the suffering on every side.

And then the mighty nation came to the rescue. Food, blankets, tents and guards were distributed by the government. Martial law reigned, and California arose in its majesty and poured hun-

dreds of car-loads of provisions into the doomed city. It was a most impressive and pathetic scene, this giving of food to the starving.

THE MARVELOUS PROCESSION.

After delays due to a congestion of the railroad, the writer arrived in San Francisco, fifty-one hours after the first shock. On stepping off the boat at the foot of Market Street, I knew that I was in an earthquake area. The earth was rent in many places. The street railway was bent up and down in sinuous curves and one track was a foot lower than the other. The earth had descended vertically. Square miles of tottering walls, columns and naked frames of structural steel, made up a frightful scene of desolation.

4745

PANORAMA OF CITY HALL

The entire northern half of the city was then burning. The dull thunders of falling walls, the roar of the flames and sharp detonations of dynamite, conspired to make a horrible vision of destruction.

Against a sable canopy, a blackened pall of smoke, the mighty columns of the Fairmount Hotel on Nob Hill stood out in pure white, a scene of classic beauty. But boiling flames, tumbling palaces, crushing marble, exploding dynamite, burning ships and docks, soon lost attraction for me.

Close at hand was a moving thing of pain, a struggling, toiling, living object, and has history anything to surpass what I gazed upon during four hours?

This most remarkable and new historic object was the interminable procession of escaping thousands of people from the peninsula of San Francisco. Thousands upon thousands were moving slowly and painfully towards the ferry boats leading across the bay to Oakland. A hundred thousand poured into that city, Berkeley and Alameda.

My objective point was the cemetery, four miles away. It took four hours to walk this distance over almost impossible débris. The entire distance was occupied by the long drawn column of frenzied people. Babel was eclipsed, and the confusion of tongues more confounded. An incredible number of languages was heard. The world was represented in varying speech; and the nations, races, types, and kindreds of the earth were in a marvelous review. The

AND ITS SURROUNDINGS. 4744

linguist, anthropologist, and mentalist, all students of human nature, had a wonderful opportunity there in the sorrowful way. The people saved their living creatures. Canary birds, parrots, pet rabbits, puppies, squirrels, guinea-pigs, all household pets, were carried by those scarcely strong enough to drag themselves along. This was one of the most pathetic scenes in the ruins. And then the dollies; little girls toiled along with dolls that required their strength to carry. But the living dolls, the babies, suffered in the lime-dust cutting and biting in their tiny eyes. And poor, sobbing mothers struggled over hot bricks, acres of broken window glass, twisted columns, beams and girders of iron; and then the sticky

asphalt pavements contained nails, spikes, bolts, broken glass dishes, crockery, chinaware, and sharp fragments of stones.

But the wilderness of tangled wires was simply unendurable. How they tripped and fell, with their feet enmeshed in inextricable network, loops and knots of twisted wires. And their lungs were filled with corrosive gases and vapors rising from hot basements. I saw enough misery in the four dreadful hours to make one ask, What is human existence for? And then, after passing the struggling thousands, I stepped into beautiful Laurel Hill cemetery and I asked myself the same question again with emphasis.

THE MIGHTY CONVULSION.

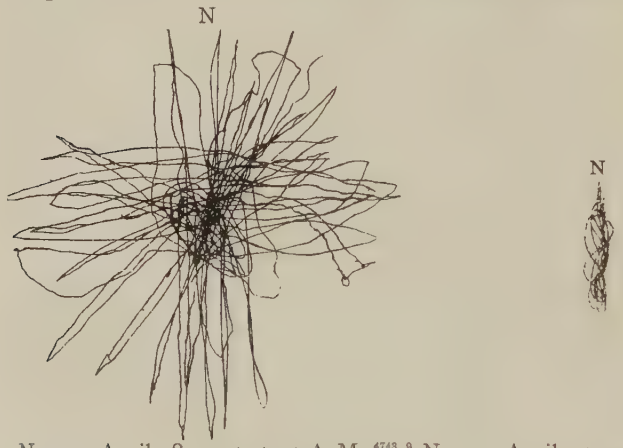
I have received letters from every part of the troubled area. Many of these are of great value for they were written by those having passed through upheavals of the solid earth before. They knew what to observe, such as intensity, time, direction, amplitude of oscillation, and vertical lift or depression. From all these accounts, and from studies of seismographic records from the north and south sides of the disturbed region, and from the central portion, and from observations in the cemeteries, it seems that the earthquake was circular, or roughly elliptical. A number of letters tell of thrust, horizontally at first, but changing rapidly into circular motion as noted in swinging lamps.

This now historic convulsion presented in one grand upheaval almost every kind of impulse, motion, activity, and turbulence known in earthquakes. By closely studying this colossal display of force one can become familiar with all kinds, nearly, of earthquake phenomena. The successive impulses were vertical, horizontal, to and fro, circular, gyratory, inclined and undulatory. The strata in the earth below the entire area of disturbance were in the clutch of a twisting, wrenching, distorting monster.

Strain, tension and pressure were tremendous. An example of titanic power is given by an immense chimney in the western part of San Francisco. The entire upper half had been lifted clear from the lower half, turned around about twenty degrees, and gently lowered without injury. These things must have occurred for the bricks where the rupture took place are intact and not ground to powder. The top half weighs hundreds of tons, and if twisted around without being lifted up, whole layers of brick would have been ground into fine dust like the granite bases of the laterally displaced monuments.

Different kinds of phenomena were occurring at the same time

in widely separated regions. This fact is brought out clearly in the letters. A wave in the earth might be undulating in one place, while in another sharp beats, thumps and twists were in violent activity. Landslides down the mountains, and into the sea would obtain here and there, while the surface was rising elsewhere. Springs burst forth in places and ceased to flow in others. Blue lights appeared in a number of localities dancing over land as well as water. Their appearance and colors were like those of static electricity escaping from the terminals of electric influence machines. Gases escaped from the soil and sea, having pungent sulphurous odors. Subterranean sounds as of rolling carriage wheels over plank bridges, and of deep rumblings and reverberations were heard in



No. 3. April 18, 1905, 5:15 A. M. $^{4743-9}$ No. 4. April 25, 1906, 3:17 P. M.
SEISMOGRAPHS TAKEN AT THE VETERANS' HOME, NAPA COUNTY, CAL.

many places, not only on April 18, the day of the upheaval, but on the 17th.

Many persons have written me from several directions from the stricken city, saying that they and many others heard masked and muffled sounds from deep within the earth, and also concussions of explosive violence. One of the most vivid, awe-inspiring and impressive facts derived from these letters, and from conversations with many while in San Francisco, and from letters written in the city limits, is this: the people in the city did not hear subterranean sounds.

But the awful reason why was because of the terrible roar roundabout, from seething flames, tumbling walls, the crashing of glass and the hissing of sliding rasping miles of wires. The literature of earthquakes does not present a more striking and startling

fact, for the roaring of the city, all aflame, was louder than the thundering in caves of gloom below.

Cut No. 3 is that of a most valuable seismograph secured by Mr. F. M. Clarke, executive officer of the Veterans' Home, Napa County, California, forty-five miles north of San Francisco.

A seismograph consists of a fine needle attached to a heavy weight which is suspended by a thin cord from a rigid support. A plate of smoked glass is placed under the needle whose point touches the carbon film. The needle points toward the center of gravity of the earth, and is at rest in relation to the earth's center owing to the inertia of the massive body to which it is attached.

If the surface of the earth moves, it carries the smoked glass with it, and the needle marks a faithful trace in the soot. The curious lines in Cut No. 3 are those actually marked by the surface of the earth at 5.15 A. M., April 18, in Napa County California.

A number of rapidly weakening shocks succeeded during seven days, and Cut No. 4 is a final record made at 3.15 P. M. April 25. The oscillations of the earth were so slight, that the lines are jumbled into a confused knot as shown. These records are of great interest, for they show the beginning and end of the great earthquake.

All the accounts of blue lights are of scientific value, but that sent by Engineer J. E. Hauser, from San Jose, California, is remarkable.

"On April 18, I awakened five minutes before our clock struck five. I heard a rumbling noise as of distant thunder. Two mares with young colts were running and whinnying in an adjacent lot, in alarm as though dogs were after them. Dogs were there, but they too gave unusual warning of danger. At 5.12 my bed jumped from under me, the movement starting from a standstill.

"The force seemed to raise up the house and turn it to the right upward and left downward, with tremendous power, so forcible as to tear me loose from the door frame to which I was clinging with both hands, my wife holding around my waist.

"We both could see down Alameda Street, looking eastward, and we both saw the whole street ablaze with fire, it being of a beautiful rainbow color, but faint. We passed out into the street and met a man who asked, 'did you see the fire in Alameda street?' An hour later a friend told me that the ground all around was a blaze of fire."

Now this no doubt was an electrical display, for had gas been on fire all along the street, the houses would have been ignited. And

a letter from a point north of San Francisco describes blue lights as flickering like an Aurora, over wide area of marsh land, with a troubled surface of adjoining water.

And can it be possible that the giant electricity took part in the vast seismic turbulence?

I have a large collection of descriptions which must be omitted. The writer scarcely knows which one of the multitude of theories regarding the cause of earthquakes to adopt.

Pent up steam, gases, chemical activity, faults, shrinking, warping, crumpling of strata, contracting of the external shell on the liquid interior, settling, rising and distortion, together with sunspots, causing a variation in the earth's electrical potential and magnetic, and a dozen other hypotheses are found in the books. Of these I have decided to adopt the doctrine of "faults" in this earthquake.

There are rents, breaks, cracks and seams in the rock strata of the earth. There is an ancient fault in California. It appears on the coast south of Mendocino County, far north of San Francisco. It extends along a few miles inland and follows the coast southward, passes under San Francisco Bay, onward through Santa Clara County near San Jose, and extends to the south line of San Louis Obispo County. Here it makes a sharp turn to the east, and reaches the northeast corner of Los Angeles County.

There it bends to the south, passes eastward of the city of San Bernardino, and moving over toward the south, disappears beneath the waters of the Gulf of California.

This primeval scar has been traced by the expert Mr. A. S. Cooper, for more than five hundred miles. In some places one wall of the slip or fault is 500 feet higher than the other.

The San Franciso earthquake was due to a readjustment of the edges of the layers once torn apart when the earth was young. Since the convulsion that laid a proud city low, Professor Branner of the Stanford University explored the ancient rent for forty miles south of San Francisco, and discovered that the archaic wound had re-opened exposing fresh edges of the ancient layers.

In the Santa Cruz Mountains, he found lateral displacement of four feet, and vertical two. This is sufficient to have produced the earthquake.

In Golden Gate Park I saw a displacement of two feet and a vertical of ten inches. The fault approaches the sea south of San Francisco a few miles, and an extensive landslide, forming a new point jutting into the ocean, occurred near there.

Faults, notably those in great mountain chains of solid rock, are very slow in re-adjustment, and it may be that centuries will elapse before another upheaval comes. But then they will have scientific buildings, almost completely earthquake- and fire-proof. Bricks will be obsolete.

Between the eruption of Vesuvius and the California earthquake I was able to secure only four observations of the sun. Few spots were on display, the largest being twice as large as the earth,—far too small to amount to anything. The position of the sun, moon, Mercury, Venus, Mars, Jupiter, and Saturn on April 18 were such that they were massed within five hours twenty-eight minutes of Right Ascension. This brought them in the same region in the sky. And they all combined to pull the earth off its orbit and nearer to the sun. The consequence was that the earth was 618,000 miles nearer to the solar globe on April 18th, 1906, than it was on April 18, 1905.

But our world has often been off its track farther than this without earthquakes. So all things considered, it is perhaps well to think that the great upheaval was due to the simple mechanical readjustment of an ancient fault that appeared when the earth was adolescent.

I have received seventy-four accounts. The appearance of blue lights was over a wider area than at first thought. In Petaluma Creek the water splashed up as though thousands of stones were dropped into it; and blue flames eighteen inches in height played over a wide expanse of marshland. At Sausalito an odor of sulphuretted hydrogen escaped from the earth. A blowhole in sand was formed on the beach near Colma, near the fault, and the sulphurous odors were pungent in Napa County during the night of the 17th and 18th, before the upheaval, and lasted all day.

At 5.00 P. M. before the turbulence "A flickering luminous haze" was seen playing above the ground, and during the oscillations "Many crevices were formed in the plains and mountains of Napa and adjoining counties whose surface strata are of white trachite, with disintegrated serpentine and porphyry, friable and permeable to gases."

From many of the letters it is clear that the entire region north and east of San Francisco is saturated with gases of sulphur origin, far beneath, or it may be near the surface. The world-famous Napa Soda Springs have increased flow from 60 to 100 per cent., and the temperature has increased. A spring near the Veterans' home, writes Mr. F. M. Clarke, has increased flow from 200 to 1000 gallons per day, while others ceased flowing.

Landslides are reported from every part of the wide area of seismic troubles where there are hills and mountains and cracks in plains.

A fault extends from Santa Rosa north of San Francisco to Salinas, south. Santa Rosa was nearly destroyed and disturbances occurred at Salinas. This fault also bends towards San Francisco from Santa Rosa. It appears that two faults were involved.

I have a mass of facts that cannot be mentioned in less space than a good sized book.

Thus the convulsions were felt on the surface, but not by miners below. Electricity might have been at work, the earth has a potential, and this might have been exerted in some way near the surface only. One remarkable fact is this, the immense Bay of San Francisco is filled and emptied by tides. The volume of water is enormous, and if forced through the narrow Golden Gate, the current would be rapid indeed. No such velocity exists, hence there may be an underground connection with the ocean.

Many fish were killed along the coast and as far south as Los Angeles. And fish taken from the sea opposite Los Angeles, had such a strong odor of sulphur that they could not be eaten.

Recent pumice stone has been gathered from the Pacific, two hundred miles at sea. John T. Reid, Lovelocks, Nevada, writes that a room there had a clock on each wall, those facing south and west stopped at 5.15 A. M., while those facing north and east kept running.

An artesian well at Calistoga, California, grew ten degrees hotter and the flow increased. Creeks became milky in several places as if gas escaped with the water.

In San Francisco, gyratory motions were shown in railway tracks. The immense Fairmount Hotel had the widest cracks near the corners.

I have many reports of waves in the earth, of twisting out, and of circular swinging in supended lamps.

A dark funnel shaped mass was seen in Fourth Street, San Francisco, suspended in the air, and it was illuminated by scintillating lights like fire-flies. Blue flames were seen hovering over the bases of foot-hills in Western San Francisco.

Vast damage was done to the classic buildings at Stanford University, but the Lick Observatory near stricken San Jose, was spared, the costly instruments are intact.

I do not wish to assert that the earth's charge of electricity

helped in the havoc, but believe that it did. That giant is able to do any vast work.

The appearance of bluish flames in so many different places on land, and also on the sea are very impressive phenomena, and suggest electricity. The drying up of springs and opening of others, the changes of the temperature of the water are an evidence of a shifting in the rock strata.

The rolling, rumbling sounds beneath and also thumps and beats in the earth, of explosive violence may have been due to subterranean thunders.

Cut No. 5 is absolutely unique in the entire literature of earthquakes.

NO 5. DIAGRAM OF EARTHQUAKE LINES.

Made by the dropping of oil on machine-shop floor at Lobetos, Cal. Drawn by Jerome Hamilton. The scale represents a length of seven inches.

In Lobetos, California, a cup of oil was suspended from the ceiling of a machine shop by a string. The remarkable series of curves shown is an exact reproduction. The actual size of a trace made on the floor by a thin stream of oil that was thrown out of the cup by the earthquake. This trace is of great value as it shows the precise motion of the earth's surface, and is a marvelous seismograph.

This earthquake will become historic; great questions arise: did man appear on earth before his dwelling was ready? Pelee, Vesuvius, Lisbon, Galveston, San Francisco, all appeal to the imagination. Does Nature care whether man exists? It is estimated that she has slain thirteen million human beings by convulsive force alone within the historic period.

THE COHESIVE POWER OF IGNORANCE.

BY FRANK CRANE.

IT is not what we know, but what we do not know, that binds us together; that is, the spiritual conglutinate of the race is ignorance.

Men are found in certain groups; sects, which we say are united by a creed; parties, rallied to a platform of principles; cults, drawn together by a common enthusiasm; schools, unified by a dominant literary, artistic or social enthusiasm. But our language is superficial. It is not what the individual units of these aggregates see, but what they do not see, that gives solidarity. Ignorance is the welding heat.

The best political watch-word is one which nobody understands. I once heard a famous politician lecture on free silver. He took up his argument with much show of elementary clearness and logic. I heard several say at the close that it was a "masterly address, so simple, so plain." I flatter myself that I am a person of average intelligence, and I give you my word that I could not make head nor tail out of his reasonings. Much humiliated at the time, I have since comforted my soul by the discovery that the kind of oration which most imposes itself upon an audience is one wherein the speaker subtly feeds the vanity of his hearers by propounding utterly incomprehensible things with an air of assuming that of course all present understand him perfectly.

The tariff, being a complicated matter, which cannot be understood without long familiarity with practical business and a thorough grasp of political economy, which two things not one in a thousand men has, is admirably adapted for a party slogan. The very shrewdest and wisest business men disagree upon it. Hence the crowd loves to dogmatize about it, for what they lack in knowledge they can make up in noise and positiveness. An involved issue, like the tariff, poured down upon *hoi polloi,* acts upon them as a powerful

stimulant, very much as the oxygen gas with which Dr. Ox, in one of Jules Verne's stories, submerged a dull Dutch town, and quickened the people into enterprise and war, the like of which history had not recorded.

The power of the party boss resides in the ignorance of the voters. Why do you vote the straight party ticket? Because, when you take your ballot from the clerk at the polls, and run your eye down the list of candidates, you discover that you know few or none of them, and in sheer refuge from indecision you vote for every name marked with your party's sign. Party leaders understand this. They depend upon it for success. And they build upon no sand.

An army moves with machine-like precision only when each soldier understands nothing save to obey. General intelligence of the general's plans would be fatal to discipline. An army of Napoleons would crumble into inefficiency.

Our law holds true even in the more intimate relations. Friendship strains and breaks under too great intimacy. Love cannot live without its purple haze.

In how many instances has there been perfect union of souls during courtship, and estrangement after marriage! The wisdom of ages has crystallized this truth into an adage: "Familiarity breeds contempt." A certain inexpugnable reserve is essential to a happy union. The lover is never so at one with his mistress as when she appears to him in the veil of a glorified fancy, as Beatrice to Dante. It would be well if some admonishing spirits stood by the lover's elbow, as the *tre donne* stood by Dante, to warn him:

"Tanto eran gli occhi miei fissi ad attenti,
.....così lo santo riso
a sè traeali con l'antica rete;
Quando per forza mi fu volto il viso
vêr la sinistra mia da quelle dèe,
perch' io udìa da loro un 'Troppo fisso!'"
Purgatorio xxxii.

It is because men plunder the reserves of the personality with irreverent greed that love ceases to attract and begins to repel. That is why

"All men kill the thing they love!"

When you have pillaged the holy of holies you hate the temple. The youth, in Schiller's "Veiled Statue at Sais," though repeatedly warned, yet resolved to lift the veil, and to know the truth which the oracle declared to be there concealed. He raised the veil; he saw the truth; but what he had seen he told no man.

"Auf ewig
War seines Lebens Heiterkeit dahin,
Ihn riss ein tiefer Gram zum frühen Grabe!"

The higher you ascend in the order of spiritual cohesion the more vividly this law is apparent. And so nowhere is it more marked than in religion. The great ethnic religions rely upon the ignorance of their followers for their strength. Perhaps the most absolute hierarchy of history was the Egyptian priesthood, which owed its long authority to the controlling power of its mystery and esoteric darkness upon the popular mind. And in Brahmanism, Buddhism and Mahometanism we see the same paralyzing dynamic of ignorance.

Of Christian sects easily the most coherent is the Roman, which has so impressed its infrangible solidarity upon the world's imagination, and which still shows such undiminished unity, that Macaulay, in his wellknown *mot,* pictures it as still persisting, when the New Zealander contemplates the ruins of English civilization from the broken arches of the London Bridge. And the first principle of the Roman organization is not the dissemination of intelligence among the masses, nor the development of private judgment.

With the advent of an effort to enlighten the common herd, came the breaking of Christianity into sects. The informed mind protests. Hence, protestantism. In vain protestants seek to make their churches as solid as the Roman. Their basal cause of existence is fatal to unity. Acting in the direction of its origin, the force of protestantism ever tends to disintegrate; to perfect its spirit it must destroy its organization; while the Catholic Church naturally moves onward in increasing centralization. Which of the two systems is better for the world, the reader may judge for himself, but there can be no two opinions as to which is the better for itself. We must define our aim. If the goal of Christianity is to get every soul eventually into the Church, then the Roman plan is the better. If on the contrary Christianity's triumph mean the ultimate diffusion of certain principles of life, to be worked out by each individual in his own way, then the Protestants are logical. But there are many Romanists in Protestant Churches, and many Catholics have really been Protestants.

Even with the widest interpretation of religion, however, it still remains true that the perpetuity of "the faith," that is, the continued existence of a belief in and a reliance upon the infinite and the unseen, hangs not upon what we know, but upon those things that are unknown, and that can never be known. It is herein

that the future of religion is secure. The secret of the universe, the nature of God, the destiny of man, the hereafter, these must remain in their original shadow, defying every attempt to define them. "I am that I am," said Jehovah, and left us still groping toward His face and name. The heart stands before the universe as before the ocean; our little boats of speculation come and go, but the boundless expanse stretches ever away to meet the sky. It is this unfading mystery that gives religion its hold on man. What we understand we trample underfoot, and ask new riddles. What baffles us forever, we seek forever. "The things seen are temporal; the things unseen are eternal."

For within us is an unexplored country, "mountains of the moon," region of perpetual fog and impenetrable wilderness. To ourselves we are deeply unknown. And out of this unknown region in us come our greatest passions, our profoundest aspirations. The infinite being within us, we can never reverence anything outside of us except it has a like infinity. Explanations have their day, but the sombre river of the utterly inexplicable flows on forever. In this stream we would fain bathe. The secret of the universe is beautiful, but it is darkly beautiful,—evasive, alluring.

Now the perpetuity of religion is assured chiefly by this truth. For the unknown is infinitely greater than the known. What we know not is "that great sea of nescience upon which all our science floats as a mere superficial film." Forever will "lame hands of doubt" reach out toward the mysteries of the Infinite Father, the Cross, Eternal Life.

So are we sweetly bound together and to God by our limitation. Science, criticism, knowledge, "puffeth up," enlarges but isolates the soul. Love, worship, "buildeth up," cementing as it uplifts us.

The soul faints ever for the unknowable. The chief unknowable is Love, hidden always to reason, melting us together by its strange power. Love draws us each to each as to a shelter from the infinite. Because we are so ignorant of the wild waste of waters we call Life, we fix our eyes on God, as upon a pole-star.

Not in the sense in which it is commonly understood, but in a deeper, truer sense, is "Ignorance the mother of Devotion."

AGNOSTICISM IN THE PULPIT.

BY THE EDITOR.

AGNOSTICISM is the most fashionable and popular philosophy of to-day, and though it came as an enemy to religion, it has gradually crept into the pulpit, and may now be regarded as the most redoubtable stronghold of dogmatism, or rather of the dogmatic interpretation of traditional belief. The founders of agnosticism, Professor Huxley as well as Mr. Spencer, were antagonistic to the Church, and claiming that Church doctrines referred to subjects lying beyond the ken of human experience, protested against the right to prescribe a definite belief. It is but consistent, however, to expect the agnostic to take his own medicine. Since no one can know, everybody, the Church too, has a right to believe whatever may be deemed worthy of belief on mere preference and without evidence. Thus the dogmatist feels firmly entrenched in his old position, and agnosticism has more and more become a welcome ally to dogmatism. We have an instance of this alliance in Rev. Frank Crane's eulogy of "The Cohesive Power of Ignorance" which he has set forth with that extraordinary force for which he has become famous as a pulpiteer at Chicago, as well as in other cities of our country.

Mr. Crane's view is quite typical for a great number of the clergy, but we do not think that this attitude is wholesome, nor that it will really prove helpful to the Churches.

Agnosticism is not a constructive power, but a dissolvent. It acts gradually like a slow poison, occasionally as an anodyne, but always with benumbing influence, and so it comes to destroy the vital power of the mind which it invades.

We need not deny the many truths contained in Mr. Crane's article. We know very well the charms of haziness, the mystifying power of vague notions, the awe of the ignorant when stultified by

things that lie beyond their comprehension.* But for that reason ignorance will never prove a wholesome and constructive force to be welcomed as an important and powerful factor in the upbuilding of social or ecclesiastical ideals. The power of campaign phrases in the free silver movement, and also the clamor for the protection of home industries by a high tariff etc., is not due to the ignorance of the masses or to the haziness of the propositions of campaign orators, but finds a ready explanation in the business interest of certain classes to which an appeal is made. The people who hope for profit by free silver or by protection applaud the orator for his promises, not for his arguments. Agitators of any kind do not appeal to the intellect but to the will, and the will is satisfied to have the logical mistakes covered over by empty declamations, and bold assertions are under these conditions gladly accepted as self-evident truths. It is not the lack of logic, not the presence of ignorance which lends power to these vague phrases, but the personal interest, the egotism, the greed, or other passions which are thereby directly aroused.

It is claimed by Mr. Crane that those armies are most efficient which "move with machine-like precision," those in which "each soldier understands nothing save to obey," suggesting that intelligence is rather a hindrance to victory than a help. This is an error which strategists have overcome since the time of Frederick the Great. The Prussian tradition established by this philosopher on the throne, is based upon the very opposite principle. A soldier is not requested to obey blindly but is expected to judge for himself, and this principle is what made the Prussian army so successful. While in other armies any officer would have been liable to court-martial if he did not implicitly obey a definite command given him, Frederick the Great and all his successors, would do the very opposite and court-martialled any officer or even a private soldier if he acted in strict obedience to orders when the conditions under which the orders were given had changed. It is true that the highest in rank is always responsible for the whole military division under his command, and he must be obeyed. In so far obedience is indispensable, but the highest in command is not expected to be an unthinking obedience machine, but a thinking man responsible for his conduct, and this principle extends to the private soldier, if he serves as sentinel or on picket duty. He is responsible and under definite conditions he is expected to act against impracticable orders.

* See, e. g., the author's article "The Importance of Clearness and the Charm of Haziness" in *The Open Court*, Vol. V, No. 27.

There is no need of historical examples. I will only add that military critics express this broader interpretation of a soldier's obedience in the Prussian army as transforming a machine into a living organism. The machine represents the theory of implicit obedience; while the organism, a kind of living machine, represents an organized body where independent judgment is used by every center and sub-center, all being subservient to a common and general purpose rendering it possible that all the organs act in concert.

Summing up the case, we could say that ignorance is the most serious drawback to an army, while intelligence renders it most efficient, and thus Mr. Crane's argument fails to prove his contention.

The proverb "familiarity breeds contempt" seems to support the evidence that the better we are acquainted with a man, the less we respect him, but such is not the case. If we become acquainted with the great features of a great man, we will admire him the more. If we find out his foibles, or his all too human frailties, we may come to the conclusion that he is not a great man, but in that case familiarity does not breed contempt, but only helps us to discover the truth.

By the bye, the proverb does *not* mean that a perfect acquaintance with persons makes us despise them. The connotation of familiarity means a familiar or intimate relation of a superior to the people in his charge. An officer who carouses and drinks with private soldiers will naturally lose his authority, and this is the sense which the proverb means to convey.

The idea in Schiller's "Veiled Statue at Sais" is not that truth becomes hideous or contemptible if we become familiar with it, but, as Schiller himself says, that truth will not be wholesome if we reach it through guilt, and it stands to reason that we are not ripe for a truth that has not been attained in the natural course of our intellectual development. Schiller does not mean to say that truth is hurtful; indeed he has said the very opposite elsewhere. He merely states that our determination to have truth at any price will be disastrous if we insist on having it without being duly prepared for its reception.

The idea that the main problems of religion, especially the questions as to the nature and existence of God, the soul, and the immortality of the soul, are beyond the ken of man, has become very popular and is regarded among many people as almost axiomatic. It is the superstition of the day and is spreading like a blight. We believe that this agnostic view is a most injurious error which must

be overcome in order to assure a healthy further development of mankind.*

We do not deny that there is a certain truth in agnosticism, but it is different from the favorite tenets of the agnostic. It is true that many problems are as yet unsolved, but they are not for that reason unsolvable. Much is unknown but nothing is unknowable. Certain things may be unknowable under certain conditions, but only the self-contradictory, only the absurd, is absolutely unknowable. The problems which are unsolvable are illegitimate problems. If we find a problem that can not be solved, we may be sure that it is wrongly stated and belongs to the category of sham problems. All knowledge is a description of facts and comprehension is due to a correct formulation of groups of facts so that the applicability of the law pervading all becomes apparent. All facts that come within the range of our experience are classifiable and thus they are subject to comprehension.

There is nothing that theoretically considered would be incomprehensible, for absolutely incomprehensible facts would be such as would not be subject to universal law and would not conform to the general world-order. As to the laws themselves we find them to be an orderly whole, a system of which the one is a mere modification under certain conditions of all the rest, and the whole is permeated by an intrinsic sameness reflected in the necessary orderliness of mathematics, of geometry, of algebra, of logic. Obviously there is something wrong with our notion of science when we think it leads to nescience, and with our religion if it is built on ignorance.

Mr. Crane claims that the Egyptian priesthood owed its long authority and power over the popular mind to the mysteries of their religion and the esoteric darkness of the people, and he thinks the same is true of Brahmanism, Buddhism, Mahomedanism, etc., but a closer acquaintance with the history of Egyptian and other faiths proves that this is not the case. The heart of the Egyptian was hungry for comfort in death and the tribulations of life and he found what he sought in the story of Osiris, the god who had become man and lived among the people as a man, subject to the same fate as they themselves. Osiris lived among them and went down to the world of the dead, preparing the place for all others who would descend to the same place, and thus he became their saviour who

* We have published our views on the subject in a booklet entitled *Kant and Spencer,* which contains a criticism of the philosophical foundation of agnosticism.

would assure the immortality of his devotees on condition that they would keep his commandments, and on the day of judgment be found just in their actions and pure in their hearts.

There is not one among all the religions which is built upon ignorance, but all of them are based upon the aspirations of the human heart which develop naturally and inevitably in any human society. Different religions express their religious faith and their hopes differently, some more clearly than others, some only vaguely, but the kernel of every one of them incorporates positive experiences and a certain amount of conviction; the essential part of them is always some positive faith; it is never negative, never ignorance, never an absence of knowledge.

It is true that the vast realms of the unknown stretch before us and they are much larger than the area of facts which have been illumined by the light of cognition, but we must bear in mind that knowledge possesses the quality of being universal. Thus the rays of comprehension extend into the unknown regions of the most inaccessible domains of the world. The fabric of the universe is not chaotic, but reveals a definite plan and so by having a little portion of the world well understood we are in the possession of a key which will unlock doors containing mysterious revelations of the most distant spheres.

The awe which man feels when facing this omnipresent order, and not our ignorance as to the constitution of the cosmos, has produced the conception of God, and though, at first, man merely divined the order of the universe and expressed his conception of it only in symbols before he could thoroughly grasp and understand it, it is not the unknown nor the not yet known of the deity that pervades the world in all its phases, but it is the obviously known and undoubtedly true which makes man bow in worship together with others who feel the same spell of religious devotion. Man's ignorance will never produce religious sentiments that will build up and edify the soul. From the realms of ignorance bigotry has risen, fanaticism and all the host of aberrations, but not the ideals of true religion.

Our limitations are indispensable because all corporeal beings are limited in space and time, but in spite of all limitations, the soul is capable of reaching out into the vast regions of the unknown universe, and it is characteristic of all mentality that the mind comprehends in every particular case the general and universal law. This characteristic feature of mind, of reason, of spirit, makes man Godlike and renders possible his sentiments of moral and religious

aspirations. This feature of rationality, too, is the factor that produces science.

It is not true that science, criticism, and knowledge "puffeth up" that it "enlargeth but isolates the soul." Science "puffeth up" only if it be pseudo-science, or if it be void of other human or humane sentiments such as kindness and proper regard for others. It is true enough that science alone without sentiment or sympathy for others is like a tinkling cymbal, and a mere intellectual comprehension of the universe will forever remain insufficient. But a lack of science will not make up for these deficiencies. We can expect no help from ignorance. Lovingkindness is needed to fill the gap in our hearts. Love inspires respect for everything good, holy and noble, but not ignorance. There is no virtue in ignorance, nor is there any redeeming feature in ignorance. Ignorance is not the mother of devotion but of superstition.

THE DOG'S BOILERS AND THEIR FUEL.

BY WOODS HUTCHINSON, A.M., M.D.

THE secret of life lies in the gift of drinking in sunshine, either raw as plants do, or worked up into what we call foods, as animals must, and using its warmth for selfish purposes. The green-stuff of plants catches the sunlight, which sets to work building the stem-leaf house, and then storing it with starch and sugar. Then comes the animal and, most greedily, eats up the plant, crystallized sunshine and all, and uses it first to build his own body-house, then to move it about and warm it.

The first and most important need of the dog-engine is plenty of fuel. It was to move about in search of this, that his racing-machine grew up. So that his body is like a locomotive, not only in having a running-gear and "wheels," but a "fire-box" as well, in which his food-fuel can be burnt and turned into heat and horse-power, or more correctly, "dog-power." As you would expect in any fire-box, there are two openings, one for taking in fuel, the other for getting rid of stuff that will not burn properly, called ashes or waste.

These are the opposite ends of the body, so that the dog's fire-box is in the form of a longish tube, known in Latin as the *alimentary canal,* or in plain English, *food-tube.* This is the form of the body-furnace in all backboned animals, and most backboneless, though some of the simplest and earliest of these have a mere pouch, with but one opening.

But the food-tube of the dog is very far from being a simple canal, of uniform calibre from mouth to anus. As you look at it, you see that about a foot down from the mouth it balloons out into a pear-shaped pouch, the stomach, then becomes small again and thrown into a large number of coils, the last of which is somewhat larger than the others. Altogether in fact, instead of being just the length of the body, it is between five and six times as long.

Is there anything in the food of the dog to explain this state of affairs? Why does he need a stomach-pouch, and coils of intestine?

A pouch is used to store or carry things in, and if you recall

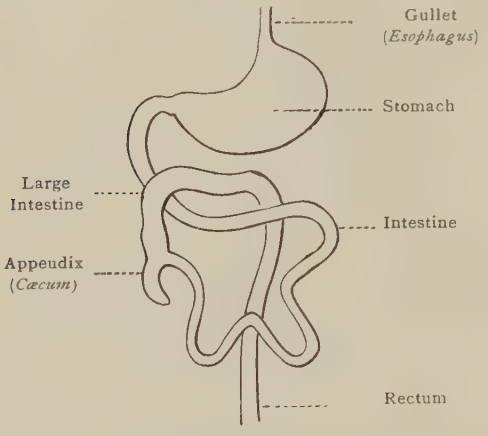


FIG. 1.
FOOD TUBE OF DOG.
(From Flower).

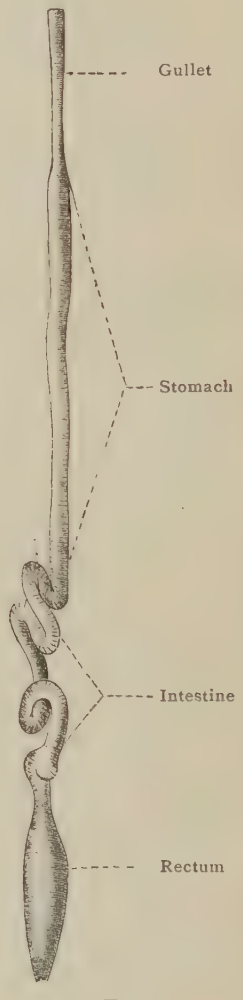


FIG. 2
FOOD TUBE OF NEWT
(From Wiedersheim)
showing simplicity and
straightness.

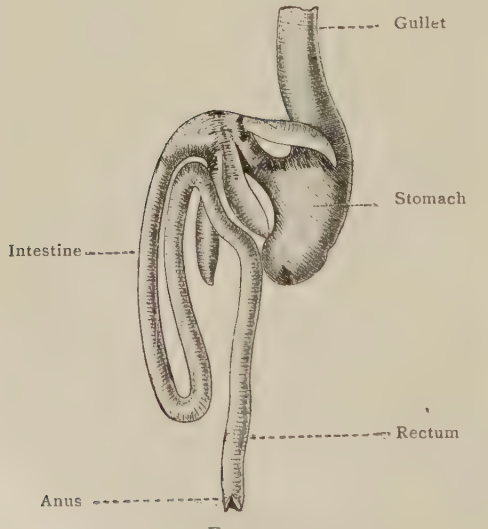


FIG. 3.
FOOD TUBE OF FISH (PERCH).
(From Wiedersheim).

the kind of food that the dog lives upon, you see at once how much he needs a place, where he can stow away a quantity at one time to be digested at leisure. When he catches a deer, or a wood-chuck,

all that he is sure of is what he can eat on the spot. He is compelled to be greedy, for if he leaves any of it till next day, or even next meal, it is almost sure to be stolen before he comes back. So he gorges himself with all that his stomach will hold. Indeed if you can come upon a wolf while he is feasting on the body of a heifer, or yearling colt which he has pulled down, you can sometimes ride or run him down, inside of a mile, so enormously has he loaded down his stomach, not merely for present but also for future use.

This then is the primary use of a stomach, a storage-, or delay-place for food, until it can be gradually absorbed. But would not this delay be an excellent time for beginning to melt it for absorption? In an early and simple stomach, like the fish's, where the food is chiefly other fishes, shrimps, worms, water-weeds and such-like soft, watery things, which need only to be kept warm and moist, to melt of themselves, you will find little else in its lining but a pavement of thickish, smooth cells. But if you will look at the lining of the dog's stomach, you will see that it looks thick and velvety, and with a magnifying-glass you can make out swarms of tiny, little openings, like pinpricks, dotted all over it. These are the mouths of tiny pouches of the inner cell-sheet, known as glands, which manufacture and pour out a sour juice, called the stomach-or in Latin, *gastric juice*.

This has a curious power of melting meat, and can dissolve a moderate stomach-full in two, or three hours, though the huge gorges that the wild dog takes may require two or three days, during which he sleeps most of the time, in his burrow, or on a sunny hill-side, and doesn't like to be disturbed. Indeed it is a rule, with wolf-hunters, that unless you can get your hounds to the place of his last kill within twelve or fifteen hours after he has left the carcass, so that the pack has a chance of "cold-trailing" him to his lair, it is better to wait two or three days, until hunger drives him abroad again, for as long as he lies still, he, of course, makes no trails, and to beat the woods on the mere chance of stumbling upon him, would be like hunting a needle in a hay-stack, unless you happen to know just what thicket he "lies up" in.

This explains the meaning of that simple, pear-shaped pouch in his food tube, which we call the stomach. But what of the long coils, not unlike a live garden-hose, into which the rest of the tube is thrown? Evidently these are not adapted for storing the food or for letting it rest in one place until it can be melted; but if you will open the tube and look at a portion of its lining under the microscope, you will get a suggestion as to the meaning of this loop

of coil form. Instead of being, like a stomach, dotted all over honeycomb fashion with tiny little openings of glands, the lining of this part of the tube, known from its narrowness as the *small intestine,* is covered with tiny, fingerlike projections standing up all over its surface; and it will not take you long to guess that like fingers elsewhere the purpose of these is to pick up things, and that the business of this part of the intestine is to take up, or *absorb* the food which has been melted in the stomach. But why should it be so long? A simple experiment will answer the question.

If you will take a sheet of blotting-paper, hold it on a gentle slant and endeavor to pour a stream of ink down it, you will find that although it runs briskly enough for the first inch or two, before it reaches the bottom of the sheet the current stops completely, as it has all been soaked up by the paper. Now this is, roughly speaking, almost exactly the process which is going on in the dog's small intestine, and for the matter of that in the intestine of all animals including ourselves, and it follows, that the longer the tube of living blotting-paper, the more completely will the melted food be absorbed. But it must not be supposed, that nothing else but absorption of the melted food takes place in the small intestine. A good deal of further melting goes on as well, for although the lining membrane in the greater part of the intestine has lost most of the gland pouches which pour digestive juice into the stomach, yet this is only because, so to speak, these have all been piled together in two great masses, each of which opens by a tube nearly the size of a quill into the bowel, just beyond the stomach. The largest and solidest of these, on the right side of the tube, is known as the liver; the smaller and more loosely built, upon the left and behind the stomach, is the pancreas.

These are simply very complicated gland-pouches which have budded out from the lining of the tube, like a little plant or shrub whose stems are hollow. The leaves of the shrub are the cells which manufacture the digestive juice, the stalks are the smaller collecting pipes and the stem is the discharge tube or duct of the gland, through which this digestive fluid is poured into the food tube.

But it will strike you at once, that the huge, solid liver is much larger than would be needed, simply to manufacture and pour into the canal the bitter brownish or greenish bile; and your suspicion would be quite correct, for in addition to aiding digestion in this way, the liver also receives the blood from the walls of the food tube loaded with nourishment which has been soaked up out of it, and sends this on another step in the direction of being turned into

blood and body fuel. It also filters out and neutralizes many poisons which get into the blood both from the food-tube and from the waste-processes of the body-cells.

Then if you will look at a food-tube which has been blown up and allowed to dry, you will see that after the coils of the garden-hose part of it comes a third, very much wider portion, curiously puckered and pleated along its sides, known as the large intestine. In the lining of this you will find no fingers whatever and very few gland openings, and this, together with the curious way in which its walls are pouched and puckered by three narrow bands of muscle fibre, which run along its outer wall like draw strings in the mouth of a bag, would suggest that it is merely a place of detention for the remains of the food until its moisture and such traces of nourishment as the fingers of the small intestine have left in it have been soaked out of it.

The saving of this loss of moisture is really a very important thing, for none of our body cells can live unless kept continually in water, and saltwater at that. We are still sea-animals in ninety-nine per cent. of our structure. When the parts of the food which are too hard or tough or coarse to be melted by the digestive juices have had all the nourishment and surplus moisture sucked out of them they are discharged through the second or terminal opening at the end of the food tube known as the anus. Like other furnaces, the body fuel-tube is constructed with two openings, one to receive fuel and the other to get rid of ashes or waste.

If then the food tube of the dog has grown into its present shape to match the amount of food which is put into it, we would expect that animals living upon widely different food would be found to have developed a somewhat different shape both of stomach and intestine, and if you will look at this drawing of a sheep's stomach, you will see at once that this is just what has occurred.

In place of a single, pear-shaped swelling or pouch in the course of the food tube, you find a most complicated-looking bag of four pouches or chambers opening into one another, the whole being nearly four times the size of the stomach of a dog of the same weight. But to remember the difference in the food is sufficient to explain this at once.

The dog, of course, under natural conditions lives almost entirely upon meat, which is quite a concentrated food and three or four pounds would make a fairly satisfying meal. A sheep, on the other hand, lives upon grass, leaves and hay with a little grain in the winter time, and these foods are extremely course and low in

nourishment-value. It would take from twenty to forty pounds of green grass to make a satisfactory meal for a sheep as against the three or four pounds of meat which a dog of the same size requires, so that just as a place to store food, the sheep's stomach needs to be much larger. Not only this but coarse hay and such foods are much harder to melt in the stomach, more difficult of

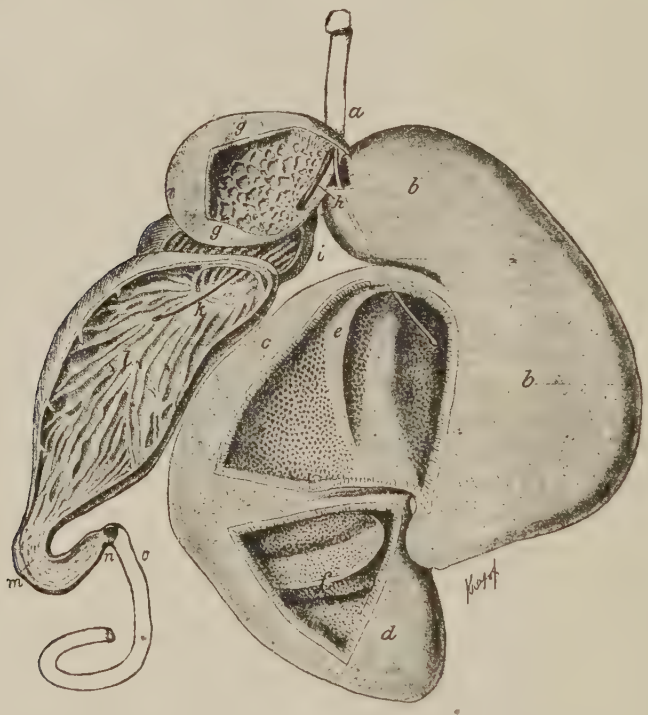


FIG 4.—STOMACH OF SHEEP. (From Oppel.)

a, Gullet *Esophagus*; *b*. *c*, *d*, the three subdivisions of the paunch, marked off from one another by the folds *e* and *f*; *g*, reticulum: *h*, œsophageal groove; *i*. psalterium; *k*, aperture leading from the psalterium into the abomasum (*l*, *m*); *n*, pyloric valve; *o*, intestine.

digestion; indeed, neither the dog nor ourselves could digest enough of them to live more than a few days upon a diet of grass, leaves or green vegetables, and this you see is matched by the numerous divisions of the sheep's stomach.

So hard of digestion is a grass diet, that it is not sufficient to bite it off, chew it and swallow it, but it has been found necessary to put it through the curious process of returning from the stomach to the mouth, to be carefully chewed or masticated a second time, and that is the meaning of the first or largest pouch at the right of

the sheep's stomach as you look at it, known as the paunch, which is simply a storage bag, where the grass and leaves, taken in by the sheep while grazing, can be stored until the animal has time to lie down in a quiet place and devote its entire attention to, as we say, "chewing the cud," or masticating carefully for a second time the food, as it is returned to it from the first pouch of the stomach. This is what is known as *ruminating* and has given the name *ruminants* to this class of animals. Curiously enough, from the fact that sheep and cows look so peaceful and meditative while they are going through with the second eating of their food which they seem to enjoy thoroughly, the term has actually been applied to the mental process in ourselves known as "thinking over things."

From this second grinding the cud is passed back through the second and third stomachs where it undergoes a sort of churning process and then passes into the last compartment of the stomach (to the left of the picture) which coresponds to almost the entire digestive stomach in the dog and in ourselves. Indeed if you will look closely you will see that it is nearly the same pear shape as the greater part of the dog's stomach.

Now let us turn to the small intestine. At first sight this appears entirely unchanged, but it looks somehow much more complicated and if we proceed to measure its length, we find that it is nearly three times that of the dog's intestine, that is to say, while this part of the food tube in the dog is from four to six times the length of his body, in the sheep it is from twelve to fifteen times the body-length, and this is only what we would naturally expect, when we remember that it has to deal with food that is much more difficult of digestion and consequently requires a longer absorptive surface to soak it up completely. The second or larger part of the intestine differs form that of the dog only in this same direction of being longer and slightly more complicated, to match the more watery character of the food. The shape and length of the food-tube in different animals match quite closely the character of their food, just in the same way as do their teeth. By looking at an animal's teeth you can usually tell quite accurately not only what sort of food he lives on, but also what sort of stomach and about what length of food-tube he has.

A curious proof of the close relation between teeth and food-tube is to be found in those toothless "animals" the birds. These, as you all know, have no teeth but simply a horny covering of the jaws known as a beak. In the birds of prey this beak is curved and sharp so as to be capable of tearing up the food to some extent,

but in the greater majority of birds, both those who live on grain and seeds, and those who live on insects, the beak is simply a quick-acting pair of pincers for picking up the corn and catching the insects, which are then swallowed whole.

How then is their food canal to manage food in large, hard pieces like this, which has never been ground by teeth before it is swallowed? As everywhere else in the animal kingdom, nature is ready with a substitute. Instead of teeth, moved by powerful jaw

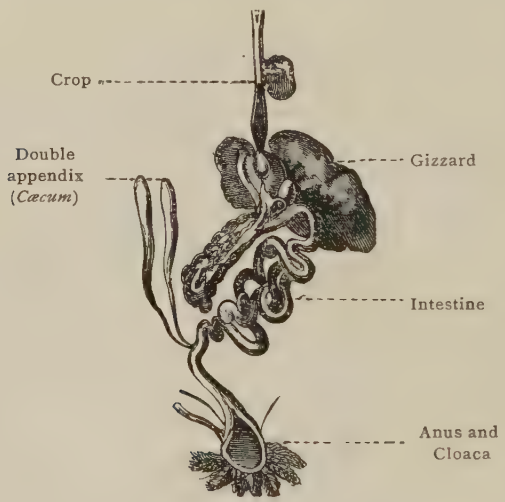


FIG. 5.—FOOD TUBE OF BIRD.
(From Holder).

muscles, developed at the *opening* of the canal to form a grinding apparatus, near the *middle* of it, just beyond or more exactly in the last portion of the stomach, we find a thick, hard globe, about the size of a walnut in a fowl, for instance, known as the gizzard. On cutting into this we find, little as it looks like it from the outside that it is really a pouch with immensely thick walls, made up of strong muscle and tendon and lined with a thick leathery, almost horny, layer. The small hollow in the center of the pouch is usually filled with bits of gravel and pebbles.

What can be the use of such a strange-looking structure as this? If you would clasp your two hands together as if you were about to wash them in imaginary soap and water, then drop into the hollow between the palms a piece of chalk, say, or a lump of hard clay and rub it backward and forward between the palms, you will find that you can break it up into small pieces and gradually

to powder. If, however, you drop in three or four other small pieces of chalk or dry clay and especially one or two pieces of squarish bits of stone, or any small object with a rather rough surface and some corners on it, you will find that you can grind the clay or chalk into powder nearly twice as rapidly, and that you can even break up grains of corn, thin-shelled hazel-nuts and walnuts in this curious form of mill, and this is precisely the meaning and action of this tremendously thick-walled pouch at the end or "door" of the stomach.

The food is here ground into powder, *after* being softened and soaked in the crop and stomach instead of *before,* as in animals. Nature can make a grinding-apparatus at any part of the food-tube where it seems most desirable. With this exception and addition of a pouch-like swelling of the gullet, at the lower part of the neck, where food can be stored and soaked before being passed on to the stomach, the bird food-tube is practically the same as the animal's.

It matches the character of the food in precisely the same way, for in birds which live upon flesh or fish or soft bodied insects, the walls of the gizzard are extremely thin, because such food after being torn up by the beak needs comparatively little grinding and the length of the food-tube is short in proportion to that of the body. In the grain-eating birds on the other hand, its walls are extremely thick and strong, because their food cannot be properly melted for absorption until it has been ground, and the food-tube is long in proportion to the length of the body, just as in grass- and grain-eating animals. As an instance of how quickly a food-tube can adjust itself to change in the diet, it has been found that the gulls in the north of Scotland, which during one part of the year live largely upon grain and seeds, and another part of the year chiefly upon fish, grow a much thicker walled gizzard during the time that they are living on grain than they have in the other half of the year when they live upon fish. Curiously enough, in the ant-eaters, some armadilloes and other animals of that class, which have lost their teeth and hence are known as "edentates," the lowest part of the stomach has become greatly thickened and lined with horny plates almost exactly like a bird's gizzard.

As we have seen that our own teeth are intermediate between those of the flesh eaters and those of the grain eaters, although much nearer to the former than the latter, so our food canal is also intermediate between the two, although it is so little removed from that of the dog that nearly everything that we have said of the dog's food-tube is true of our own. Our stomach is a little larger,

on account of the larger amount of potatoes, vegetables and such like bulky foods that we eat, but its shape is almost exactly the same, and our food-tube, for the same reason, is about six times the length of our bodies instead of about five times as in the dog.

But we again come under precisely the same rules as the rest of our animal cousins in this respect, for negroes and other races of men living in warm climates where there is abundance of vegetable food, such as rice, bananas, yams, maize and fresh fruits, to be had the year round, and whose diet is in consequence more largely vegetable than that of our northern races, have added about another body's length to their alimentary canal. The same sort of lengthening has been proved to take place in the food-tubes of poor children in the city slums, who are fed upon coarse, innutricious and indigestible food. In them the canal may actually become ten or twelve times the length of the body.

It is said by some observers that the Esquimaux, in the frozen North, who are compelled by their climate to live almost exclusively upon animal food, and that very largely in its most concentrated form of fat or oil, have shortened theirs nearly a body's length.

You must not however conclude, from what we have seen of the shape of the dog's canal, that his food is or ought to be entirely meat or flesh. There are very few animals indeed that live absolutely and entirely upon a flesh diet. Those who take their flesh in the form of fish, such as the seals, some fishes, and the flesh-eating birds, are almost the only ones. Even when wild, although two-thirds or three-fourths of his diet consists of the flesh of animals and birds that he can capture, the dog also eats a certain amount of fruit during the season. Indeed the best place to find tracks of wolves, foxes and bears in the height of summer is in the patches of wild raspberries, wild cherries, salmon-berries and so forth, and later in the groves of wild plum trees. Some dogs will even go so far as to crack and eat nuts when they can find them, and nearly all these wild animals when captured, if given bread or sweet-stuff or even potatoes and carrots will eat them in fair quantities.

I dare say most of you have seen dogs biting off blades of grass and swallowing them, but this is not for food, merely their way of taking medicine for certain digestive disturbances. Since the dog has become domesticated, sleeps for the most part under cover, spends a good deal of his time in-doors and has only about half the need of exercise or the opportunity for it, that he had in the days when he would find his breakfast on foot, on waking in

the morning, he no longer needs such a concentrated, highly nourishing and stimulating diet as one of pure meat. Indeed, too much meat will seriously upset his digestion, and, fanciers assure us, give him that unpleasant "doggy" smell, which is the principal objection to his being received in the parlor, as a member of the family.

A diet consisting of a mixture of animal and vegetable foods, meat and bones with potatoes, rice, oatmeal, breads and biscuits of various descriptions will be found to be the best for his health under domestication, and though sugar forms but a very small part of his diet, when in a state of nature, only during the short fruit-season in fact, yet a small amount of it in his food is of great importance and one of our best known brands of dog biscuit owes part of its value to the fact that it contains sugar in the form of dates. In fact, so closely does the dog's alimentary canal correspond to our own that when he is brought under domestication and housed and "cityfied" as we are, he thrives best on almost precisely the same diet that we ourselves use. There is no better food for any dog than an abundance of household scraps, and dogs in kennels who are fed in large numbers, upon specially prepared and purchased foods, seldom thrive as well as those who get the "little-of-all-sorts" diet which any household scraps can give in perfection. As for the dogs and their cousins the bears, in captivity, a well-mixed diet, like our own, is found to agree with them far better than a purely animal one.

Of course here as everywhere else, the food fuel must be regulated according to the kind and amount of work required of it, and for hounds and other hunting dogs, setters, collies, and dogs that are used to draw carts and wagons, larger quantities, in proportion, of meat and larger total amounts of food are required, than in the case of pet and lap dogs of all sorts, or the ordinary city dog, who is confined for the most part to a small yard and has only an occasional formal run of an hour or so as an apology for exercise.

The more nearly vegetative a dog's existence becomes, the lighter and more vegetable should his diet be. In fact, some unfortunate little wretches of lap dogs, toy spaniels and pugs, can only be kept alive at all and in any temper short of fiendish, by cutting down the meat in their diet almost to the vanishing point. Some of them are kept by fanciers, when training for a particular beautiful coat of hair, for show purposes, upon a diet of toast, dipped in tea, or milk-and-water; shavings, instead of sea coal, under their boilers.

PROFESSOR HAECKEL AS AN ARTIST.

BY THE EDITOR.

SOME time ago we called attention to Professor Haeckel's work on *Art Forms in Nature* which was appearing in installments, and now we make the announcement that the work has been completed and lies before us in a stately folio volume, containing 100

VIEW FROM THE RAMBODDE PASS. 4535
After a photograph from Haeckel's *Wanderbilder.*

plates, many of them colored, and accompanied by descriptive text.* The elegant beauty of some of the lower forms of life is sur-

* *Kunstformen der Natur.* Leipsic, 1906.

prising, and it seems that these pictures and photographs should be of rare value to artists, especially those who work in the line of

COCOA ISLAND AND REST HOUSE AT BELLIGEMMA. 4534

arabesque and kindred designs. The different creatures from the lowest ranks of life, plants as well as animals, present an astonish-

ing wealth of types, some of them just ready for immediate use as ornaments, either for designs or plastic forms. We have reproduced a few of these wonderful art forms in nature in a former number

THE SACRED BODHI TREE. 4533

of *The Open Court,* and we refer the reader to Vol. XVI, p. 47. But not only the selection of these art forms in nature proves the artistic spirit of Haeckel, but also another publication which is a

portfolio of sketches made by our famous friend on a journey to eastern lands.

When I saw Professor Haeckel at his home some years ago, he showed me some colored sketches which he had made on his trip to the East Indies. Though the pictures were perhaps not perfect in technique they exhibited a real artistic talent, especially a remarkably well developed sense for color effects, and at the time

RHIZOSTOME (*Toreuma belligemma*). 4536

I expressed the opinion that the pictures would be interesting to the public. Professor Haeckel seemed reluctant to publish them and deemed it advisable to wait. We are glad to note that he has finally brought out these pictures in an attractive portfolio form, and very beautiful they are indeed. We can only recommend them, and wish to call attention to this new phase of the famous naturalist's life-

work.* Though Professor Haeckel has not passed through a regular course of artistic education, and though his technique may show some shortcomings, we make bold to say that these sketches prove him to be a genuine divinely inspired artist. The way in which he sees nature and especially the rich tints of the southern landscape will be interesting to both psychologists and art critics.

Bearing in mind the original sketches,—so far as I still remember them,—I have the impression that the color prints are excellent reproductions, and I only wish that we could offer to our readers

CHANDELIER MEDUSA (*Rhopilema Frida*). 4535

one sample of them in colors. I select for reproduction two crayon sketches which will be helpful in giving an impression of the general character of the work, and I can assure my readers that they show all of Professor Haeckel's deficiencies without showing at the same time his remarkable talent in color drawing. One of the pictures represents the Cocoa Island and the rest house for pilgrims near Belligemma, Ceylon; another will be interesting for historical reasons because it pictures the famous Bodhi tree which was planted in Ceylon more than a millennium ago by Buddhist missionaries,

* *Wanderbilder.* Von Prof. Ernst Haeckel. Sec. I and II, Die Naturwunder der Tropenwelt (Insulinde und Ceylon) nach eigenen Aquarellen und Oelgemälden. Gera-Untermhaus: Koehler, 1906.

perhaps by Mahinda himself, from a sprout of the Bodhi tree at Buddhagaya, which at the time was still in full bloom.

The work contains also some art forms of nature and photographs. Of the former we reproduce an interesting rhizostome of Ceylon (*Toreuma belligemma*) bearing the sign of an equilateral cross in the center and bedecked with a net work not unlike a doily or pin cushion surrounded by frills. Another aquatic being of peculiar shape is the chandelier medusa (*Rhopilema Frida*) a species which was observed and photographed by Professor Haeckel during his stay at Insulinde, Japan. A photograph of peculiar beauty is the one of an approaching thunderstorm at the Rambodde Pass in Ceylon.

Professor Haeckel has again and again concluded that he would retire to privacy and discontinue the publication of new books. He has surprised us several times by his new labors, and we can not but congratulate him on this new phase of his literary activity which shows the renowned author in a new, and at the same time a brilliant light.

THE ZOROASTRIAN RELIGION AND THE BIBLE.

BY THE EDITOR.

EVERY pastor in the land should know the authoritative points as regards the great North-Medic religion which was spread at least from Ragha, Rai, near modern Teheran, about fifty miles from the southern point of the Caspian Sea, and probably from much further east, westward. It possessed such political importance that it gave its name to Adharbhagan, a province almost as large as England, on the southwest of the same sea, the mountain range Elburz having also a prominent place in Avesta under an older name. The word *Adhar* means "Fire" and refers to that element which was sacramental with the Persian Zoroastrians; from this came the exaggerated term "Fire-worshipers." In its sister-form this faith was the established religion of the Persian empire under Darius and his successors, and in all human probability under his predecessors as well. The North-Median form of it, Zoroastrianism, was "high church," so to express oneself for convenience; it was substantially the Exilic Pharisaism of the Jews. The South-Persian form was more "broad Church." Each was equally fervent, surpassing all other contemporaneous documents of their kind in this respect. It is impossible that any civilized people who had anything to do with the vast empire could have been ignorant of its main points; so the Greeks knew much about it, as we see.

The Jews were Persian subjects from Cyrus to Alexander; and the Exilic Bible, as many hold, is a half-North-Persian book;—see the dates from the reigns of the Persian kings, Cyrus, Darius, Xerxes, Artaxerxes.

The Bible is fulsome in its allusions to them; see 2 Chronicles; see Ezra, Nehemiah; Isaiah xliv, xlv, etc., etc.

The Bible does not so much mention the North-Persian religion as it adopts it. This view is held by most scholars who can speak

with authority, and is an assured conclusion from the researches of A. V. Williams Jackson of Columbia University, New York; of Franz Cumont of Ghent; his countryman Count d'Alviella of Brussels, and especially Professor Lawrence H. Mills of Oxford, England.

It will be of interest to our readers to learn that Professor Haeckel, the great scientist, has lately re-affirmed the theory that our religion ultimately came from the Exile. To put the claims of the criticism in a nutshell: "We are actually what we are, as Orthodox Christians, because of this wide-spread North-Persian system."

We read in the first book of Esdras (vi. 24) that "in the first year of Cyrus, King Cyrus commanded to have the house of the Lord in Jerusalem built, where they should worship with eternal fire." The book of Esdras further states the woods and measures of the temple, and how the king had the gold and silver vessels which had been taken away by Nebuchadnezzar as spoils of war returned for temple service.

We can not doubt that Cyrus represented a reform movement in the Orient and that part of his success is due to the purity of his religious convictions. Not without good reason does Isaiah call him "the Messiah of Yahveh," and the "shepherd of the nations" whom God has called to rule over the world.

All the reports corroborate the theory that the religion of Cyrus was not only congenial to the Jews, but that it also influenced both their doctrines and ceremonials.

Professor Lawrence H. Mills has made a special study of Zoroaster and his religious system and has written a book which will be published in the near future. We predict that the significance of the Zendavesta in its relation to both the Old and the New Testaments, will be of increasing significance. Professor Mills writes in a letter to the editor: "The Jewish Bible surpasses the original Zendavesta only in the inspired genius of its depictments. Cold-blooded critics might well call the Gathas the purer book."

Professor Mills has given his instructive book *Zarathushtra, Philo, the Achæmenids and Israel* a formidable title, but it is written in easy style, and was for the most part delivered as University lectures. The author is however conservative as to the primary origin of the doctrines, holding that they were Jewish; but he exhaustively depicts the facts. Every Christian, not to say, every scholar, should read the book. It is the only one of the kind as yet attempted.

A JAPANESE WRITER'S HISTORY OF HIS THEOLOGY.

COMMUNICATED BY E. W. CLEMENT.

WHEN I was a boy there were few boys worse than I as far as downright mischief is concerned. I was fond of playing all sorts of pranks on passers-by. One of these was to put small snakes in a cake bag and then to throw down the bag for somebody to pick up while I watched from behind some obstacle. Many of my tricks were so bad that I expected the gods of whom I had heard so much would certainly punish me. As they did nothing, I at once began to doubt their existence. Shortly after this my grandmother, who belonged to the Nichiren sect, commenced to take me to hear sermons at the temple. At first I was greatly bored, but eventually got interested in all the preacher told us about the wonderful doings of Nichiren. I began to think that gods and divinities were real beings after all.

But having a practical mind, I decided that I would put this question to a fair test. We had an image of Nichiren in our house. So one day I removed this image from the altar and, taking it outside, submitted it to the greatest indignities possible. Subsequently I restored it to its place and waited to see what punishment I should get for this insult to the divinity. When nothing happened, I became more and more confirmed in the belief that no such beings as gods exist.

This was my state of mind when I gradually grew into manhood. I studied Chinese under a man who had very strong anti-foreign feelings, and being very susceptible to the influence of those with whom I associate, I gradually imbibed his views. Later when I commenced to study English, I regarded it as the language of a set of barbarians that was hardly worthy of serious attention. The man who taught me English had been the pastor of a church, and he

grew very fond of me and begged me to read the Bible. He gave me a copy, but I despised foreign things too much to even open it. Subsequently I was asked by this teacher whether I thought I could do my duty in the world unaided by a higher power. I felt then that I could not, but I knew that to say so was to acknowledge my need of divine assistance. This I did not want to do, so I left him without replying. I next came into contact with the Spencerianism of Toyama and Yatabe. Their arguments were welcomed by me as supporting my atheism. I thought then that I understood Spencer, but now I perceive this was only youthful conceit. At this time I commenced to lose my contempt for English and to study it with a will until I knew enough to read and understand pretty difficult works. Having reached that stage, I tackled the English translation of Kant's *Critique of Pure Reason.* That book taught me much, but at the same time raised a number of new doubts in my mind. It will be remembered that Kant makes it quite plain that all attempts to prove the existence of a deity by speculative reasoning have signally failed. Whether God exists or not can not, according to him, be determined by reason. But while saying this Kant declares himself to be a believer in the existence of God. This dumbfounded me. That a man like Kant should have been satisfied by the transcendental arguments whose inconclusiveness he takes such pains to show, or should have been able to rest his faith in the existence of God on any other satisfactory basis, is certainly surprising. His personal belief and his written agruments seemed to me to be irreconcilable with each other. But since a man of such enormous intellectual capacity as Kant was able to retain his belief, despite his failure to find for it a thoroughly rational basis, why should not I do the same?

With this feeling, I commenced to read the Christian Bible earnestly and accepted its transcendental teaching. "God's nature," I said, "is beyond our comprehension, but it is plain that God exists. Our conception of the world would be incomplete did we not predicate this existence." And so I passed from the stage of unconscious atheism to that of conscious theism. But, as you will see, I had not reached the end of my theological journey by any means. Though I accepted at this time the Christian conception of God, I joined no Christian church. I offered up no prayers. I sang no hymns of praise. To me there seemed to be an air of great hypocrisy about such Christian services as I attended. The words used by pastors in prayers often struck me as utterly silly. For instance, one pastor asks that God will grant special blessings to all assembled in his

church; which is equivalent to asking an impartial deity to be pleased to stoop to favoritism. The words used in hymns did not seem to me to represent in the least the real feelings of the persons singing these hymns. Christian services impressed me badly, but they did not lead me to condemn Christianity altogether, as I felt then that the creed was better than the men and women who professed it. I even went so far as to defend Christianity against the attacks of certain conservative educationists (Dr. Inoue Tetsujirō and his fellow-thinkers). But as the years went by and my mind reached its maturity, I argued to myself thus:

In the opinion of the deepest thinkers that which is beneath the phenomena of the universe, call it what we may, clothe it with what attributes we may, is to us absolutely unknowable. What creeds like Christianity teach about God rests only on imagination. To say that God is capable of love or hatred, to supply the world with an exhaustive list of the traits he is supposed to have, does not help us at all to understand the real nature of God. This God of the religious is an invented God rather than a real one. If it be true that what is known as the real substance of the universe is God, and that real substance has an actual existence, it is quite plain that we finite beings whose intelligence is of a comparatively low order can never know God. So I come to the conclusion that there is no God that we can know. I am then an atheist in the sense that I can affirm that to us human beings no knowable God exists.

The stages of theological thought through which I have passed then are these: (1) I began with unconscious atheism. (2) I passed on to superstitious polytheism. (3) This drove me back to atheism of an arbitrary type. (4) Thence by the process described above I reached a stage of conscious monotheism. (5) But not finding any logical resting-place there, I passed on to conscious atheism. This is of course a contradiction in terms. Of the non-existence of God there can not possibly be any consciousness. As consciousness, after all, only embraces a very limited area and God may exist in the region beyond, to make consciousness or non-consciousness the test of his existence or non-existence is of course quite absurd.

MISCELLANEOUS.

BENEDICTUS DE SPINOZA.

Our readers will be pleased to find reproduced in our frontispiece an unusually good and authoritative portrait of Spinoza, the original of which has been kindly loaned us by Mrs. Julius Rosenthal of Chicago. We will add that we knew of the existence of this portrait from her late husband, Julius Rosenthal, who unfortunately died about a year ago at the age of seventy-six, as a result of being knocked down on the street by a cab. We take this opportunity to express our great appreciation of the friendship of Mr. Rosenthal, who endeared himself to us through his congenial spirit and the intense interest he took in the work of the Open Court Publishing Company.

Mr. Julius Rosenthal discovered the original of this picture in Europe, and appreciating its unusual merit, had it framed under glass. It had been engraved soon after Spinoza's death by an artist who knew the philosopher personally. The Latin lines were accompanied by a Dutch version which reads as follows:

"Dit is de schaduw van Spinoza's zienlijk beelt,
Daar't gladde koper geen sieraat meer aan kon geven;
Maar zijn gezegent brein, zoo rijk hem meégedeelt,
Doet in zijn schriften hem aanschouwen naar het leven.
Wie oil begeerte tot de wysheit heest gehad,
Hier was die Zuiver en op't snedigste gevat."

We here publish an English translation of the Latin in the original meter:

"He to whom Nature and God were known, and the cosmical order,
Here he, Spinoza, is seen; here are his features portrayed;
But the man's face has been pictured alone. As for painting his spirit,
Verily Zeuxides' hands would not suffice for the task.
Seek in his writings his mind, where he treateth of things that are lofty.
He who is anxious to know, therefore, his writings must read."

BOOK REVIEWS AND NOTES.

Shinto, the Way of the Gods. By *W. G. Aston.* London: Longmans, Green & Co., 1905. Pp. 390.

The present volume on Shinto, or as we commonly say, "Shintoism," the native religion of Japan, bids fair to become the standard book for information not only to us Western people but also to the Japanese themselves.

Nothing so comprehensive, and at the same time in so condensed a form, has ever been attempted before, and it stands to reason that there are few scholars indeed, if there are any, who could have succeeded better than Mr. Aston has done, and it is almost certain that the book will maintain its place in the history of Shintoism.

The book contains fourteen chapters: The first chapter, entitled, "Materials for the Study of Shinto," contains an enumeration of the sources from olden times down to the present day, the number of which is comparatively limited. The three following chapters discuss "General Features" and among them first the personification of the powers of nature. This second chapter is mainly interesting for a study of comparative religion showing how in Japan natural agencies, such as the sun, the moon, the wind, etc., and especially definite objects and special spots, trees, wells, mountains, etc., were treated as living beings and finally deified. The third chapter is especially devoted to the deification of great men, such as the mikados. The fourth chapter, still continuing the topic "General Features," deals with the functions of the gods.

The mythology of Japan is treated in chapters V to VIII. We have here for the first time a clear presentation of the Japanese nature myths which in their totality are generally bewildering to the uninitiated. The several chapters are entitled: "Myth," "The Mythical Narrative," "Pantheon, Nature Deities and Man Deities."

The remaining chapters IX to XIV are devoted to the institutions, practices, established traditions, etc., of Shinto as follows: "The Priesthood," "Worship," "Morals, Law and Puriy," "Ceremonials," "Magic, Divination, Inspiration." The concluding chapter treats of the "Decay of Shinto and Modern Sects."

Shinto has become the official religion of Japan, and we might say that Shinto is practically not a religion in the Western acceptance of the term, but a kind of patriotic ceremonialism in which any one might take part to whatever religion otherwise he might belong. The educated Japanese naturally do not believe in their mythology nor are they expected to when taking part in Shinto rituals; and if this is to be called a decay, we must grant Mr. Aston that Shinto has lost its vitality. He concludes his book with these words: "As a natural religion, Shinto is almost extinct. But it will long continue to survive in folklore and custom, and in that lively sensibility to the divine in its simpler and more material aspects which characterizes the people of Japan."

Considering that the knowledge of native traditions is being reduced in Japan from day to day, that Western thought rushes in and the duties of the hour claim more and more the concentration of the Japanese themselves in all branches of practical life as well as in science and other theoretical studies, it is not too soon that this work on Shinto has been written, for it is not likely that a successor in this line of research will ever have better facilities than were accessible to Mr. Aston.

And we will further say that Mr. Aston, who has won a well-deserved reputation through his former labors, exhibits a thorough acquaintance with his subject, ranking high even among the most scholarly Japanese in his own line of work.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By *William Worcester.* Philadelphia: Lippincott, 1904. Pp. 492. Price, $3.00 net.

The frontispiece, which is a reproduction of Hofmann's "Suffer Little Children," is an appropriate indication of the spirit of this beautiful book. It consists of a series of nearly one hundred and fifty stories, giving the historical narrative of both Testaments from the creation to Christ's ascension. Each story is told in the simplest possible diction addressed apparently to children by one who knows how to interest them, and while each thus recieves its proper setting and historical connection, it is followed by the Biblical narrative of the special incident printed in small but clear type. The great charm and value of the book consists in the beautiful illustrations which are to be found on almost every page. The fine smooth paper which is used brings out these half-tones to the very best advantage. Mr. Worcester seems to have spared no trouble in collecting from every available source photographs which are illustrative of the country of which he writes. Though many of the pictures are very small they are remarkably clear and most admirably selected with reference to artistic effect. Six maps add to the usefulness of the book. There is no need for an index of the text as the preliminary table of subjects gives the titles of the narratives in chronological order, but the main original value of the book which lies in its illustrations, is increased by an index of illustrations arranged alphabetically by subjects rather than titles.

Luminous Bodies. Here and Hereafter. By *Charles Hallock, M.A.* New York: The Metaphysical Publishing Co. Pp. 110. Price, $1.00 net.

Mr. Charles Hallock, one of the contributors of *The Open Court* has published under this title an interesting little book in which he reprints among other chapters an article which appeared some time ago in *The Open Court,* and solicited a good deal of controversy pro and con. He proposes the interesting theory that man is possessed of an electrical body, which will serve him as the body of resurrection, and which is to constitute his personality in the great hereafter. At the time we published his views in *The Open Court* as an interesting theory without accepting his position, and we are glad to see Mr. Hallock's proposition put up in a neat form which presents his theories in a most attractive style. The book shows at the same time the personality of the author, and the sentiment with which he clings to his conception of the soul.

The book opens with a poem entitled "Invocation." A short introduction entitled "L'envoy" explains the spirit in which the author has written his book, whereupon follows the substance of his theory in the chapters entitled: Biology of the Cosmos, Vito-Magnetism and the Soul-Aura, Color Effects of the Emotions, Electrical Body of the Future Life, The Supreme Source and its Potential Agent, The Philosophy of Eternal Felicity, The Philosophy of Religion, The United Philosophies, Evolution and the Future Life, and Credo.

A final chapter entitled "Antiphone" contains an inspirational prayer under the caption "Man to his Maker."

The appendix shows the interest which the author's theories have created, and contains letters received from different quarters, from a physician, a clergyman, a college professor, a poet, an astronomer, and also from the

Editor of *The Open Court,* whose criticism was perhaps the only dissenting one as to the tenability of the author's theory.

The book is adorned with a frontispiece representing the *maakheru* or transfigured body of the Egyptians.

Die Entwickelung des Gottesgedankens. Von *Grant Allen.* Jena: Costenoble, 1906. Pp. 360. 8 marks.

The Evolution of the Idea of God belongs to Grant Allen's best writings, and we hail a German translation of this significant contribution to the history of religion, by H. Ihm. The translation is done faithfully and in good German. Paper and print are excellent as we may expect of so reliable a publishing house. The translator has modestly abstained from writing a preface or introduction, and has only added as his own contribution a few comments relegated to the appendix of the book. We regret to note that, according to the prevalent German custom the book lacks an index.

Germany is the home of comparative religion, but popular works on the subject, like the present book, are rare in the land of scholars and thinkers. For this reason the German translation of Mr. Allen's work will prove very desirable, and we may expect that it will do a good missionary service in the interest of a scientific interpretation of religion.

In der Heimat des Konfuzius.. By *P. Georg Maria Stenz, S.V.D.* Steyl. Price, $1.25. For sale by the Society of the Divine Word, Shermerville, Illinois.

This book which is of considerable interest to all those interested in things Chinese has been issued by a publishing house of the Roman Catholic missions at Steyl, near Kaldenkirchen, Rheinland, Germany. It is a description of China and the Chinese and is illustrated with two colored plates, a number of half tones, and also some Chinese drawings. We will not dwell here on the onesidedness of the description in which the author is induced to be unfair to the Chinese, and which indicates also why European missions are not more successful. We will confine ourselves only to those features of the book that are of interest even to the scholar. The author, Father Stenz, has visited the tomb of Confucius and also his residence. We read his description with pleasure because there is in it a touch of the personal element, but it is especially noteworthy that the two Jesuit missionaries, Fathers Nies and Henly, were the guests of Father Stenz on the night when they were assassinated. The reverend Father tells us how the difficulty arose, how the mandarin was unable to protect them, and how on one night Father Henly and Father Nies visited the author in Chan-Cha-Chuang. The night was rainy and they could not continue their journey. They stayed up rather late and sang the Requiem and Miseremini. Father Stenz surrendered his bed to Father Nies and retired to the janitor's room. He had scarcely fallen asleep when he heard shouting and much noise, noticing that his room was lit up by torches. The door of his house was guarded by two men, and he heard a band of rioters start from the neighboring room shouting for the "Pater with the long beard." The sacristy was opened by violence and they passed into the church; whereupon quiet was restored and the rioters disappeared. At this time he heard groaning from the next room. At the same time the rioters returned shouting

to flay Father Stenz, but some Christians had made their appearance and drove them away. He now rushed into his bedroom and found his two co-workers, Henly and Nies, both on the bed, the one dying, the other presumably dead. All attempts to revive them were in vain and he administered to them the sacraments. Other Christians came in and surrounded the dreadful scene. On the morning after the catastrophe the mandarin appeared and wept at the sight. He had been a friend of the murdered missionaries and greatly regretted the deed.

It is well known how Germany retaliated with China for the assassination of the two Jesuits, but it is sad to relate that, as Father Stenz tells us, the actual perpetrators were not punished but left at liberty, since they were leaders of the boxer movement, whom the authorities did not dare to touch. In their place, some innocent, harmless individuals were captured, tortured, forced into a confession and executed, in spite of the remonstrances of Father Stenz and Eugen Wolf, who visited the place in company with the father proctor. The difficulty of rescuing the innocent wretches was increased by the change of mandarins, the new mandarin being a very learned scholar, but a weak and incapable man who allowed the guilty ones to escape, and did nothing to save the lives of the innocent victims.

The book contains other chapters of interest, for instance the chapter on the characterization of the Ta-tau-hui, the Society of the Big Knife, or Boxers, page 226.

The Blood of the Prophets. By *Dexter Wallace.* Chicago: Hammersmark Press. 1905. Pp. 112.

The Blood of the Prophets is a collection of poems written by Dexter Wallace, and we do not hesitate to say that the first one "The Ballad of Jesus of Nazareth" is the best and will appeal most of all to the reader. We quote from it the following stanzas:

"It matters not what place he drew
At first life's mortal breath,
Some say it was in Bethlehem,
And some in Nazareth.
But shame and sorrow were his lot
And shameful was his death."

* * *

"For he who flays the hypocrite,
And scourges with a thong
The money changer, soon will find
The money changer strong;
And even the people will incline
To think his mission wrong."

* * *

"When Cæsar back to Rome returned
With all the world subdued,
The soldiers and the priests did shout,
And cried the multitude;
For he had slain his country's foes,
And drenched their land with blood.

"But all the triumph of the Christ
That ever came to pass
Was when he rode amidst a mob
Upon a borrowed ass;
And this is all the worldly pomp
A genius ever has."

* * *

"I wonder not they slew the Christ,
And put upon his brow
A mocking crown of thorns, I know
The world would do it now;
And none shall live who on himself
Shall take the self-same vow.

"And none shall live who tries to balk
The heavy hand of greed.
And who betakes him to the task,
That heart will surely bleed.
But a little truth, somehow is saved
Out of each dead man's creed."

* * *

"And it matters not what place he drew,
At first life's mortal breath,
Nor how it was his spirit rose
And triumphed over death,
But good it is to hear and do
The word that Jesus saith.

"Until the perfect truth shall lie
Treasured and set apart;
One whole, harmonious truth to set
A seal upon each heart;
And none may ever from that truth
In any wise depart."

Other poems, such as "Samson and Delilah," "Samuel" and others do not reach the same pitch of fervor, and the same is true of secular poems, such as "America," "The Pioneer," "Filipinos, Remember Us," "Ballad of Dead Republics," etc. Sometimes the verses and thoughts will need a critical overhauling, such verses for instance as

"For this I hold to be the truth,
And Jesus said the same."

DARWINISM AND THE PROBLEMS OF LIFE. By *Conrad Guenther, Ph.D.* Translated from the third edition by *Joseph McCabe.* London: Owen, 1906. Pp. 428. Price, 12s. 6d.

This work has been translated from the German, because the translator considers the author's peculiar method as unquestionably wise and helpful in explaining the theory of evolution. He does not write for scientists, and does

not presuppose any great knowledge of zoology or other science. He starts with the familiar facts of daily life, and thus an untrained reader will not be stultified with scientific terms and limited thereto. The author depicts a world that is familiar to every one, and leads gradually from well-known facts and forms of life to the theories which they suggest. It is a new but decidedly attractive way of formulating and solving the problems which have become uppermost in the minds of the people.

The author is not so much an adherent of Darwinism as of Weismannism, but all details of the evolution theory are left out, and the general outlines alone are sketched. The book is intended to be a simple and untechnical interpretation of the facts that suggest the doctrine of evolution.

The German original has gone through three editions, and Mr. McCabe has untertaken to translate it for the benefit of the English reading public.

After an introduction describing animal life in forest, field and pond, pointing out the over-production in nature, the struggle for life, artificial and natural selection, transformation of species, variation and heredity, etc., the author treats the different branches of zoology in successive chapters,—mammals, birds, amphibia, fish, tracheates, molluscs, worms, and protozoa. These descriptions are followed by an exposition of the theory of natural selection, the principle of selection, mechanical conception of life and its limits, and nature, history and morality.

The book is well printed in large and clear type, but we regret to say that illustrations which are almost indispensable in a popular book have been omitted, and we would suggest that in the German edition as well as other translations the author would richly supply the book with appropriate pictures and diagrams. Upon the whole the book reads very well, but now and then we find un-English expressions which can be understood only if translated back into the original German. So for instance when the author wants to say that he who wishes to comprehend the whole of the world must rise above it, we read in the English translation: "He who would see over the whole world must pass beyond it.'" We also doubt whether the English term "sense of life" conveys the same idea as the original *Lebenssinn*. These little drawbacks, however, do not detract much from the value of the whole and the translation of Mr. McCabe remains in any case a praiseworthy undertaking.

L'IDÉALISME CONTEMPORAIN. Par *Leon Brunschvigg*. Paris: Alcan, 1905. Pp. 185.

The spiritual movements of the present day show varieties which may be characterized as spiritualism, intellectualism, and idealism, and our author insists that the opposition to a right kind of idealism originated from a wrong conception of man's intelligence. Man's intelligence in intellectuality is not a positive factor, but it is the profoundest function of his activity directed by a law, and capable of assuring a continued progress in scientific and moral culture. Professor Brunschvigg after an *Avant-propos* in which he treats of the general problems of idealistic movements, discusses in several chapters: Spiritualism and Common Sense, The Prejudice Against Philosophy, Method in Mental Philosophy, The New Philosophy and Intellectualism, and finally the subject which bears the title of the entire monograph "The Contemporary

Idealism," pointing out how our social institutions are gradually transformed by ideals.

The present book is a sequel to a prior work which appeared under the title *Introduction to the Life of the Spirit,* and which the publishers announce is now ready for a second edition.

Judah Messer Leon's Commentary on the "Vetus Logica." By *Isaac Husik, A.M., Ph.D.* Leyden: Brill, 1906. Pp. 118.

This book represents a doctor's dissertation presented to the faculty of the University of Pennsylvania in June, 1903, partly rewritten and slightly enlarged during part of the author's tenure of a university fellowship in the same institution. Dr. Husik's object is to bring into prominence one of the many works of mediæval Hebrew scholarship along philosophical lines. His study of Messer Leon's Commentary of Aristotle is based upon the comparative consideration of three manuscripts, and contains a very complete glossary of Hebrew logical and philosophical terms. Dr. Husik quotes many Hebrew passages from Messer Leon in parallel columns with the Latin text of other mediæval commentators of Aristotle.

Text-Book of Sociology. By *James Quayle Dealey. Ph. D.,* and *Lester Frank Ward, LL.D.* New York: Macmillan. 1905. Pp. xxv, 326. Price, $1.30.

Dr. James Quayle Dealey, Professor of Social and Political Science in Brown University, and Lester Frank Ward, formerly of the Smithsonian Institution, at Washington, D. C., the well-known author of *Social Dynamics* and *Pure Sociology,* have published in company a *Text-Book of Sociology,* which the authors expect will fulfil the general demand for such a book. It treats of sociology as a science within the hierarchy of Comte's classification. Chapter III discusses the data, Chapter IV the methodology, and Chapter V the subject matter of sociology. The substance of the book is discussed in four parts, The Origin and Classification of the Social Forces; Nature of the Social Forces; Action of the Social Forces in the Spontaneous Development of Society; and Origin and Nature of the Telic Agent. By telic agent we understand that element which gives direction to the world's activity.

A History of Political Theories, from Luther to Montesquieu. By *William Archibald Dunning.* New York: Macmillan. 1905. Pages. 459. Price, $2.50.

The author continues in the present volume his former work *Political Theories, Ancient and Mediæval,* and we may look forward to a completion of the whole in a third volume on *Modern Political Theories* and a prospect of their future development. The present volume testifies not only to the author's learning but also to his good judgment. He discusses the significance of the Reformation, Luther, Calvin and others, and of their successors in both England and France, among whom Francis Hotman and the pseudonymous author Stephanus Junius Brutus play an important part by reason of keenness of judgment and tolerance of liberal opinion, while Jean Bodin lays the foundation of the English conception of political rights. Hugo Grotius, the founder of international law, is splendidly characterized, and the development of political philosophy in England before and after the Puritan revo-

lution is sketched in detail and well explained. The author presents us with a fine characterization of Milton's popular idea of Thomas Hobbes and John Locke, interrupting his exposition by a chapter on the continental theories marked by the names of Spinoza, Puffendorf and Bossuet and winding up this remarkable period of the history of politics with Montesquieu.

Charles H. Kerr & Co. have published a translation of Wilhelm Bölsche's *Evolution of Man,* by Ernest Untermann. The book has been a success in Germany because it met a long felt want, being a brief and popular exposition of the theories as to the descent of man. The translation is well made and the publishers have done their best to give it in its English dress a neat appearance.

Jesus of Nazareth. By *Edward Clodd.* London: Watts & Co. 1905. Pp. 119.

The present booklet contains a collection of articles written some time ago by Edward Clodd, an author of no mean repute, but we regret to say that these essays should not have been published without a thorough revision, for our knowledge as to Old Testament history and also the origin of Christianity has made rapid progress within the last ten years. Though the author is one of the rationalists he still attributes the psalms to David, and quotes them as historical material in characterizing David's personality. He mentions Nazareth as the birthplace of Jesus and yet it is well known that the village of Nazareth is nowhere mentioned as having existed at the beginning of the Christian era. The author firmly believes in its existence in spite of lack of evidence, but his articles have obviously been written before critical investigation lead one to form a definite opinion.

The articles are well written, but it seems to me unfair to republish them without having given the author a chance of further revising them.

Seventy Centuries of the Life of Mankind. By *J. N. Larned.* 2 volumes. Springfield, Mass.: C. A. Nichols Co., 1905. Pp. 442-503

Under this title the editor of the *History for Ready Reference* has published a history of the world from the earliest times to the present day. Mr. Larned has utilized the latest material concerning the excavations in Babylonia, Assyria, Egypt, etc., and condenses the general descriptions into a most popular form. It will be most welcome to people who do not care to have all the little details but who want to gain an insight into the general development of mankind. The work is profusely illustrated, not only with illustrations in the text, but also with plates, among which there are a great number of colored plates, most of them being reproductions of famous paintings.

Socialistes et sociologues. Par *J. Bourdeau.* Paris: Alcan, 1905. Pp. 196.

This little treatise is most interesting and instructive and belongs to the best that has been written on sociological problems. The author shows good judgment and an extraordinary knowledge of facts, while his presentation is entertaining from the elegant style in which he writes. The subject matter is divided into three parts. In the first M. Bourdeau treats single systems which serve to explain the development of several ideas and institutions

among mankind. Here he treats the evolution of war, of slavery, of the State in its relation to the individual, the changes of power, the ideal of patriotism, and finally the evolution of morality.

The second part is devoted to socialistic theories. He discusses the propositions of Proudhon, and socialistic sects in general, the heresy of Edouard Bernstein, the idealist of socialism, socialism and freedom, the socialism of the bourgeois and of the laborer, and finally socialism and its place in history.

The third part is devoted to actual problems of the day such as every thoughtful person may observe for himself,—the phenomena of anarchy and philanthropy, revolutionary silhouettes, etc.

The last chapter is devoted to Heinrich Heine, the German poet who is still the favorite of the French public, partly on account of his antagonism toward the German government of his time, partly through his appreciation of French literature, and the French materialistic spirit. Heinrich Heine has said some remarkable things about the development of the future, a part of which have been fulfilled. In the conclusion Bourdeau sums up his views in in a chapter in which he specializes "theories of progress" and expresses his view that social happiness is nothing but the mere chimera. But while he considers that the extreme optimism of the socialist is utopian, he at the same time discards extreme pessimism, insisting that the details of history dominate in the development of mankind. The little book is brimfull of thoughtful remarks, and fine psychological sketches. We do not hesitate to say that it belongs to the best that has been written on the subject.

La sociologie génétique. Par *François Cosentini.* Paris: Alcan, 1905. Pp. 205.

The author, who is professor of sociology at the University of Brussels, presents us with a treatise on the origin of primitive society which is prefaced with an appreciative introduction by Maxime Kovalewsky, professor of law at the University of Moscow. Professor Cosentini has collected the facts of the genesis of primitive society from all the sources at our disposal,—the social condition of the animal world, of savages, of barbaric remnants in our present age—and presents us with a pretty clear picture of a reconstruction of the conditions of primitive mankind. He adds the conclusion that the successive stages of mankind show a great resemblance in different places which would indicate a common law, and though he does not claim that single instances should be generalized and made to hold good for similar cases, he finds the agreement too strong to be overlooked.

In his introduction, Professor Kovalewsky especially commends Cosentini's idea that all conditions of society with its ideas and sympathy have developed from sexual and parental love, which produce that reciprocity that finally broadens out in a social regulation of the communal and social life.

Our attention has been called to an obvious typographical error in Mr. Eshleman's poem, "To the Forces of Evil" in the May *Open Court.* The second line of the third stanza on page 314 should read "Oh, fair allurements oft pursued," instead of "Of fair allurements oft pursued."

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

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It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

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(Reprinted from *The Open Court* for January, 1903.)

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BY HARRIS LEARNER LATHAM, A.M., S.T.M.

THE WORD KAMI.

THE native Japanese name for deity is *kami*. This paper is concerned with the derivation of this term. It must be borne in mind that it is a Japanese word as distinguished from imported Chinese equivalents *shin* and *jin*. The analogy of English may assist in remembering the distinction. Etymologically, *kami* equals god; *shin* or *jin* equals deity; present usage however is not analogous.

In Shintoism there is an innumerable host of deities. These may be roughly classed as *Tenjin* or *Amatsu Kami*, that is heavenly deities, and *Chigi* or *Kunitsu Kami*, that is earthly deities. With rare exceptions these deities have at one time been human beings. All men after death become *kami*. Below mankind any animal or natural object including insects, grass, stones, trees, and such may be called deity. Hence it is evident that any definition of the term *kami* must be broad enough to include all these varieties of existences. As an aid to this definition, let us see what light Japanese philologists can throw on the subject.

There are eleven distinct explanations of the origin of the word *kami* that are worthy of enumeration. We will take them up in the order they were given to me by my friend and instructor Professor Okada of the Yamada High School.

1. *Kangami* means "pattern." They say that this term was the original name applied to the deity, because man measures himself by his god and thus determines his own moral standing. Since a sight of the pattern inspires to correction of defects, the deity is conceived as a producer of action; this idea of the deity is desig-

nated by the technical term *yō,* "function," "activity," or "operation." By elision *Kangami* becomes *kaami* and later *kami.*

2. *Kagami* means "mirror." It is derived from *kage,* "reflection" and *mi,* "see"; it is the instrument by which one sees his shadow. By constant usage as a name for deity, the second syllable become worn out and disappeared. The distinction between this and the preceding conception is the difference between *yō* and *Tai,* "body," "substance," "individual." In the first case he is conceived of as an inspirer of action; here the deity is looked upon simply as pure substance. Action is not wholly absent; however it takes place only when the individual appears before the deity and consists in enabling the worshiper himself to draw the distinctions between good and bad. The deity reflects a man's character; all consequent effects are due to the man's initiative.

It may be asked whether or not the mirror as an article of household furniture dates from a time anterior to the birth of the term *kami.* In reply it should be stated that *kami* is not the oldest term in Japanese literature applied to the deity, *mikoto* must be given that place; however, on the basis of the probability that the mirror developed very early in the period when men began to construct implements, there is no difficulty in believing that the derivation is not based on an anachronism.

This idea of the reflection of the soul of man in the divine mirror is very old in Japanese thought and very widely spread As for example,

Kaku to dani
Kagami ni miyuru
Mono naraba,
Wasureru hodo mo
Aramashi mono wo.

"My thoughts in a mirror could he see
Forgotten never, never would I be."

This is supposedly the reflection of a maiden who is not loved by him whom she adores. Another interpretation makes the speaker long for a revelation of the thoughts of the beloved.

Furthermore, it is a common saying that the mirror is the soul of a woman, just as the sword is the soul of the knight. It typifies on the one hand her yielding disposition, since it is round and will roll in any direction. On the other, it reminds her of her duty to be pure, since the mirror is spotless.

But the source, or, shall we say, the most notable product, of national thought relating to the mirror, is the following:

"Regard this mirror exactly as if it were our august spirit, and reverence it as if reverencing us."

This is the charge given to the grandchild of the sun-goddess when he was starting to assume the rule of Japan. The sun-goddess and the high integrating deity are presenting him with the three famous presents: the jewel, the mirror, and the sword. The charge is understood to relate to the goddess alone and is tantamount to a command to maintain ancestor worship. The suggestion that this story is all an invention on the part of invaders to prove their right to reign in these islands, does not affect the value of the mirror legend in the present connection.

3. The third view to be mentioned derives *kami* from *kagayaku,* "to be brilliant" and *mi,* "body." This supposition gains credibility from the fact that divine beings may possess an extraordinary brilliancy. By the substitution of *mi* "to see," a slightly different result is obtained: the deity then is the being whose radiancy is visible; this is the opinion of Tanigawa Shisei. Either one of these derivations may also be supported by the fact that a view of the sun has aroused many religious thoughts in the minds of the Japanese and would certainly suggest the very notions here indicated.

It may be of some worth to note the names of deities recorded in the Kojiki that lend credence to these two views:

Ama-terasu-oho-mi-kami,	Heaven-Shining-Great-August-Deity;
Shita-teru-hime,	Under-Shining-Princess;
Ho-deri-no-mikoto,	Fire-Shine-August-Prince;
Hi-kaga-biko-no-kami,	Fire-Shining-Prince-Deity;
Oho-kaga-yama-to-omi-no-kami,	Great-Refulgent-Mountain-Deity;
Kagayo-hime,	Refulgent-Princess.

One deity is said to be so radiant with supernatural light that her garments offered no resistance to illuminating power. His Augustness Fire-Subside was sitting in a tree at the time when the daughters of the sea deity came to draw water at the well just beneath the tree; they beheld a light shining in the well which the learned commentator thinks is meant to be understood as "a celestial light" shining from the deity sitting in the tree.

4. Tanigawa Shisei also ventured the suggestion that *kami* is derived from the expression *akiraka ni miru,* "to see clearly." The

intermediate stage of the word was *akami.* This derivation is far fetched.

5. *Kami* (God) *wa kami* (above) *nari,* "god is the superior one." Before Chinese characters provided a means for showing the difference between the several meanings of words, the word *kami,* meaning superior, high, upper rank, was given a secondary meaning, namely, "god"; when the characters were introduced, "superior" was represented by the Chinese character *shang,* and "god" by *shên* (*shin* or *jin* in Japanese). There is certainly abundant ground for this hypothesis. The distinction of inferior and superior is more prominent than any other idea in all Japanese life. To say that exactly the same emphasis was laid on this matter at the time when *kami* came into use as a name for deity, would be hazardous. The force of the argument after making this allowance is almost convincing. The supposition is credited to Arai Hakuseki and Kamo Mabuchi.

6. *Kami wa kashikomi no mono nari,* "god is a being of reverence," that is, a being to be reverenced. *Kashikomi* (reverence) by the elision of two syllables becomes *kami.* This derivation is credited to Arakida Hisaoi. It is open to the same objection as is the fourth proposal.

7. Hirata Atsutane suggests that *kami* may be derived from *kahi,* "that wonderful thing"; *kare* denotes "that thing" and *hi* means "wonder"; the two compounded are read *kahi.* The last syllable has suffered displacement by its co-ordinate *mi*; instances of this are frequent. This hypothesis seems not to hit on a popular view, an everyday opinion as the source of the name. Power, brilliancy, anger, are more suggestive of names for deity than wonder.

8. *Kakuremi* means "hidden body," "one living in concealment." If *kami* is derived from this word, the invisibility of the deity is affirmed to be the striking phenomenon. Saito Hikomaru's name is attached to this suggestion.

9. Hatto Tomonori, thinking apparently that his only hope for material to construct a new derivation rests in combining other views, takes the *ka* of *kakure,* "hidden," and *hi,* "wonder," as the original syllables; accordingly, *kami* means "hidden wonder."

10. A more ingenious procedure is proposed by Okuni Takamasa. He takes *kamu,* which means "to chew," or *kamosu,* "to brew" as the starting-point. The explanation accounting for this is that anciently rice was prepared for fermentation by first being thoroughly chewed; it was then placed in vats for fermentation.

Thus the verb acquired a secondary meaning; that is, "to create." Now deities being creators may properly be called *kami.*

11. *Kabi* means "mould," "mildew." Motowori Norinaga affirms that all things when first made were as small as the units in mildew. Hence the first existences may be called *kabi* softened into *kami.* The deities were the primordial beings; hence the name came to be applied to them. "Many scholars accept this as the best explanation." I asked my instructor to indicate his preference among these hypotheses; he replied by designating numbers 1, 5 and 11. Among these three he could make no certain choice.

It does not seem unreasonable to suppose that there were several origins for this word. It is a well-known fact that in ancient days populations one after another swept from foreign lands into these islands and settled. Moreover, tribes thus originating segregated themselves for long intervals, having little or no intercourse with their neighbors. No country could furnish better opportunity for a plurality of origins for a given word. If mythological ideas have in most cases had an indigenous origin among the peoples where they are current, it certainly seems that among people using kindred dialects coinage of words might follow partly distinct and partly parallel lines.

To think of the time when *kami* and god first sprung into use as appellations for the deity, projects the imagination back too far for rational guessing. The data for the solution of the question are either wanting or confusing; yet a consideration of the topic furnishes at least an interesting history of the opinion of learned men as to the origin of the god-idea.

THE WRITTEN CHARACTER.

There may be students of religion who suppose the real Japanese religion to be of little worth as a field for study. But, granting that it is an important subject, it may be thought too difficult to pierce to its heart, to grasp its real meaning to warrant any serious hope of success. It must be admitted that Shintoism is somewhat shadowy. Yet persistent pursuit will run down a real substance that is both interesting and of great worth.

Shintoism is not a universal religion. Its adherents have been, from of old, islanders for the most part cast off from the great currents of racial and national activity. These people represent the fragments of peoples from several streams of primitive races thrown to one side and left apart to develop according to their own bent. Shintoism in its essence is of a piece with the ancestor worship

of the continent. However, its particular ideas are purely Japanese, understanding by this term ideas that developed in Japan previous to the great flow of Chinese influence into the country.

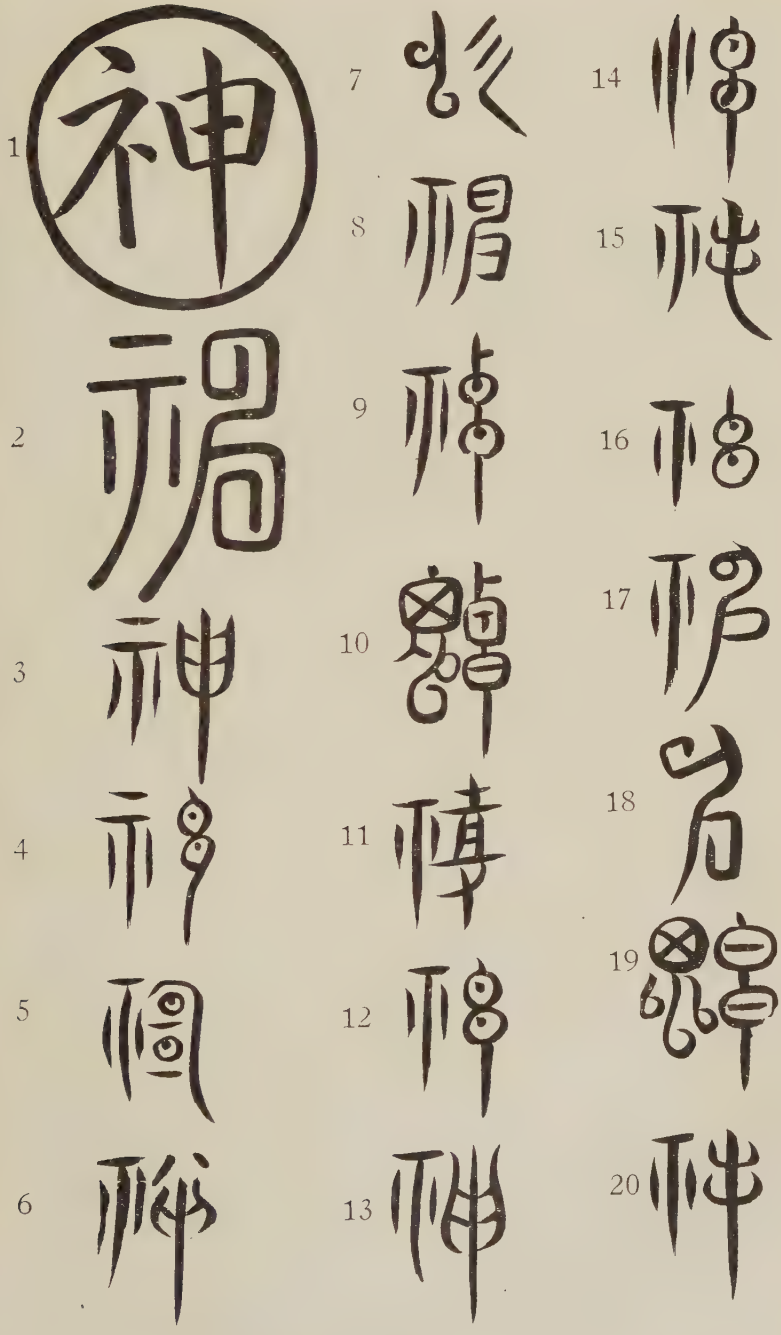
In spite of the remark just made, we attempt an introduction to the Japanese ideas of God by investigating the Chinese character used to express in writing the Japanese term *kami.* The explanations given below are not to be discredited, because they pertain to a matter of Chinese philology. Even granting that all the stages of development of the character are events in the history of Chinese thought, it yet remains true that in the original Japanese stock was a large element directly related by blood with the Chinese; the history of this and nearly all of the written signs called Chinese characters is not a national history but belongs to all Eastern Asia. Continental ideas and words during many forgotten ages were being unceasingly imbedded in Japanese soil. And in any case Chinese national thoughts have become rooted so thoroughly in the Japanese mind that Chinese thoughts are now Japanese thoughts and Chinese characters are Japanese characters.

The formal adoption of Chinese written symbols dates from an age now forgotten; Aston holds that A. D. 284 is too late a date for the commencement of the study of Chinese literature even though supported by Japanese opinions of a former generation. Among the very earliest possibly was the character *kami,* the Chinese *shên.* The accompanying plate exhibits the various forms this character has taken in Chinese books.

Here are twenty characters meaning *kami* (in Japanese Chinese *shin* or *jin*). The relations of one to the other are at this late date inexplicable because of the loss of necessary philological data. No. 1 is the form now in use; its immediate predecessor was No. 2. Farther back than this, we cannot go in tracing the genealogy of this character; yet something may be said about groups.

At this point it is necessary to introduce two Japanese technical terms, *hen* and *tsukuri.* The *hen* is the part of the character to the left, that is the radical; *tsukuri* is the part at the right called in English phraseology the phonetic.

The first point to be observed is that with rare exceptions the characters are composed of *hen* and *tsukuri*; they are compound characters. Furthermore, with only a few exceptions the *hen* is alike in every case; the same is true respecting the *tsukuri.* Hence these characters may be grouped according to the similarities of *hen* and *tsukuri* combined. There result then the following groups: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I. Nos. 4, 9, 12, 14, 16. II. Nos. 10, 19. III. Nos. 3, 6, 13, 15, 20. IV. 2, 5, 8, 17, 18. V. Nos. 7 and 11, which are unclassifiable.

It is safe to assume that the most difficult characters are the oldest. This would give us No. 10 as the oldest form of the character. It is also probable that the characters as above grouped represent styles of writing prevailing at given times and in given localities.

Having noted individual peculiarities, let us look a moment at the meaning of the *hen* and *tsukuri.* The *hen* is said to represent a man standing with arms pendant. No. 3 contains a clear example; you see his head above the shoulders, the two arms and the perpendicular trunk. This is the position of a respectful listener. The head should be bent forward and all unusual wrappings removed (this last point is unmistakably in evidence) and the hands hanging straight. This is the attitude of respect; it is the attitude of one who stands before a deity. It represents the worshiper in the position of a servant waiting to hear his lord's commands.

The *tsukuri* is a very faithful picture of a *tamagushi* or *gohei;* No. 1 contains the clearest example. This is an emblem in daily use by the priest as he appears before the shrine with offerings. Just as the smoke of incense in ancient Israel, ascending before the altar, symbolized the ascent of prayer to God, so this *gohei* is a token signifying that the bearer wishes to present offerings and prayer to the deity. Because of the high importance of the prayer the *gohei* came to typify the prayer mainly. The written symbol is said to have first meant *môsu,* i. e., speech directed to a deity; later, *môsu* came to mean speech to any superior and such is its meaning to-day.

We have the *hen* denoting respectful attention, representing the verb *shimesu,* "to inform"; we have the *tsukuri* denoting speech to the deity. Here is a novel derivation; perhaps it is a true one: the deity is he who gives commands and he to whom men speak. The idea rests upon the assumption that men and deity hold intercommunication. Inherent probabilities lend much force to this supposition. Religious duties being matters of everyday occurrence, they form a most probable source for new words. Doubtless these two component parts were long used separately before being combined to mean deity. They are used as single characters at the present time.

Like many other derivations for significant terms this one is open to criticism no doubt; like many doubtful explanations this one may be correct. It may be readily conceded that the common

people do not know anything of the real significance of this character; they use it as a sign regardless of its inherent significance. It is pronounced *kami,* or if the sentence demands it may be read *jin,* the *Kan-on* sound, or *shin,* the *Go-on* sound. This is the same *shin* in Shintō, the "way of the gods."

This character is employed in the Bible and has the usual three pronunciations also in Christian usage. Oftentimes it seems quite unfortunate to be compelled to labor under the burden of ancient ideas in attempting to explain the Biblical idea of God, but there seems to be no alternative. The difficulty encountered in China is a parallel incident.

ZODIACS OF DIFFERENT NATIONS.

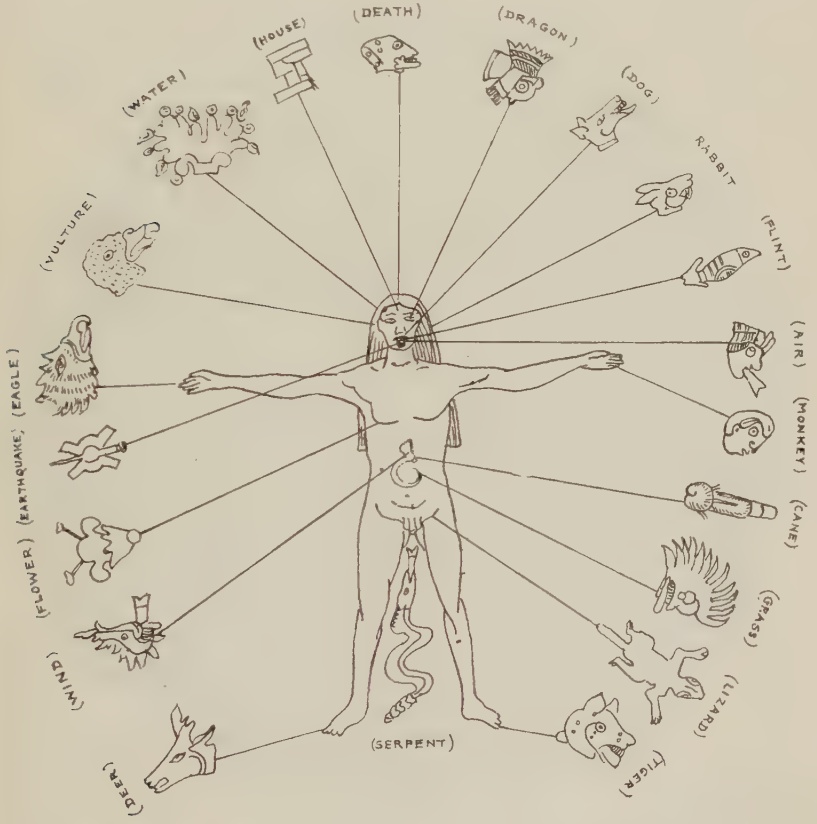
BY THE EDITOR.

HOW close must have been the interrelation of primitive mankind, how keen their observation of nature, and considering their limitations when compared with modern methods, how profound after all, their philosophy, their science, their astronomy, their physics, their mechanics! In spite of the absence of railroads, steamers, postal service and telegraph, there must have been a communication of thought which is as yet little appreciated. Ideas, the interpretation of nature, and the conception of things divine as well as secular, must have traveled from place to place. Their march must have been extremely slow, but they must have gone out and spread from nation to nation. They had to cross seas and deserts. They had to be translated into new tongues, but they traveled in spite of all obstacles. This is certain because we find among the most remote nations of the earth kindred notions the similarity of which can scarcely be explained as a mere parallelism.

I will say here that I arrived at the theory of an interconnection of primitive mankind not because I sought it, but because I tried to collect unequivocal instances to the contrary, and so I naturally deem it a well-assured conclusion.

The human mind will naturally pass through certain phases of evolution and man will necessarily, and in different places in perfect independence develop certain definite ideas of ghosts, of gods, of devils, of sacrifice, of prayer, of the contrast between God and Devil, of one omnipotent God, of a God-father, of a God-man, of a Saviour, of an Avatar, of a Buddha, of a Messiah, of a Christ, of salvation, of immortality, etc. It would be desirable to have some information on the development and history of the rational beings on other planets, and it is probable that in spite of many differences all the essential features of their spiritual and religious growth will prove the same. I am still convinced that the greater

part of the parallelism between Buddhism and Christianity is of independent origin, for it is certain that at any rate the church development in both religions took place without any historical connection except in Tibet where the Nestorian faith had for a time taken deep root. And yet we have a Christian Doketism and a Buddhist Doketism; we have Christian reformers who believe in the paramount efficacy of faith, and Buddhist preachers who proclaim the doctrine almost in the same words as Luther, etc.



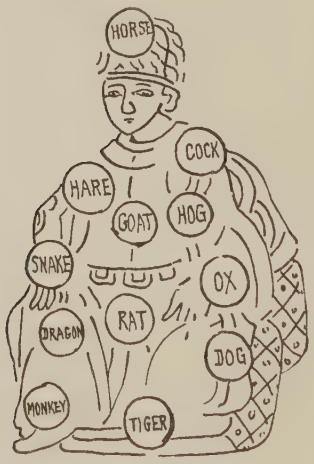
MAYAN ASSIGNMENT OF ANIMALS TO PARTS OF THE BODY. 4223

I believe that the decimal system of numbers originated naturally and necessarily, and it is obvious that it may very easily have developed simultaneously in perfect independence. If the rational beings of some other planet have eight fingers, instead of ten, they will with the same inevitable necessity develop an octonary system which possesses many preferences over the decimal. And again, if

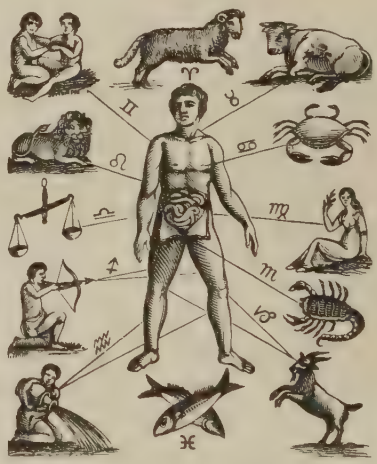
they had twelve fingers, they would count in dozens and dozens of dozens.

Some features are universal, others depend upon definite conditions, while all of them are subject to local modifications in unessential details. Having gone in quest of unequivocal evidences of the independent development of the universal, I found myself everywhere baffled by a possible historical connection, and now I am forced to concede that an interconnection of prehistoric mankind in its remotest corners can no longer be doubted.

We have in hand an interesting manuscript by Mr. Richard H. Geoghegan intended for publication in *The Monist,* in which he traces several most remarkable similarities between the Chinese and the Mayan calendars.



CHINESE ASSIGNMENT OF ANIMALS TO PARTS OF THE BODY. 4224



EUROPEAN CONCEPTION OF SIGNS OF THE ZODIAC 4184

The results of Mr. Geoghegan's investigations suggest that in a prehistoric age there must have been an interconnection between the primitive civilization of America and Asia, and it can scarcely be gainsaid if we but compare the Mayan, the Chinese, and the mediæval European interpretation of the several organs of the body in terms of the calendar or the zodiac, and we must grant that here are similarities of such a peculiarly intricate character that they can not be explained as intrinsic in human nature, nor is it likely that the parallelism is accidental.

Europe has inherited its calendar with many incidental notions and superstitions from ancient Babylon. But back of the inter-

connection in historic ages there must have been a very intimate exchange of thought between the incipient civilizations of primitive China, of Babylon, and also of the American Maya. The American Maya must have brought many ideas along with them when they settled in their new home which testifies to the hoariness of their culture.

At the time of the discovery of America they were far behind

MEXICAN CALENDAR WHEEL. 4504

the Spaniards in the art of warfare, but they were their superiors in a proper calculation of the calendar. They divided their year into eighteen epochs of twenty days with five intercalendary days, but they knew also that this calculation was only approximate and had the difference adjusted before Pope Gregory's reform of the Julian calendar. But the point we wish to make here is not concerned with the sundry accomplishments of the Maya, but the remarkable

similarities of detail between their symbolism and that of mediæval Europe as well as China.

We complete the circle of evidences as to early prehistoric connections, by furnishing additional instances of pictures of the zodiac among other nations, that have been isolated for thousands of years.

The names of our own zodiac are commemorated in a couplet of two Latin hexameters as follows:

"Sunt Arics Taurus Gemini Cancer Leo Virgo
Libraque Scorpius[1] Arcitenus[2] Caper[3] Amphora[4] Pisces,

or in English: (1) the Ram, (2) the Bull, (3) the Twins, (4) the Crab, (5) the Lion, (6) the Virgin, (7) the Balance, (8) the Scorpion, (9) the Archer, (10) the Goat, (11) the Vase or Water-man, and (12) the Fishes.

All the zodiacs, together with their divisions into constellations, must have one common origin which can only have been in Babylon, the home of ancient astronomy. We possess among the cuneiform inscriptions of the first or second century B. C. some astronomical tablets which contain an enumeration of the Babylonian zodiac in abbreviations. They read as follows:[5]

1. (*ku(sarikku)*) = aries.
2. (*te(mennu)*) = taurus.
3. (*mašu*) = gemini.
4. (*pulukku*) = cancer.
5. (*arû*) = leo.
6. (*serû*) = virgo.
7. (*zibanîtu*) = libra.
8. (*aqrabu*) = scorpio.
9. (*pa*) = arcitenens.
10. (*enzu*) = caper.
11. (*gu*) = amphora [aquarius].
12. (*zib*) = pisces.

[1] "Scorpius" is commonly called *Scorpio;* the change in the ending is obviously made on account of the meter of the verse.

[2] Also commonly called *Sagittarius.*

[3] Also known under the name *Capricorn.*

[4] Also named *Aquarius.*

[5] See Epping and Strassmaier, *Zeitschrift für Assyriologie,* Vol. V, Fascicle 4 (Oct. 1890, p. 351).

STAR EMBLEMS REPRESENTING BABYLONIAN DEITIES. 2031

[These symbols are found on the cap of a kudurru. We see on the top in the center, the sun, moon, and planet Venus, representing the Babylonian trinity of Shamash, Sin, and Istar. These three symbols are surrounded to the right of the moon by the lamp of the god Nusku, a goose-like bird, the scorpion, a double-headed symbol of unknown significance, a loop-like emblem and a stake bearing a tablet. The outer margin shows on the top the emblem of the ancient god Ea, a goat ending in a fish, a throne and a ram-headed mace; then turning to the right, we have the emblem of Marduk, a lance on a throne and the dragon Tiamat; further down an eagle (or a falcon) perched on a forked pole, a dog (or lion), two thrones with tiaras resting on them, and another throne, beside it lying an unknown scaled monster. The forked tree is the symbol of the goddess Nidaba, a form of Istar as the harvest goddess. The same deity is sometimes represented by an ear of wheat, in Hebrew *shibboleth* (from *shabal,* "to go forth, to sprout, to grow"); and judging from the pictures on the monuments, worshipers carried ears of wheat in their hands on the festival of the goddess. It is the same word which was used by Jephtha of Gilead to recognize the members of the tribe of Ephraim who pronounced it *sibboleth,* because they were unaccustomed to the sibilant *sh* (Judges xii. 6). From *shibboleth* the Latin word *Sybilla,* the name of the prophetess, the author of the Sybilline oracles, is derived. Nidaba's star is *Spica* (i. e., "ear of wheat,") the brightest star in the constellation *Virgo,* i. e., the virgin goddess Istar.]

The identity of this series with our own and other zodiacs is most striking in the beginning, which like our own series starts with "The Ram," "The Bull," and "The Twins."

2038 KUDURRU OF NAZI MARADAH, KING OF BABYLON, SON OF 2039
KURIGALZAR II.

[Most of the emblems are the same as in the preceding illustration except that the goddess Gula is here represented in full figure in a typical attitude with both hands raised.]

The constellations as represented on our modern globes are so outlined as to make the figures of the symbols cover the area of the stars, and the illustrators have adroitly utilized the stars as part of the picture. This method is according to an ancient tradi-

tion which can be traced back to antiquity and has produced the impression that the names of the constellations are due to the configuration of the stars. But while it is true that such names as "Charles's Wain" or "the Wagon" (in China called "the Bushel," in America "the Dipper") is a name apparently invented on account of the configuration of the stars, the same does not hold good for other constellations and least of all for the signs of the zodiac. In ancient Babylon, or even in ancient Akkad, certain names in the starry heavens were sacred to certain deities, and the names represented the several deities that presided over that part of the heavens. We must assume that in most cases the picture of a stellar configuration is a mere afterthought of the artist who tried to trace in it the deity or its symbol. We have in the zodiac and its names a grand religious world-conception which regards the entire cosmos as dominated by divine law, finding expression in divine power dominant according to a fixed constitution of the universe, rendering prominent in different periods definite divine influences represented as gods or archangels of some kind. Among them we notice one who appears as the omnipotent highest ruler, whose rank is analogous to a king of kings, for he governs the whole celestial world, and this highest ruler has been represented by different nations in different ways, and by kindred nations who followed kindred ideas in a kindred way. Thus we find the similarity of the highest god among the Assyrians and the Persians, and a close examination of the post-Exilic tendencies of Jewish history indicates that the Asur of the Assyrians so similar to Ahura Mazda of the Persians, is in all main features the same as Yahveh of the Jews.

The idea that celestial conditions govern all earthly events is brought out very strongly in the Assyrian standards, which show the highest god Asur in the most conspicuous place, and in comparing his effigy to representations of Asur on the monuments, as well as to the modern illustrations of Sagittarius, we will be impressed with a strong similarity in these pictures. The Assyrian standards commonly show Asur as standing above a bull. One very elaborate standard exhibits in addition to the god Asur, three symbols of the zodiac, which for some unknown reason, perhaps simply for the sake of symmetry, are duplicated. There are two streams of water, two bulls, and two lion heads, and it is scarcely an accident that these symbols represent the Colures in about 3500 B, C. In the middle of the fourth millennium B. C. the solstitial

Colures lay in Aquarius and Leo, and the equinoctial Colures in Taurus and Scorpio.[6]

If the god Asur, who is represented as an archer, stands for *Sagittarius,* we may assume that the two signs, *Sagittarius* and *Scorpio* were originally one and became differentiated later on. We

ANCIENT ASSYRIAN STANDARD. 4364

shall present reasons, further down, which will make this assumption probable.

Is it perhaps a reminiscence of kindred traditions when Mithra is pictured in the Mithraic monuments as slaying the divine bull? We notice in every one of the Mithra pictures the scorpion attacking the bull simultaneously with Mithra, and *Scorpio* stands in opposition to *Taurus.*

[6] For details see Plunket, *Ancient Calendars and Constellations,* Plate VIII.

As to the identification of the Assyrian god Asur with the Persian Ahura, we will incidentally say that Professor Hommel goes so far as to maintain that Asur is merely the Assyrian pronunciation of the Elamitic "Ahura," and corroborates his statement by other examples. The Honorable Emmeline Mary Plunket

2481

THE BULL-SLAYING MITHRA AND SCORPION.

makes this view her own and argues with great plausibility that an Elamite or Aryan race might have been in possession of Assyria at the time before the Semitic wave crowded the Elamites back farther north, and the Semitic settlers worshiped the god of the country in order to pacify his anger and keep on good terms with him. We know that in the same way the settlers of Samaria wor-

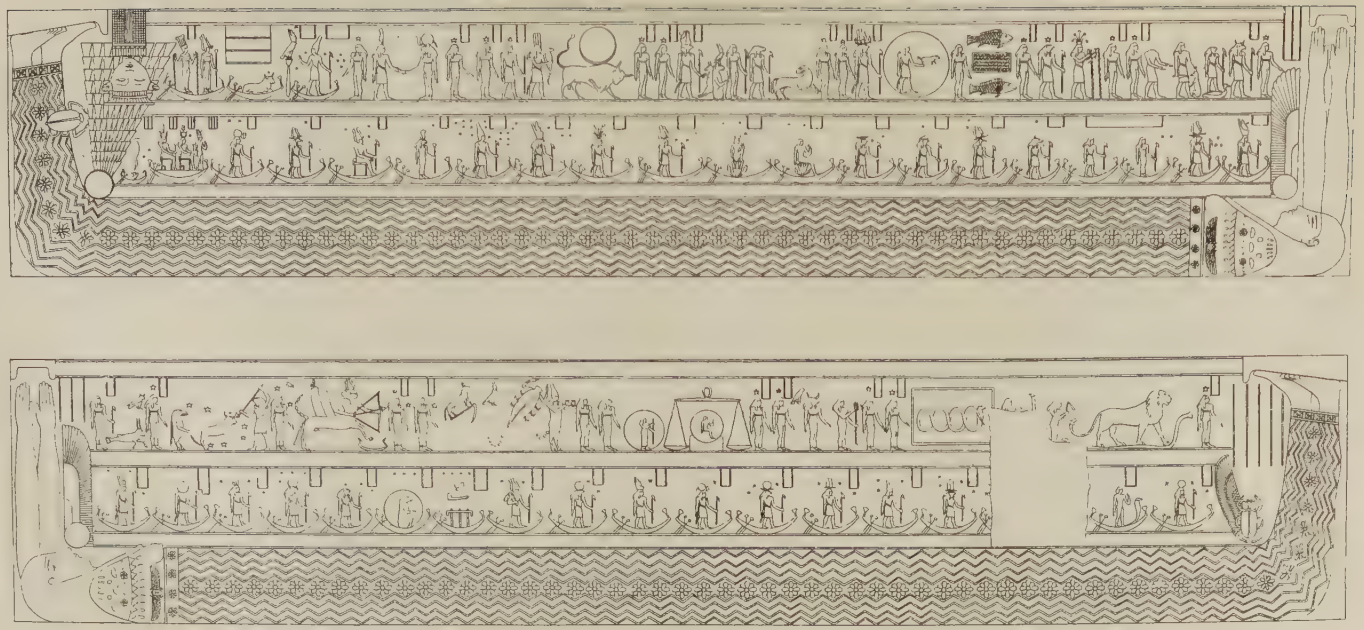
shiped the god of the Israelites in addition to their own gods, so as not to offend the divine power that governed the land.

* * *

The constellations of the zodiac were not invented simultaneously with the division of the ecliptic into twelve mansions, for many constellations of the ancient ecliptic are very irregular and reach in their bulk either above or below the exact path of the sun.

ZODIAC OF DENDERA. 4242

In fact, Eudoxus, Aratus, and Hipparchus do not enumerate twelve, but only eleven constellations of the zodiac, and it seems that *Libra*, the Balance, is a later addition; and yet this change also is commonly supposed to have come from Babylon. We must conclude therefore that the constellations among the starry heavens were mapped out without special reference to the ecliptic, and are older. The irregularity of the Chinese constellations along the ecliptic, accordingly,



RIGHT-ANGLED ZODIAC OF DENDERA. 4246

(On the next page we reproduce illustrations showing some details of this remarkable picture of the Egyptian zodiac which will serve as an evidence of the artistic elegance of the sculptor's work.)

would go far to prove that their names must have been imported into China before the ecliptic had finally been regulated into twelve equal mansions, each of 30 degrees.

Babylonian wisdom migrated in both directions, toward the east to China, and toward the west to Europe. It must have reached China at an early date in prehistoric times, and it has come down

THE CONSTELLATION OF THE HAUNCH. 4210

ORION, THE SPARROW HAWK AND THE COW SOTHIS. 4209

to us from the Greeks who in their turn received their information second hand through the Egyptians.

At every stage in this continuous transfer of ideas, the mythological names were translated into those that would best correspond to them. Istar changed to Venus, or *Virgo;* Bel Marduk to Zeus and Jupiter, and among the Teutons to Thor or Donar, etc.

During the Napoleonic expedition some interesting representations of the zodiac were discovered in the temple of the great Hathor at Dendera. They are not as old as was supposed in the first enthusiasm of their discovery for they were finished only under

LATE ROMAN EGYPTIAN MARBLE PLAQUE.* 4243

[The center represents Apollo and Phœbe, the former with a solar halo, the latter crowned with a crescent. Surrounding this are two circles of twelve mansions each, the outer circle containing the signs of the Greek zodiac, and the inner the corresponding signs of the Egyptian zodiac. Beginning at the top the pictures run to the left as follows: *Aries,* cat (inner circle); *Taurus,* jackal; *Gemini,* serpent; *Cancer,* scarab; *Leo,* ass; *Virgo,* lion; *Libra,* goat; *Scorpio,* cow; *Sagittarius,* falcon; *Capricorn,* baboon; *Aquarius,* ibis; *Pisces,* crocodile.]

the first years of Nero; but they well represent the astronomical knowledge in Egypt which looks back upon a slow development for many centuries. We notice in the transition of the zodiac from

* Described by J. Daressy, *Recueil de travaux rel. à la philol, et à l'arch Egypt. et Assyr.,* XXIII, 126 f.

Babylon to Egypt, and from Egypt to Greece, several changes of names which are still unexplained. Sirius is identified with Orion, and the Great Bear with Typhon, etc.

The Hindu and the Arabian zodiacs are practically the same as ours, but the Chinese zodiac shows some deviations which, however, are too inconsiderable not to show plainly a common origin of the whole nomenclature.

THE HINDU ZODIAC. 1219

In Hindu mythology the seven planets are augmented by two additional figures called Rahu and Ketu, thus changing their number to nine personalities which are (1) Surya, the sun; (2) Chandra, the moon; (3) Mangala, Mars; (4) Buddha, Mercury; (5) Vrihaspati, Jupiter; (6) Sukra, Venus; (7) Sani, Saturn; (8) Ketu and (9) Rahu, which two latter ones are identified with stars in

the Dragon. Rahu is represented headless and Ketu as a trunkless head.

A representation of this Hindu notion of the zodiac and the planets is found in Colonel Stuart's picture reproduced in Moor's *Hindu Pantheon,* Plate XLVIII. The signs of the zodiac agree closely with our own. In the center appears Surya, the sun, drawn

ANCIENT ARABIAN ZODIAC (13th CENT.) 4205

[Engraved on a magic mirror. Dedicated as the inscription reads "To the Sovereign Prince Abulfald, Victorious Sultan, Light of the World."]

by seven horses, with Aruna as charioteer. Surya in the colored original is in gold, while Aruna is painted in deep red. Chandra (the moon) rides an antelope, Mangala (Mars) a ram, and Buddha is seated on a carpet. Rahu and Ketu interrupt the regular order; the headless Rahu is represented as riding on an owl, while Ketu,

a mere head, is placed on a divan. Vrihaspati with a lotus flower in his hand, is seated in the same attitude as Buddha. Sukra bestrides an animal that may have been intended for a cat, while Sani rides on a raven.

The Arabian magic mirror, here reproduced, exhibits the twelve symbols of the zodiac in the outer circle, and the angels of the seven planets which preside also over the seven days of the week, appear in the inner circle. The center where we would expect some emblem of the sun shows the picture of an owl.

Most Assyriologists agree that the sun's passage through the twelve signs of the zodiac has furnished the original meaning for the stories told in the twelve tablets of the Izdubar epic.

In the first tablet Izdubar begins his career as a hero and a king, and kings are usually likened to "bell wethers." They are

IZDUBAR AND EABANI. 4247

called the rams of the people[7] (Is. xiv. 9 and Zach. x. 3) and so it is assumed that they correspond to *Aries*.

Another explanation of *Aries* is mentioned by Epping and Strassmaier[8] which is worth quoting. The name of the first month, corresponding to the first sign of the zodiac, is spoken of in ancient inscriptions as "the sacrifice of righteousness," which would denote *Aries* to be a sacrificial offering and might indicate that just as the Jews celebrated the first of Nisan by an atonement for the entire people, so the Babylonians offered on their New Year's feast a ram in expiation of the sins of the nation.

In the second tablet Eabani appears, who is represented as a

[7] עתודים, i. e., "the ready ones," "the butters."

[8] *Astronomisches aus Babylon.*

bull walking upright, corresponding to *Taurus*. The third tablet relates the friendship of Izdubar and Eabani, who are forthwith united like twins, and would thus be appropriate for *Gemini*. We recognize further in the sixth month the sign of *Virgo* which corresponds with the sixth tablet relating the hero's adventures with the goddess Istar. The scorpion-man mentioned in the ninth tablet may correspond to *Sagittarius* of the ninth month.

The eleventh month corresponding to *Aquarius* is called *gu* in the abbreviated table of zodiacal names, and since we read in a stray passage that "Mercury (or Jupiter) lingers in the constellation of Gula," we must assume that one of the zodiacal signs in which alone the planets can move, must have been dedicated to this goddess of the nether world who also presided over the abyss called *tehom* or *Tiamat*, the deep, or the waters below. So it seems but

IZDUBAR AND ARAD-EA. 4213

a matter of course to identify the eleventh month representing the eleventh sign of the zodiac with Gula which again is to be identified with our *Aquarius*, who holds the corresponding place in all other zodiacs, either as a man pouring out water, or simply an amphora. The adventure of the eleventh tablet contains the deluge story.

Sitnapishtim, the great sage whom Izdubar consults in regard to the water of life and the miraculous plant of promise, relates the wrath of the gods and the story of the deluge which presents so many analogies to the Biblical account. Thereupon Sitnapishtim persuades Arad-Ea the Babylonian Charon to ferry Izdubar over the ocean to the nether world where the plant of promise grows. The details are interesting on account of the Babylonian view of life after death and the tree of life growing in the midst of the country of no return.

On account of the fragmentary condition of the twelve tablets

we can not say much more about the other months, but if Jenson is correct, the names of the four seasons would fall on *Taurus* for spring, *Leo* for summer, *Scorpio* for fall, and *Aquarius* for winter, or as we ought to call it in Babylon, "the rainy season."

It is interesting to see how sometimes the external shape of a figure is preserved, sometimes the name. We find for instance the Archer (called *Sagittarius* or *Arcitenus*) represented as a double-headed centaur drawing a bow in almost the same outlines on an ancient Babylonian kudurru, as in modern charts of the heavens. And it is noteworthy that in Greece, too, this centaur, in a note of Teukros, is spoken of a two-faced (διπρόσωπος). In the same way the scorpion-man holds the bow, and he again resembles the outlines of the scorpion, so as to indicate that the bow has taken the place of the claws. Notice further that the ancient picture of the Babylonian *Sagittarius* possesses two tails, one like that of a horse,

THE EMBLEM OF EA. 4198

[Babylonian Symbol of Capricorn.]

the other of the same form as that of both the scorpion-man and the scorpion. All this suggests that the two emblems, *Sagittarius* and *Scorpio* which are neighbors in the zodiac, may originally have been one and were differentiated in the course of time, in order to make the mansions of equal length.

In this connection we would also remind our readers of the obvious similarity between the picture of the god Asur and *Sagittarius*. But even differences are instructive and there can be no doubt that they suggest prehistoric connections between the far East and the West.

The symbol of the ancient god Ea is a goat terminating in a fish. The corresponding sign of the zodiac which in Europe is regarded as a goat and called *Caper* or *Capricorn*, is considered a fish in China and called "the Dolphin." In a similar way the division of the zodiac that was originally connected with the annual inundation in Babylonia, is called either *Aquarius* or *Amphora* and is represented in the Chinese zodiac as a vase; in Western charts as a man holding an urn pouring forth water.

The astronomical knowledge of Babylon migrated west by way of Egypt and Greece, to modern Europe, and on its way east it must have reached China at a very early date.

SAGITTARIUS AND SCORPIO ON A BABYLONIAN KUDURRU. 504

SCORPION-MAN AND SCORPION. 4241

It is not our intention to follow here all the changes which the

zodiac underwent in different countries. It is sufficient to call attention to the undeniable similarity of all of them. It would take the concentration of a specialist for every change to point out the modifications which the several signs underwent in their transference from place to place and from nation to nation. One instance will be sufficient to show how the names with their peculiar associations affected the interpretation of the several constellations among the different nations.

Cancer was called "the scarab" by the Egyptians, and was endowed with special sanctity for the deep religious significance of the scarab in Egypt is well known.

The scarab (*ateuchus sacer*) is an Egyptian bug which belongs to the same family as our June bug, the cockchafer, and the tumble-bug. In habits it is most like the latter, for like her the female scarab deposits her eggs in a lump of mud which she reduces to the shape of a ball. The ancient Egyptians did not distinguish between the male and the female scarab, and had not watched how they deposited and laid their eggs, so it happened that when they witnessed the mysterious bug rolling a mud ball along the road, they were under the impression that the scarab renewed his existence by some mysterious means, and possessed the divine power of resurrection from the dust of the earth. Accordingly the scarab became in Egyptian mythology the symbol of creation and immortality. The sacredness of the symbol was for a long time preserved in the ancient Christian churches, for Christ is repeatedly called "the Scarab."

The passages on the subject have been collected by Mr. Isaac Myer, who says:[9]

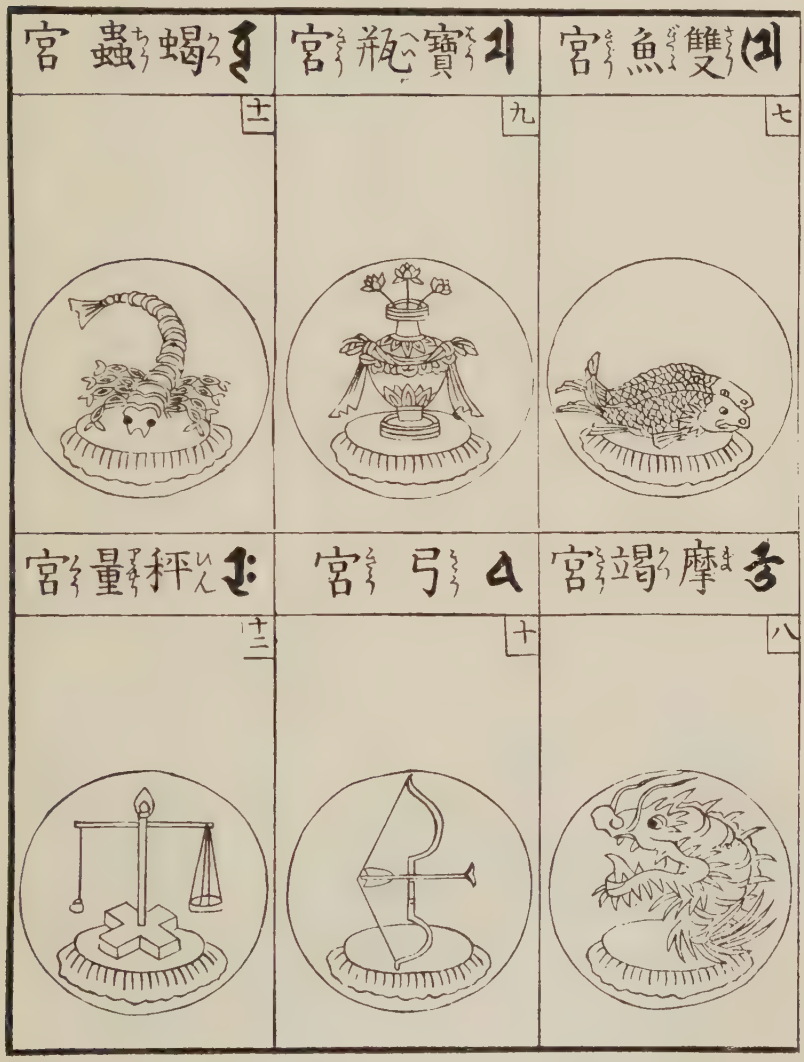
"After the Christian era the influence of the cult of the scarab was still felt. St. Ambrose, Archbishop of Milan, calls, Jesus, 'The good Scarabæus, who rolled up before him the hitherto unshapen mud of our bodies.'[10] St. Epiphanius has been quoted as saying of Christ: 'He is the Scarabæus of God,' and indeed it appears likely that what may be called Christian forms of the scarab, yet exist. One has been described as representing the crucifixion of Jesus. It is white and the engraving is green, and on the back are two palm branches. Many others have been found apparently engraved with the Latin cross."[11]

[9] *Scarabs.* London: D. Nutt.

[10] *Works,* Paris, 1686. Vol. I, col. 1528, No. 113. *Egyptian Mythology and Egyptian Christianity.* By Samuel Sharpe, London, 1863, p. 3.

[11] *An Essay on Scarabs,* by W. J. Loftie, B.A., F.S.A., pp. 58, 59.

While the Babylonian, or rather Akkadian, origin of the Chinese zodiac must be regarded as an established fact, we can not deny that it possesses some peculiarities of its own.



CHINESE ZODIAC.

The Chinese begin the enumeration of their zodiac with a constellation called "Twin Women," which corresponds to our *Virgo*, whence they count in an inverse order, (2) the Lion, (3) the Crab,

(4) Man and Woman (answering to our *Gemini*), (5) the Bull, (6) the Ram, (7) the Fishes, (8) the Dolphin (*Capricorn*), (9)

CHINESE ZODIAC.

the Vase (*Aquarius*), (10) the Bow (*Sagittarius*), (11) the Scorpion, and (12) the Balance.

It is noteworthy that the Chinese and Hindu zodiacs agree in representing *Gemini* as a man and woman, while in all Western almanacs they are represented as brothers which is probably due to their identification with Castor and Pollux.

The zodiac corresponds closely to the twelve mansions of the ecliptic which are called in China as follows:

1. 降婁.	4. 鶉首.	7. 壽星.	10. 星紀.
2. 大梁.	5. 鶉火.	8. 大火.	11. 元枵.
3. 實沉.	6. 鶉尾.	9. 析木.	12. 娵訾.

These names in a literal translation mean:

1. Descending misfortune,
2. Large beam,
3. Kernel sunk,
4. Quail's head,
5. Quail's fire,
6. Quail's tail,
7. Longevity star,
8. Great fire,
9. Split wood,
10. Stellar era,
11. Original hollow,
12. Bride defamed.

We have translated these names for the convenience of the English reader, but must warn him that their significance has nothing to do with either the astronomical or astrological meaning of these terms.

THE TWELVE BRANCHES AND TWELVE ANIMALS REPRESENTING THE TWELVE MANSIONS. 4206

CHINESE COIN REPRESENTING SYMBOLS OF THE FOUR QUARTERS.* 4207

* We will add that the usual way of symbolizing the four quarters is east by the azure dragon, north by the sombre warrior, south by the vermillion bird, and west by the white tiger. Compare Mayers, *Ch. R. M.* II, 91.

TABLE OF THE TWELVE HOURS

HOUR	POPULAR NAME	ANIMAL NAME	RELATION TO THE ZODIAC		RELATION TO THE ECLIPTIC
			CHINESE	EUROPEAN	
11 P. M.- 1 A. M.	Midnight	Rat	Vase	Aquarius	Original Hollow
1 A. M.- 3 A. M.	Hour of the Crowing Rooster	Bull	Dolphin	Capricorn	Stellar Era
3 A. M.- 5 A. M.	Dawn	Tiger	Bow	Sagittarius	Split Wood
5 A. M.- 7 A. M.	Sunrise	Hare	Scorpion	Scorpio	Great Fire
7 A. M.- 9 A. M.	Breakfast Time	Dragon	Balance	Libra	Longevity Star
9 A. M -11 A. M.	Forenoon	Serpent	Twin Sisters	Virgo	Quail's Tail
11 A. M.- 1 P. M.	Midday	Horse	Lion	Leo	Quail's Fire
1 P. M.- 3 P. M.	Early Afternoon	Lamb	Crab	Cancer	Quail's Head
3 P. M.- 5 P. M.	Late Afternoon	Monkey	Man and Woman	Gemini	Kernel Sunk
5 P. M.- 7 P. M.	Sunset	Rooster	Bull	Taurus	Large Beam
7 P. M.- 9 P. M.	Twilight	Dog	Ram	Aries	Descending Misfortune
9 P. M.-11 P. M.	Hour of Rest	Boar	Fishes	Pisces	Bride Defamed

The twelve mansions as well as the twelve double-hours are closely related to the twelve animals, the rat representing north, or midnight; the goat, south; the hare, east; the cock, west.

The Chinese, like the Babylonians, divide the day into double hours which according to the notions of Chinese occultism have definite relations to the twelve signs of the zodiac and the twelve mansions of the ecliptic, as explained in the adjoined table.

It seems strange to us that the wise men of the prehistoric ages in Babylonia and Egypt, in China and Central America, troubled themselves so much about the zodiac and the calendar, but we will understand their solicitude when we consider that their world-conception was based upon the idea of cosmic law. They thought that the universe was dominated by conditions which were predetermined by the events that took place in the starry heavens and would in some way be repeated in this and the nether world. This was the bottom rock on which rested their religion, their philosophy, and their ethics. The polytheistic mythology is merely the poetic exterior of this view, and the astrological superstitions that grow from it, its wild excrescences. We need not be blind to the many errors and absurdities of the ancient occultism to understand and grant the truth that underlies its system. This fundamental truth is the universality of law; a firm belief that the world is a cosmos, an orderly whole dominated by definite leading principles; the conviction that our destiny, the fate of both nations and individuals is not a product of chance, but determined according to a divine plan in systematic regularity.

Occultism may now be an aberration, a survival of antiquated views, but there was a time when it was the stepping-stone of primitive man to a higher and deeper and truer interpretation of the world.

We would not possess astronomy to-day had not our ancestors been given to astrology, and in the same way all our science, philosophy and religion has grown out of the past and we are more indebted to the half-truths of the antiquated world-conception than we are commonly inclined to admit.

JACQUES CASANOVA, ADVENTURER.

BY EDWARD H. EPPENS

A PRECOCIOUS child born of irresponsible parents, a rival of Cagliostro, *persona non grata* to every government of Europe, friend of popes and paupers, the philosopher of the paradox, count by the divine right of free choice, and poet in the true succession of Petrarch and Tasso: such was Jacques Casanova de Seingalt.

No Count of Monte Cristo had more adventures; no saint, fewer regrets. To account for such a combination is to make an inventory of eighteenth century morals. Tartuffe and Friar Tuck, Nietzsche and Heine, mixed in equal parts and seasoned with a strong dash of Venetian wit—that is the recipe for the *Memoirs,* which, in spite of the Index, maintains its honored place as one of the five greatest autobiographies ever written.

With a distinction: The harmless prattle of Pepys, the prince of gossipers, makes a fine quarry for the historian of English court-life; but Casanova knows a dozen capitals as well as London. Pepys is insular; Casanova is cosmopolitan, an Italian who settles in Bohemia to write in French about English lords he met in Switzerland. The Little Trianon of Louis XV is as well known to him as the boudoirs of Constantinople, and what the courtiers in Rome cannot tell may be gathered from the august lips of His Royal Highness, Frederic the Great. Benevenuto Cellini's autobiography is more of an art-product, as becomes the creator of Perseus; Casanova can talk as learnedly of prosody, of Mengs the painter, and the whole galaxy of contemporary actors and musicians as the goldsmith does of jewelry. In *Dichtung und Wahrheit* we have the constant aim to correlate the personal and the universal, the poetic justification of private opinions and the genealogy of great thoughts; Casanova, needless to say, lacked Goethe's world-wide vision and interests—introspection was, to him, a sort of penance;—at the same time he avoided, at least before his last days at Dux, the semblance of

pedantry which we associate with the schematic purpose that accounts for every whim and fancy in the great catalog of life. Rousseau, finally, was too much of a visionary to appeal lastingly to a realistic world—Casanova scorned to call his great work by the name of "Confessions"—and for pure, unadulterated realism the *Memoirs* stand unrivaled. Not even in the note-book narrative of *The Cloister and the Hearth* or in the more photographic picture-galleries of Zola can be found passages that equal in variety and in essential truthfulness the stories of the thousand and one escapades which the writer describes with such abandon and mental balance.

The Prince de Ligne easily overshot the mark when he spoke of "this incomparable man, whose every word is a thought and every thought a book," but the books are there to prove that Casanova was not an ordinary man—a boy who disports himself in Latin squibs at eleven and who earns a doctorate of canonical and civil laws before he is sixteen is not a common mortal! He may have been headstrong, he certainly was a coxcomb, but he was never dull. "I was always happy," he admits, "when I entrapped stupid folks. I believe it is commendable for a man of *esprit* to fool blockheads, for their hateful company always makes me feel stupid."

His contemporaries (he was born 1725) testify that his originality was so engaging and the dramatic force with which he told of his exploits so compelling that kings and queens courted his company. Without knowing it he outdid *Gil Blas* and *The Devil on Two Sticks.* His account of the escape from the state-prisons of Venice as he recited it up and down the land, after all the inventions of vanity are lopped away, is for breathless interest and thrilling intensity easily the first of its kind in the whole range of melodramatic literature. Dumas and the annalists of Andersonville Prison must yield the palm to Casanova.

To follow the fortunes of this abbé-sonnetteer, this philosophizing card-sharper and mountebank, is to draw a maze of lines connecting all the famous pleasure-resorts and political storm-centers of Europe. He was the knight errant of the eighteenth century, the Ahasuerus of the literary world, constantly gravitating between the faro-banks and the soirées of fashionable blue-stockings.

On his ninth birthday a boat-ride helps him to discover that the earth must revolve around the sun—a conclusion which scandalizes his good actress-mother, a sort of raven parent who seemed only too glad to be rid of the long-headed charge that burdened

her life. He tells her afterwards, by way of revenge, that her theatrical efforts are abominable, fine limb o' the law that he is!

From the day that he enters the pension in Padua—a sort of Dotheboys school where for a sequin a month the starving little sufferers were victimized by servants, rats, and fleas—to the day he solves the "mathematical problem of the cube," for which feat the Elector of Saxony tenders him a gift, this moral nondescript proves himself the match of fickle fortune, "correcting" it when necessary, like his dramatic counterfeit, Riccaut de la Marliniere in Lessing's masterpiece. Could Thackeray have had him in mind when he wrote *Barry Lyndon* or *The Yellowblush Papers*? "I had discovered about fifty smoked herring in the pantry. I devoured them all, besides the sausages; the eggs in the poultry-house I made sure of before they were fairly cool." The less energetic classmates offer him tribute of chickens and money. This was the training that formed the genius who in due time relieved the French treasury by financing a successful lottery and who was sent to discount the royal paper of Holland!

His ambition was to study medicine, and the motive adduced is reminiscent of the advice of Mephisto to Faust's student concerning the fine points of the healing art; he confesses coolly, "if people had understood me they would not have objected. I would have adopted medicine, a profession in which the charlatan can get farther than even in the law."

In Venice he takes holy orders; at fifteen he preaches a sermon on a theme taken from his favorite Horace and is so elated over his success that he tempts the fates again, gets stuck in the exordium, has an opportune fainting spell, and leaves the scene of his fiasco posthaste like a thief at night. He is driven out of a seminary and awakens one morning to find himself a prisoner at St. Andrew's—a fort erected at the point where once a year the Doge committed a ring to his ocean-bride. The reason for this the first of many imprisonments is glossed over with characteristic dexterity.

Here he is insulted by a certain Razzetta, who soon has reason to regret his rashness. "I planned everything carefully to take revenge with impunity and to be able to prove an alibi in case I killed my man, as I intended. On the day before the chosen night I took a walk with the son of the adjutant. Jumping from a bastion I acted as if I had sprained my ankle. Two soldiers carried me to my room, the surgeon of the fort applied a compress and ordered me to remain abed. Everybody came to visit me and I requested that my guard be allowed to sleep in my room. I knew that a

glass of spirits would be sufficient to intoxicate him and send him into a sound sleep. At half past ten I entered the boat engaged for the expedition. When I reached Venice I bought a heavy cane and sat down in a doorway at the entrance of the street, not far from the Piazza di San Paolo. A small canal passing the end of the street seemed just made to receive my foe. In fifteen minutes I saw my man approaching slowly. I struck him a blow on the head, another on the arm; a third, more vigorously dealt, knocked him into the canal. Like an arrow I flew over the piazza, the bridge, to the gondola which soon brought me back to the fortress. It struck midnight at the moment I was crawling through the window into my room. I undressed hurriedly and tumbled into bed and aroused the soldier with a terrible yell, telling him to call the surgeon immediately, for I was dying of colic. The almoner came down and found me in spasms. After writhing around for over an hour I declared that I felt much better....After the noon hour the major came to me. 'I have a fine piece of news for you,' he said with a smile. 'Razzetta got a good thrashing last night and was dumped into the canal.' 'And was he not killed?' 'No; and that's a fine thing for you, for everybody thinks you are the guilty one.'. 'I am glad they think so; that's some revenge. But to prove the charge, that would be a different matter.' 'Exactly. But Razzetta claims to have recognized you. His nose is crushed, three teeth are gone, and his right arm is bruised severely. He has entered complaint against you with the avvocatore. I have just certified that you were in bed with a sprained ankle and that at midnight you thought you were dying of an attack of colic.' 'And was Razzetta assaulted at midnight?' 'So he declares. You must expect to be examined, my dear abbé.' 'So I must, and at the examination I shall assure him that I am very sorry I am innocent.'" An alibi was soon established and the avvocatore sentenced Razzetta to pay the costs.

Casanova's wanderings are a carnival of adventures, proving a hundred times over that truth is ever stranger than fiction. Exorcisms, mystifications, amatory intrigues, duels poetical and sanguinary, follow each other pell-mell. He wins the terno. He will undertake to metamorphose Madame d'Urfé, an old dupe, for a consideration. For a thousand sequins he manufactures the original scabbard out of an old boot to fit the veritable sword with which St. Peter cut off Malchus's ear. In Venice he fiddles, in Rome he prays, in Paris he squanders a fortune, and in Switzerland he has to borrow a suit of clothes. In Portici he gets stranded and

sells for $7000 the secret of adulterating mercury with lead and bismuth.

His journey to Calabria in company with a renegade Capuchin monk is an Italian Odyssey; poor Gerard and *le-diable-est-mort* Denys, over whom we have puled and smiled and frowned, are vulgar stage-strutters in comparison. Imagine an Herculean beggar monk who avoids cloisters like pest-houses, who steals truffles and refuses absolution to pretty maids, who eats the last miserable chicken of a miserable family, an ecclesiastical Sancho Panza with a mantle of twelve pouches containing a load of provender for several weeks, bread, wine, meats, cheese, chickens, eggs, hams, and sausages; altogether a capital figure for opera bouffe: that was Brother Stephano.

Arrived at his destination, Casanova desides that the men are too stupid and the women too ugly; that it is inglorious to die a martyr's death, and leaves with the bishop's blessing, which amounts to but very little, since the episcopal stipend is only 500 ducats a year. Rome holds him but little longer. Constantinople, whither he drifts on a fool's errand, proves no more attractive, notwithstanding the charms of Islam and polygamy. Finally, an apoplectic Venetian senator, M. de Bragadin, has the good sense to accept the wanderer as his quack-in-chief and cabalistic adviser. Casanova had a theory that whatever he wanted very badly he always got sooner or later; he might have been pope or the Grand Vizier! His fortune is now made—for a while. His unsteady star leads him to Paris. There he drinks deep of Pleasure's cup, charmed by the blandishments of the demi-monde and the aristocracy alike. One of his social campaigns cost him 30,000 livres; it was a mad whirl of operas, ladies, dinners, livrees, everything that was genteel—a remarkable achievement for a man with no respectable means of support.

This soldier of fortune was not a vulgar gamester: it requires more than mere bravado or tricks of the mountabank to rivet the serious attention of the student. His writings show, from first to last, that he was a man of wit, of unusual vivacity, quick to grasp the moment's chance. His most shocking escapades, utterly repulsive to our moral sense, retain the unmistakable glamor of esthetic distinction. In the pursuit of Circe he was an artist. If he was a rogue, since nature had made him so, he would at least try to be a gentlemanly one. The mayor of Nuremberg once asked him where he got his title of nobility, de Seingalt? "I bear the name by virtue of the alphabet!" He had made it himself to supply

the natural deficiency. That he flaunted the title for having shot a Polish general through the belly is characteristic of his obtuseness. His fund of resources was unmeasured. He would know everything. *Homo sum, humani nihil a me alienum puto.*

The result is inevitable. His *Memoirs* contain a bewildering mass of adventures, throwing the most unexpected side-lights on the history of the times. They form one of the richest source-books for the historical student. They have the material for a score of romances, as may be verified by not a few writers who have boldly stolen from him without a word to show in what preserves they have been poaching. They contain one of the most effective ghost-stories in existence.

A Greek had drawn upon himself the vengeance of our hero. Casanova went to the Campo Santo and procured the arm of a corpse that had just been buried. With this ghastly burden he secreted himself under the bed of his intended victim. "In fifteen minutes he entered and went to bed. I waited until he was almost asleep and then pulled the covers. He laughed and said, 'Let me sleep. I do not believe in ghosts.' In a few minutes I repeated the trick. He insisted that he was not afraid of ghosts and started to adjust the covers, which I held fast. He stooped over to catch the hand that held the cover, but I managed that he grasped the dead arm at which he tugged for a while. Then he fell back in a faint... He remained an idiot all the rest of his life, subject to fits."

A man so full of animal spirits would not tolerate the restraints of a conventional morality and yet he preserved to the end of his days—let that be said in extenuation of his oblique ethics—a quizzical respect for true charity, honesty, and incorruptible virtue: traits none too common at the court of Louis XV or in the entourage of Clement XIII and Pius VI.

Casanova was the product of his surroundings; a splendid illustration of the truism that piety and rascality are often twin-brothers. The Sicilian brigand will perform his devotions with superstitious punctilio and leave the chapel to cut a traveler's throat. Casanova suffers the qualms of conscience for having neglected the confessional and straightway turns a sanctuary into a pandemonium of artistic excesses. The one did not forbid the other. Whether he was always as sincere as he claimed to be is extremely doubtful; his very ingenuousness in reciting details that reflect upon his character is at times suspicious, for no person will deliberately make himself worse than he is; but whatever the deflection from the moral code may be, it is generally traceable to some psychological

disability, a twist in the temperament or a mental callousness insensible to the finer shades of right and wrong. His character is a fine subject for the casuist. It is certainly a novelty to find a person who justifies the rifling of his friends' pockets because their money would harm them. Who ever reasoned that it was fair to cheat in order to sharpen the victims wits? What is more refreshing than his claim to a passionate love of truth, for which he would force an entrance into less appreciative noddles by the back-stairs, as it were, lying to make others truthful? Here was lying for a purpose! Did life ever present a neater puzzle in casuistry than when he takes revenge on a vile detractor by saying all manner of noble things about him, knowing that his correct statements would be twisted and ridiculed?

He was liberal to the point of weakness. Five hundred louis d'or and a bundle of furs was an ordinary offering to a common trull. Nanette succeeded Bettina, Madame F. supplanted Bellino; Henriette and M. M. and the whole procession of engaging heart-breakers found this Don Juan a magnificent spender. And he was serenely satisfied because the immense sums were amassed for the very purpose of giving pleasure. He would have felt guilty with a competence in his old age at Dux, where he had to rely upon the charity of his friends. That would have been a "misappropriation of funds." Frederic of Prussia once asked him, "Have you money?" "No," was the answer. "All the better; you will be satisfied with a small salary." "I am forced to it. I have spent over a million." "How did you get that sum?" "By means of the Cabala." All with the indifference of the seasoned punter that he was, much like a stock-gambler to whom the million made over night is but an episode.

What makes his personality doubly interesting is the fact that he always courted the company of his betters. His pages are strewn with hundreds of anecdotes about the illustrious friends he made. The Prince de Ligne, hero of many battles and writer of note, one of his fairest critics, speaks repeatedly of the distinction friendship with this adventurer conferred. Casanova was as fastidious about his companions as he was about his silk stockings or his famous suppers. The commonplace could not fascinate him. One is constantly reminded of his gustatory confession of faith: "I always liked highly flavored dishes: macaroni prepared by a Neapolitan cook, the *olla podrida* of Spain, the fat codfish of Newfoundland, high game, and cheese filled with skippers."

He relished the daring speculations in the field of magic, meta-

physics and high finance, the spice of epigrammatic wit-combats, and men of sense were attracted to him because he could give as good as he received. With Voltaire he had literary feasts at which bon-mots, improvisations, and criticisms jostled each other in bewildering variety. "M. de Voltaire," by way of introduction, "this is the happiest moment of my life. For twenty years I have been your disciple and at last I have the good fortune to see my master." "Monsieur, do honor to me twenty years longer and then promise to bring me my fee." "Gladly, if you will promise to wait for me." —"Have you written any sonnets?" "Ten or twelve pretty good ones; two or three thousand which I didn't read a second time." The philosopher of Ferney eventually takes umbrage at Casanova's literary patriotism, is told that the *Henriade* is poor stuff in comparison with *La Gerusalemme liberata,* and soon becomes estranged from this mental Hercules who knows the fifty-one cantos of Ariosto by heart and quotes Horace at the gambling table.

Crébillon introduced him into the world of French letters. Fox played cards with him. The Duc de Vergennes was a familiar friend. Popes and cardinals, princes of all sorts crossed his paths. Haller, the physiologist who at the age of nine wrote a Chaldaic lexicon, corresponded with him and regaled him with fine meals and disquisitions on the philosopher's stone. Mengs benefited by his criticism on the anatomical shortcomings of paintings. Goethe and Wieland help to fill his canvass although, naturally, he liked them not. He taunted Joseph II to the face for having sold patents of nobility, and told the great Frederic, who slept with his hat on, that he didn't know His Majesty was so imposing! His multitudinous remarks on these celebrities are always spirited, always unexpected, if not always fair. Some worthies, no doubt, he treated much too jauntily. He decided that d'Alembert was a poor geometrician, d'Argens a poor philosopher, and Diderot a poor writer. His judgment was often at fault, but he had a right to his opinions, for he was no mean student himself.

As was the fashion of the day, he tried his pen at everything. Comedy and philosophy are alike welcome, he will write to order a play, a sermon, or an encyclopedia of cheese. He translated Homer and Horace into Italian. The *History of the Polish Disturbances* fills seven volumes. *The Escape from the Leads* turned the heads of Europe. His *Memoirs,* finally, the work on which his fame rests, will always deserve a place among the intimate confessions of literature. The style alone, as vivacious as the subject-matter, gives them the distinguished air. Stripped of the vulgarities tolerated

by the eighteenth century, these volumes still contain a vast hoard of material which one would be sorry to lose. In them he is inexhaustible. On two pages he speaks of fasts, slitted pantaloons, the Inquisition and the value of locks; the Iliad, tobacco, intrigues: stoves, tailors, gnats, executioners, the viaticum and the nuisance of kneeling. One is curious to know how he could have remembered all the trifling details of his checkered career.

But it would be unpardonable to dismiss Casanova without passing reference to his most famous exploit, for which he was lionized wherever he went: his escape from the notorious Leads of Venice where the persecution of the terrible Tribune of the Ten was sure to land him. Few tourists as they skip over the square of St. Mark's, Baedeker in hand, give him a passing thought, yet few more thrilling events attach to this historic spot (with the Campanile gone, alas!) than that excursion over the lead roofs in 1756, the year after the Lisbon earthquake.

The possession of the *Clavicula Salamonis,* the *Picatrix,* and similar books on demonology with other magical paraphernalia was the ostensible if not real reason for the visit of the *messer grande.* He paid a compliment to Casanova's valor—in Paris he had whipped forty with the assistance of a single friend—by bringing a whole troop of *sbirri.* The inevitable procession over the Bridge of Sighs followed, and soon the doors of a frightful rat-hole closed upon the condemned man, not, however, until he had been refreshed with the sight of the garotte and a detailed description of its use thrown in by the accommodating jailor. He carefully hung up his fine plumed hat, his silk mantle, and lace-covered suit, and then abandoned himself, first, to the horrors of the situation, then to the consolations of prison philosophy, and then to undaunted scheming to escape. The reading of Jesuitical books only intensified his desire for freedom. He prayed that the shock which destroyed Lisbon might demolish his prison. With a spike filed into the shape of an octagonal dagger he succeeded, with infinite pains, in digging a hole through the floor. The record of dogged patience and of despair in face of threatened discovery, how he manufactured a lamp to work at night; how he adjured the various saints because the father confessor had predicted his liberation on a certain saint's day—a prophecy that was fulfilled when he actually escaped on All Saints'; how he was transferred to better quarters and had his hole discovered; how he wrote letters using his finger-nail as a quill; how he studied the *Vulgate*—a fine medium for smuggling his precious dagger to the monk Balbi, who pierced the intervening

wall and opened a way to the roof; how they produced a materialization of a bearded angel to cow a traitorous fellow prisoner: all this makes capital reading for those who can forget that the writer is an arch-imposter and moral degenerate without parallel.

That he was more than that could be shown, if proof were necessary, by the Boethius-like meditations and the literary diversions indulged in to the accompaniment of clanking chains and the grim creaking of ponderous doors.

He was an adept in the cabalistic farrago fashionable at the time. Wesley had stooped to the use of bibliomancy, Charles I had been so successful at it, why not Casanova? Upon a recourse to his beloved Ariosto the oracle directs him to the startling words of the ninth canto, *Fra il fin d'ottobre e il capo di novembre.* The clock of St. Mark's struck midnight of the 31st of October when he and Balbi clambered up the slippery sheets of lead that covered the roof of the Ducal palace. He left behind him a parting gift to the Inquisitors in the shape of a dignified letter of protest. After several hair-raising mishaps the two got into an enclosed court where, to the utter chagrin of Balbi, Casanova took a long nap on the floor. Before long a porter unlocked the Chancery doors for them, taking the richly dressed elegant—the prisoner had donned his finery as for a ball—for a senator! To cap the climax Casanova presented himself at the home of the captain of the guard sent out to apprehend him, where he slept over night and refreshed body and mind!

Here was an experience to whet his failing appetite when he reached the sere and sober years of his retirement, worn out by the rigors of life.

Count Waldstein, a descendant of the great Wallenstein, offered the old man a sinecure of librarian in his domains at Dux in Bohemia. But here the ironies of old age and the chafing at the restrained conventions of society gradually wore him out. His decline was not adorned with the sweet temper of a man satisfied with life. The letters he wrote to his "best friend" the enemy, one Faulkinher, are pathetic in the extreme. Didn't this fellow accuse him of stealing and add bodily injury by beating him in public—the pig? The bon-vivant could not realize that the world had moved beyond him. He became a chronic, pedantic fault-finder. It's a difficult art to grow old gracefully. The macaroni is too hot; the cook spoils the polenta; the dogs bark too much, and the guests notice him too little; the priest wants to convert him; the hostler snubs him. He speaks a broken German and everybody laughs at him; he reads his

French poetry and everybody laughs again; he recites in Italian, more laughter; he dances and struts around with his white-plumed hat and silk ribbons and once more they laugh. "Cospetto!" says he, "Such a canaille! You are all Jacobins! You insult the Count, and the Count insults me!—My Lord, in Poland I shot a great general through the belly. I am no born nobleman, but I made myself into one!"

The puzzled reader stops to ask about the rationale of such a life. Morals? As well speak of the philosophy of a Patagonian. Casanova was the embodiment of an ethical paradox, uniting a rigorous code of honor with an unblushing cynicism. Fortified by a philosophy which, as he puts it, never spoiled anything he could at the same time abandon himself to all the vices of life. "I have lived a philosopher, and I die a Christian." were his parting words. The life itself must be the justification. The shibboleth of any system of ethical rules is meaningless when applied to so exceptional a case.

When Carlyle wished to refer to his *Life* he was unable to find a copy in all England. We are more fortunate, having it presented to us, if we will, in a shape more consonant with the spirit of our times, judiciously expurgated and hygienically deodorized so as not to offend the finer sense of our Anglo-Saxon conscience.*

**The Memoirs of Jaques Casanova de Seingalt.* In two volumes, London, 1902. Also *Jakob Sasanova, sein Leben und seine Werke,* by Victor Ottman, Stuttgart, 1900.

FIRST STEPS.

BY THE EDITOR.

HOW can we judge of a civilization, and is there any standard at all by which we may gage its power and significance?

This question should not be impossible to answer and we believe that the replies given by different thinkers will be characteristic of their philosophy. It is a test question that will reveal the true nature of a system of thought. St. Francis of Assisi and his followers find its answer in the supremacy of the spiritual over the material, understanding by the spiritual the mode of thought which is entertained by the priest. The philosopher of matter and motion measures the advance of society by the complexity of its phenomena; to him evolution is a progress from the homogeneous to the heterogeneous. We agree with neither and would say that culture is attained in the measure that truth has been actualized in life.

We insist that the actualization of truth is the only standard which can be used as a criterion, but we will not deny that there are many indicators of progress which like straws in the wind are signs of the times, and most of them will not be contradictory with each other. Of these indicators there are as many as there are diverse attitudes in life, nay more than that, as many as there are functions of life in which progress may manifest itself; and we will enumerate only a few of them.

It has been claimed that the standing of woman in the community, the respect shown to her, the assurance that her rights will be protected, may be regarded as an unfailing evidence of civilized conditions. The financier is inclined to regard that nation as leading the others in the march of progress which controls the finances of the world. The engineer takes his measure of value according to the amount and efficiency of machinery used for the manufacture of goods. In the domain of transportation most is made of the proportion of railroad lines to the area, or perhaps the

population of a country. So every one uses the measure to which he is accustomed in his own home, his own trade, or his own vocation, and even the soap-manufacturer gages the civilization of a people according to the consumption (i. e., the use, perhaps even the waste) of soap.

But if we attribute to the parent the sentiment that the rank of a community in the scale of progress should range according to the significance ascribed to the education of children, we would perhaps have an indicator that comes nearest to the real criterion of true culture.

The higher an animal ranges in the scale of life the more it stands in need of education. The lowest organisms need no parental care whatever for they merely vegetate, but the more prominent becomes the part played by the mind the less complete is a creature at its birth, and the less prepared for the struggle of existence. More than other creatures, man needs protection and instruction, so as to be preserved during the tender age of infancy and fully equipped for the heavy demands of life.

Our frontispiece, a picture by Georges Lavergne, represents a child's first steps under the mother's guiding love, symbolizing the instinctive anxiety of mankind to lead the growing generation in the right path and develop its latent forces so that when the present generation has passed away it will in its turn take up the light which has been handed down and carry it further on in the advancement of the race.

The educational ideal does not merely mean a preservation of the treasures of the past, but includes future progress. It is not sufficient that the children of to-day be like their fathers. We understand the meaning of the law of evolution better than our ancestors did, and since we can give our children better chances in their lives than we ourselves possessed, we can expect of them more than we have accomplished. They should surpass us, and it is our duty to enable them to do so; for Goethe was right when he urged that "the son be better than his father!"

And the first steps we make in life, especially the first steps in our intellectual and emotional development, are not so indifferent as may at first sight appear.

Children are imitative, and their souls are built up by the impressions which they receive. Every single experience, every observation of older folks, of parents, of nurses, but especially of elder brothers and sisters, and generally of all belonging to the

circle of their acquaintance, exercises a powerful influence in the building up of the character of the child.

The child inherits from its ancestors a great many things which constitute the capital with which man starts in life. This capital consists not only of the bodily organism with all its details, but also of the mental as well as emotional dispositions and aptitudes, the significance of which can never be overrated. But this endowment is not definite either in quantity or quality, because the application made of it, the use to which it is put, and the moulding of this raw material into concrete forms is not inherited. The formative work is done during the life of the individual, first by education, then by experience; during childhood in our homes, our schools, and social surroundings, and when we have reached maturity and become independent, by ourselves. Hence the paramount importance of education.

The babe's brain contains besides other areas of importance, an undeveloped part in the so-called Island of Reil, which is to be the center of speech. The disposition to develop language is absent in any animal brain. But while the aptitude for speech is inherited, language itself is not. Our mother tongue is not born with us but must be acquired. A talkative propensity may be inherited, but the language which a man is to speak in life depends on the influences of his early childhood, which determine not only the nature of his cast of mind, his nationality, etc., but also the character and usage of his speech in after life, whether or not his linguistic talent will make of him an orator, a poet, an author, a philologist, a linguist, or perhaps a mere gossip.

A child endowed with musical talent might with proper surroundings become a second Mozart, the model of a pure and classical taste, or a composer of rag time tunes; or, if he grows up among absolutely unmusical people, his musical disposition may remain latent and show itself only in a freakish way, producing, like a fallow field, an exuberance of tonal weeds.

The raw diamond is valuable in itself, but its greatest worth consists of opportunity. It becomes a valuable solitaire only by cutting.

The soul of every babe that is born into the world possesses a worth that needs development if its opportunities shall be changed into actual values. It is the duty of parents to see to it that this is done, and the right kind of parents will endeavor to have the better part of their own selves, with an excision of their shortcomings, reared in their children.

We all of us owe much, in fact our entire being to the past, for we actually are the sum total of the soul-life of all of our ancestors; and here in our children,—or for those who have no children of their own, here in the growing generation,—is the place to pay our debt. We have received the torchlight, we must hand it on.

And upon the whole, parents are well inclined to do their duty. Nature has her own sly ways of doing her pleasure, and so she makes people press on to the destined goal that she proposes. She appeals to self-love, and even to vanity, to make us work for her great aim which is the procreation of an increasingly improved mankind. We believe in evolution, and the doctrine of evolution promises that the future man shall range as much higher than the present man, as the present man ranges above the proto-savage, the primitive *homo in spe* just emerging from the state of brutehood. As yet we have only imperfectly realized the human ideal. The man of the future shall be a true man, higher and better and nobler than the average man of to-day. We can all do our share in reaching our aim. We are all tending toward it and yearning for it; some do so consciously, some unconsciously, and more or less intelligently. All our most personal interests, our love of life, our instinct of self--preservation, our interest in our own character, our hankering after the immortalization of our own particular personality, our determination to maintain ourselves in the struggle for life, are intimately interwoven with the great plan of nature, with the realization of the highest type of manhood,—the actualization of the human ideal. This explains why parentage is respected among all races and nations as the noblest calling of man.

The first impressions made on a child's mind are especially important as they form the basis of man's whole future development, and they remain for a long time, sometimes forever, the standard by which all later impressions are measured. Should we not, therefore, exercise the greatest care, and instead of leaving the first mental impressions of children to accident, see to it that they are throughout correct?

How many of us are oblivious to the fact that whatever we do and say, whatever error we commit, whatever example we may set, is impressed upon and perpetuated in the little souls in our charge! Let us keep this in mind and let us look upon the child as a sacred trust.

Let us give children the right start in life, and let us begin at the very beginning. Let us not wait until the children have grown

old enough to understand us and be capable of entering into our plans and ideas. Let us begin the work of moulding their souls while they are still plastic, and not wait until character is already forming, for then it may be too late.

Let all parents join in the sentiment expressed by the great apostle of education in the words, *Kommt, lasst uns unsern Kindern leben!* "Come, let us live for our children!"

THE SONGS OF THE GODS.

BY CAPT. R. C. COCKERILL.

Late Indian Staff Corps.

"I am the Lord, and there is none else;
There is no God beside me." Is. xlv. 5.

THE ALMIGHTY'S SONG.

"I am the God of might and power
Who this great world created.
I am the Lord of Heaven and earth,
And all subordinated.
The sun and moon and stars are mine,
And all that they contain.
I flash the lightning in the cloud,
And bring the storm and rain.
The grassy herb, the stately tree,
The desert plain, and mountain high,
The turbid stream, the sparkling sea;
Lord of them all, their God am I."

THE CREATOR'S SONG.

"Who is this God;" the savage cries,
"Who made the forest wild,
The icy blast, the cruel beast,
And helpless human child?"
"I am the God created all,
Man, bird, and beast, and tree:
But to be Lord of all, O Man!
Thy God created thee.
To conquer all; and rule o'er all
And live in peace and amity,
O Child of Earth, whate'er thy birth,
I, the Great God, created thee."

JEHOVAH'S SONG.

"Who is the God;" the Hebrews moaned,
"To whom we make our cry
When 'neath th' oppressor's yoke we toil
In pain and misery?"
"I am your God;" Jehovah said,
"I hear the prayers of all,
When sorrow and afflictions bend,
And troubles thickly fall.
I am your God, th' Eternal One,
Who hears the meek and humble cry,
Who brings the haughty tyrant down—
Down to the earth—that God am I."

THE CHRIST'S SONG.

"Who is the God;" the Roman boasts,
"With power to conquer me?
From East to West I hold my sway;
By sword, and shield, and war's array;
I rule humanity."
"I am the God;" the Christ-child said,
"With greater power than thine.
With secret strength of wondrous love
I reigned on earth; I reign above
O'er all the gods, e'en potent Jove;
I rule by right divine.
I rule by power of love and truth;
I rule by force of charity;
I rule by faith; I rule by hope;
By virtue's might I conquer thee."

ALLAH'S SONG.

"Who is the God;" the Arab cries
From sandy desert plain,
"Who guides the stars across the skies,
And brings life-giving rain?"
"I am that God. My angel called
Mahomet from on high.
I spoke to Moses from the bush,
To Jesus from the sky.

As Lord of earth I hold thy fate.
So make no gods of trees or stone:
No other god I tolerate;
Allah, thy God, must reign alone."

BRAHMA'S SONG.

But on far India's torrid plains,
'Neath snow-capped mountains high,
To the same question Brahmins wise
Received a new reply:
"I am the God; I, Brahma, am:
The Self and Soul of all.
Creator of this world am I,
Of all things great and small.
I am the Stars, the Moon, the Sun;
I am the Spirit of the sky;
I am the Earth (all substance one);
I am in all; the All am I."

THE BRAHMIN'S PRAYER.

"Father of all," the sages said,
"Though thou in truth art near,
We cannot see thee in the air,
Nor feel thy presence here.
In earth, or sea, or running stream,
In tangled forest high,
Nor beast, nor bird, nor creeping thing,
Proclaims that thou art nigh.
O show to us some welcome sign;
O prove thy sacred word sincere;
Give us a glimpse of form divine,
That we may know how gods appear."

VISHNU'S SONG.

The God complied. In various forms
His presence manifested;
In Rama, Krishna, Gautama,
As human need suggested.
"I am the God; I'm Vishnu called.
When virtue suffers wrong,
I'm born as man, to help the weak,

And overthrow the strong.
I am the Sun, the source of Light;
Of Knowledge, Pleasure, Profit, Joy;
For these great ends I lend my might.
Lord of the Universe am I."

THE BUDDHA'S SONG.

Beneath a spreading Bō-tree sat
The Sākyan prince and sage,
And meditated on the ills
Of grief, disease, and age.
"The cause of sorrow is desire,
This 'noble truth' I know.
And from the death of passion's fire
Relief must surely flow.
So curbing anger, hate, and lust,
The Buddha's 'eight-fold paths' employ;
In truth and love for ever trust;
So shall you live in endless joy."

SIVA'S SONG.

But faiths grow old, decay, and die,
Like any living thing;
And so again is heard the cry:
"Who is the God, our King?"
Then Siva spoke, "By pious rites
And holy contemplation,
I gained the power to conquer worlds,
And rule the whole creation.
I am your God, the 'Blessed One':
Upon my power ascetics call.
When good or evil would be done
I am the God who doeth all."

THE SPIRIT'S SONG.

And now once more the problem vast
Demands a new solution.
"Who is the God;" is still the cry,
"The God of Evolution?"
And yet again by human voice
The spirit makes reply:

"*I* am the God of all the earth,
All Nature's Spirit I.
I am the Source of light and heat;
I cause the sun and moon to shine,
The grass to grow, the birds to sing,
Mankind to think his thoughts divine.

THE SPIRIT EXPLAINS.

"The priests of old my prophets were;
The heroes fought by me;
Inspired by me the poets sang
Their songs of victory.
By me the sages made their laws
To keep mankind from evil:
As cause of good they called me God,
As source of ill, the Devil.
But I am ONE.—There's none beside.—
Mine is the earth, the sea, the sky,
And all Creation, far and wide;
Spirit of all, your God am I."

THE GOD'S SONG.

"I am the God of might and power
Who this great world created.
I am the Lord of Heaven and earth,
And all subordinated.
The sun and moon and stars are mine,
And all that they contain;
I flash the lightning in the cloud,
And bring the storm and rain.
The grassy herb, and stately tree,
The desert plain, and mountain high,
The turbid stream, the sparkling sea;
Lord of them all, their God am I."

SUNDAY AND THE RESURRECTION.

A LETTER TO THE EDITOR, WITH REPLY.

IN the June issue you argue for the Mithraic origin of the Christian Sunday. By citing two passages from the Book of Acts you seek to prove that the disciples of John the Baptist, as well as Christians, celebrated Sunday as their sacred day. First you quote Acts xix. 1-4. In this passage it is stated that Paul found some "disciples" in Ephesus that were followers of John, and persuaded them to be baptized again in the name of Jesus. "These disciples," you then say, "celebrated Sunday, for we read further on: 'Upon the first day of the week, *when the disciples came together to break bread*, Paul preached unto them' (xx. 7)."

This reading is that of the King James Bible. But all the modern and critical versions or recensions that I have at hand, including the English and American Revised Versions and the Westcott and Hort Greek Testament, are unanimous for the reading, "When *we* (instead of 'the disciples') came together." Furthermore, the verse immediately preceding shows that this was not at Ephesus but at Troas, so that those who gathered together that Sunday morning for the breaking of bread, could not have been the disciples of John at Ephesus that are mentioned in xix. 4. These passages, then, do not indicate in the slightest degree, that John the Baptist's disciples observed Sunday. And it would be strange if they did, since they were a purely Jewish sect.

You are compelled by the logic of your position to say that the association of the Christian Sunday with the resurrection was an afterthought; and you think the resurrection "ought to have taken place on Tuesday," because Jesus is said to have predicted that he would rise after three days (Mk. ix. 31, x. 34.), and also to have said, "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth" (Mt. xii.40).

I presume you do not regard these as genuine sayings of Jesus, but you think of them as growing out of a primitive tradition to the effect that Jesus rose on the fourth day, i. e., Tuesday. But if this were the earlier tradition, it would be strange that it left no more trace than this. It seems to me most likely that the words in Mark about rising after three days are based on a genuine saying of Jesus. As the Messianic hope commonly involved a belief in a general resurrection, and as Jesus believed the Kingdom was close at hand, it would not be at all strange for him to say that if his enemies put him to death he would rise in a short time. But why should he say, "after three days"? Because it was the popular belief, that the soul after death remained three days with the body, and then departed to Hades. So in a sense death was not quite complete till after three days. Jesus was simply expressing the faith of a psalmist, "Thou wilt not leave my soul in Hades."

As to the passage in Matthew, I think it arose from a misconception. Jesus probably said that he was like Jonah in being a preacher of repentance, and he was afterwards misquoted as saying he was like him in being three days and nights in the heart of the earth. The inaccuracy would not trouble the average disciple more than Scriptural inconsistencies have usually troubled those who believe the Bible is throughout free from errors and contradictions.

All the Gospels except Matthew place the resurrection on Sunday morning. Matthew (xxviii. 1) places it at the close of the Sabbath, i. e., on Saturday evening. Paul, who you say changed the primitive tradition to bring the resurrection on the "Day of the Lord," i. e., Sunday, strangely enough does not name the day of the week on which Jesus rose. After stating that Christ died and was buried, he goes on to say that "he hath been raised on the third day" (1 Cor. xv. 3, 4). If, as the Gospels state, Jesus was crucified on Friday and buried about sunset, at which time a new day began according to Jewish reckoning, "the third day" might as fitly mean Monday as Sunday. Paul, so far as we know, never stated on what day of the week Jesus rose. It seems unlikely then, that he changed the tradition on this point.

If Jesus predicted that he would rise "after three days," the disciples would try to make these words and the event correspond. It was very easy to change the words "after three days" into "upon the third day" (1 Cor. xv. 4, Mt. xvi. 21, xvii. 23). But Matthew, as we have seen, declares that Jesus rose on Saturday evening. This may be the oldest and best tradition. However, Saturday evening is barely the third day from Friday evening; so the other

Gospels it would seem have ventured to stretch the time to early dawn of Sunday, and Mark has even gone so far as to say it was after sunrise when the women visited the tomb.

If then, the tradition has been changed as to the day of the week on which Jesus is said to have risen, that change must have been from Saturday night, not from Tuesday. Paul could not have been responsible for the change, but it must have come early among the immediate disciples of Jesus from recollection of his own words. If the day was not changed out of regard to the institution of the Lord's Day, then it is most likely that the Lord's Day was instituted out of regard to the resurrection, not imported from a foreign religion.

JOSEPH C. ALLEN.

EDITORIAL REPLY TO MR. ALLEN.

Mr. Allen is right with regard to the passages quoted, but we must nevertheless object to his statement that "the disciples of St. John the Baptist were a purely Jewish sect." The prevalence of Persian influence in Judea at the time of Christ is generally conceded, and since Jesus is reported to have been baptized by John the Baptist, we have good reason to assume that the Nazarenes so-called are but another name for the disciples of St. John the Baptist. The same is true of the Ebionites, which is a Hebrew term for "the poor," and it is probable that when Jesus speaks of "the poor," he refers, not in general to people in poverty, but to this definite sect, the Ebionites. We know that the Nazarenes on joining the sect surrendered all their property, which in the Gospels is called "giving to the poor," and held all things in common. Similar habits of a brotherly communism as well as of baptismal rites are told of the Essenes who lived in small colonies in several districts of Judea. The sectarian rules of all the people who go by these several names are so similar as to suggest the conclusion that they are simply different names of the same sect.

We have the best and most reliable information concerning the Essenes, who without question were a sect strongly influenced by Babylonio-Persian ideas. It is scarcely necessary to adduce any evidence because the fact is generally acknowledged by the best authorities, and we may be permitted for brevity's sake to quote the *Encyclopædia Biblia,* where A. G. Jülicher says:

"Lightfoot and Hilgenfeld have done well to suggest the possibility of Zoroastrian influences.

"The truth probably is that the Essenian doctrine of the soul (if Josephus can be trusted) combined two elements—a Babylonian and a Persian—both Hebraized.

"Persian and Babylonian influences may reasonably be admitted."—Vol. II, p. 1309.

Now if we grant that Sunday may have been celebrated by Persian Mithraists, it would be quite natural for the Essenes to observe the same day. Whether the Nazarenes, the Ebionites, and the disciples of St. John were simply kindred sects or but one sect under different names, it is not improbable that they would also have observed Sunday. None of these sects can be called purely Jewish any longer; all of them are more or less under Babylonio-Persian influence.

This Babylonio-Persian influence produced a peculiar kind of literature which has special reference to Messianic prophecies as to a renewal of the world after a day of judgment,—a peculiar kind of lore which is called eschatology, the doctrine of the last things. The eschatological literature of the Old Testament is apocryphal, but it is of great importance because it constitutes the transition from Judaism to Christianity. The Canon had been closed, and in the Canon there is already one book which contains eschatological prophecies; it is the Book of Daniel. All other eschatologies are as much filled with the spirit of Babylonio-Persian ideas, as the Book of Daniel, and the origin of Christianity could not be explained without them.

I have simply to refer to such books as the apocryphal books of Esdras, of Enoch, the revelations of Abraham and Moses, the Psalms of Solomon, etc.; and this leads me to another point which is raised by Mr. Allen,—the question of the day of resurrection.

Mr. Allen thinks that I shall be compelled by the logic of my position to say "that the association of the Christian Sunday with the resurrection was an afterthought," and "that the resurrection ought to have taken place on Tuesday." I must not have expressed myself clearly, for I meant to say that the doctrine of Christ's resurrection as having taken place on *Sunday* was a fore-determined proposition, and if the life of Christ had been a purely ideal construction, the crucifixion would have been fixed upon the preceding Wednesday.

The origin of Christianity is a product of several factors, among which the eschatological ideas of the time form a part and the

historical facts of Jesus another. The idea that the Christ should have stayed three days and a fraction in the domain of death is a favorite notion of the eschatological prophecies, and so, if there are any genuine sayings of Jesus at all, I believe that his prophecy of the "Son of man remaining three days and three nights in the belly of the earth" is original, and if not, the belief that it should be so is certainly an old and well-established tradition. If the passage had been of more recent date and if it had been written after the fixation of both the day of crucifixion and the day of resurrection, the Gospel writer would have modified his words to suit the occasion. In my opinion those passages which stand in flat contradiction to accepted Christian dogmas and established institutions, must be regarded as the most primitive parts of the gospels. So for instance, the prophecy of Christ "that there are some standing by who would not taste of death until the Son of man would come in all his glory" must have been written at the time when some of the disciples of Jesus were still alive. A later authority would certainly have changed the phrase so as to render another explanation possible, or would have omitted it altogether.

The expression "three days and a fraction" is nothing more or less than the number π, which represents any cyclical period. This same value, three and a fraction, occurs again and again in eschatological literature, and it was a common belief that the period between death and resurrection, the stay of Jonah in the whale's belly, and kindred events, should all be in cycles of three and a fraction.

Concerning St. Paul's statement of the resurrection,* I will say that there are two versions, one reads that Christ rose "*after* the third day," and the other "*on* the third day." I believe the former is the original. The latter is a later change which was made by a copyist who knew that the church festival of the crucifixion had been fixed on Friday and the resurrection on Sunday,—that is he adapted the reading by a slight modification to the established usage.

For further details I refer the reader to my article on "The Number π in Christian Prophecy," published in the July number of *The Monist*.

A similar criticism as that of Mr. Allen has been received from Dr. William Weber, who also calls attention to my erroneous appli-

* The words "Paul changed this tradition" is a mistake which somehow slipped into the copy of my manuscript. It does not express my views on the subject. I meant to say that *since* Paul many changes of the original traditions set in, and the fixation of the day of resurrection belongs to the post-Pauline period.

cation of the passages quoted from the Acts, and still insists in regarding my proposition unproved, that the Mithraists celebrated Sunday before the Christians, and that the "day of the Lord" originally means the day of the celebration of Mithras. He still insists that Sunday is a Christian institution, but if that were so I would have no explanation for the fact referred to in my former article that the first day of the week was called in the Chinese calendar the "day of Mithras" and the "day of the sun" of which Mayers says in his *Chinese Reader's Manual* "that it was called in the language of the West *Mi* [Mithras], the ruler of joyful events." The evidence may come from a distant country, but the more convincing it seems to me, and considering the great probability that the day of the sun is the same as the day of Mithras, I cannot help regarding the main points of my contention as unassailable.

MISCELLANEOUS.

A HYMN TO NATURE.

While making ready the present number of *The Open Court,* our old friend Mr. Edwin Emerson, who has contributed many beautiful poems to our columns in former years, sends us a greeting with an excellent picture of himself, and this "Hymn to Nature" written as a memento of the completion of his eighty-third year on the second of last July.

The hymn, a rhapsody on the beauty and grandeur of nature, reads as follows:

"Fair Nature, we, thy children, see
Thy matchless beauty everywhere;
Above, beneath, on land, at sea,
Thy works in thy perfection share.
The starry throng
Chants its sweet song;
Light lends its magic rays;
And all below
Join to bestow,
On thee undying praise!

"Great glowing suns light up all space;
Their orbits far transcend our ken;
And minute forms replete with grace,
Fly swarming round the steps of men.
Oh glorious light!
How swift thy flight,
To our terrestrial sphere!
Thy complex beams,
In living streams,
All sentient beings cheer.

"Prolific thou, from age to age,
In works immense and manifold;
All this is now our heritage;
But, what shall be, cannot be told.
High order reigns
In all domains,
Controlled by Nature's sway;
She has the norm,
And gives the form,
Mere matter must obey.

"Abundance, plentitude and grace,
All wide-spread as the heavenly dews;
Throughout thy generous steps we trace,
By gifts most precious and profuse!
Live and let live;
Yea, freely give,
As Nature gave before;
She fills the earth
With joy and mirth,
From her o'erflowing store!

"Advancing knowledge opens wide,
The radiant portals of the skies:
And aids on earth, by thee supplied,
Will make the thoughtful truly wise.
If we would learn,
We must discern,
What things to thee belong;
For thou canst show,
Where'er we go,
The right as well as wrong.

"Yet, all is not so plain and clear,
That we may understand its scope,

Thy mysteries....profound appear;
Deep darkness is no friend of hope.
Man runs his race;
But time and space
Continue though he dies;
Mid griefs and pains,
Stern silence reigns;
Full light would blind our eyes.

"Brought forth by thee, our mother dear,
Our duty is to trust thy power,
Through each succeeding day and year,
Till the inevitable hour.
From age to age,
From sage to sage,
The torch of science passed;
In our own time,
Its rays sublime,
O'er Nature's works are cast.

"Then at the end, we may rejoice,
To yield our breath at thy behest;
Lulled gently, by thy soothing voice,
To sleep in peace upon thy breast.
Go! meet alone
The change unknown;
To die,—to live on still!
While Nature's ways,
In each new phase,
Our minds with wonder fill!"

BOOK REVIEWS AND NOTES.

ZARATHUSHTRA, PHILO, THE ACHAEMENIDS AND ISRAEL. A Treatise Upon the Antiquity and Influence of the Avesta. By *Lawrence Heyworth Mills,* Professor in Oxford University. Composed at the request of the Sir J. Jejeebhoy Translation Fund of Bombay.

This is the only extended attempt as yet made to exhaust the vital question as to whether or not the religion of Cyrus and Darius, who restored Jerusalem, had any effect upon the Exilic Pharisaic and Christian creed or not. The books showed the vital elements of identity between the two religions, and the intimacy of the Persian and Jewish officials. The tale of Tobit actually centers around the Zoroastrian city where the name Zoroaster itself became (like Cæsar) the title of high political and ecclesiastical officials.

The religion of Zoroaster represents approximately the Jewish faith before the Advent in all but the names of persons and things. Do we owe our eschatology to it with our developed immortality—and if so, to what degree? Are we Zoroastrians?

Captain Robert C. Cockerill, late of the Indian Staff Corps, an officer of the British army, has resided for many years in India and Burmah, and had the good opportunity of meeting persons of various religious faiths. Taking a sympathetic interest in the convictions of others, he endeavored to understand their creeds and faiths from their own standpoint, and has incorporated them into verse, the result being the poem which we offer our readers in the present issue of *The Open Court* under the title "The Songs of the Gods." The various characterizations of the different creeds are not fanciful inventions of the poet's imagination, but the reproductions of religious attitudes of living people. They are pictures true to life, and constitute an interesting wreath of flowers of devotion grown in the human heart.

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

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We can recommend this book as something really unique in the annals of magical literature; as entertaining as any romance and possessed of real pedagogical value. It should be in every public library and every school in the United States. The illusions of Kellar, the sleight-of-hand tricks of De Kolta, the shadowgraphs of Trewey, and the wonderful handcuff act of Houdini's, are all explained and fully illustrated.

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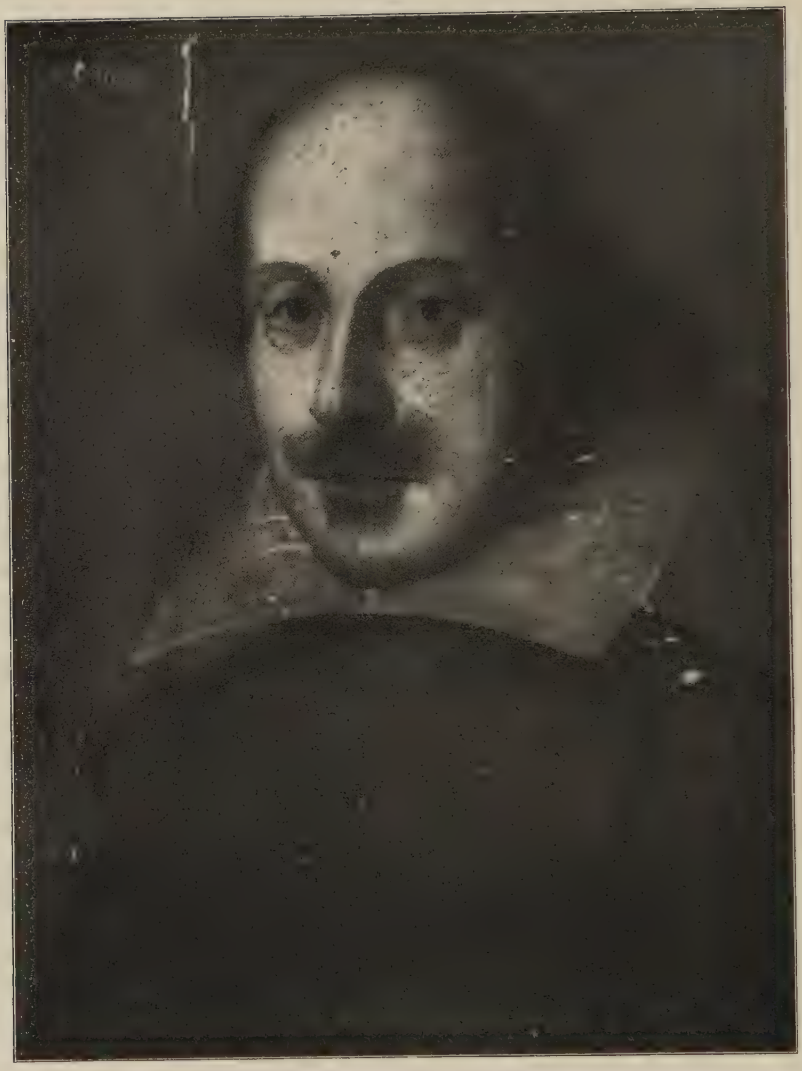

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BY EDGAR L. LARKIN.

IMAGINE all these things: that once a very high and massive tower of stone, whose base rested on solid Archæan rocks beneath the primordial Palæozoic sea, lifted its top far above the waves. And that the tower stood from twenty to thirty miles east of a line drawn from Denver southward through Colorado Springs to Pueblo; that the Archæan strata were so thick and rigid that they did not bend upward and downward, so that the top of the tower during millions upon millions of years kept at the same mathematically exact distance from the center of the earth; that a powerful telescope provided with accurate levels, micrometers and graduated circles was set on a level base of stone on the top of the unique observatory; that a man, a skilled observer, lived on the tower during almost interminable ages and kept up lonely vigils, his eye at the instrument, ever making sweeps of his watery horizon, in hope of seeing some object; and that after watching so long and through so many eons that duration to him seemed to be infinite, he at last was rewarded by detecting an object just a few inches above the water in the distant west. Behold! it was land in what is now Central Utah. The tower was high enough to be in a tangent line drawn from its summit to the sea above what is now called the Wasatch range, south of Salt Lake. The telescopist at once measured its azimuth and height above the ocean horizon. His vigilance was increased and he never left the telescope. In a few thousand years, another slight elevation of land rose up out of the waves, and

the first was a few inches higher. Then new wastes began to appear by centuries. And after eons rolled away,—by years. Finally, all Colorado emerged from the Western sea. All of Utah was lifted up and to the southwest, Northern Arizona rose above the horizon. The tower, not being disturbed by this rising, was a place for accurate measurement of rates of elevation. These were exceeding slow. The mighty layers of Archæan rock were loaded with an inconceivable mass of superposed strata. The man saw the Rocky Mountains rise, and Pike's Peak lift its Majestic head above the ancient sea. And he saw the tops of Mounts Powell, La Plata, Harvard, Yale, Princeton, and Ouray, rise inch by inch, century after century. The observatory, the tower of stone having been set on the Archæan, weathered all later ages, until on this eventful and auspicious day when the first land in the west was seen, the day when this story opens—a late Jurassic day. When Colorado, Utah and Arizona were well up, the climate began to change. Rain and wind attacked the land and began the colossal work of beating down the peaks and transporting the debris, the products of the war,—to the sea. Nearly all of the abraded material went to the southwest. In 1900, I wandered in that wonderland of the earth—Central Colorado, and over the "Divide." A little stream here started toward the Gulf of Mexico, and there to the Gulf of California. A number of creeks united to form the headwaters of the Grand River, two thousand miles from their resting-place in the Californian gulf in far away Mexico. I saw waste places, denuded areas and facades and wondered where the washed-away debris might then be. The Grand River rising near Grand Lake in Colorado, flows into east-central Utah and unites with the Green to form the mighty Colorado, flowing through Arizona, through the magnificent canyon, and through desert wastes to Yuma and on southward to the head of the Gulf. All these streams form one of the great river systems of the earth. Their erosive and cutting power is enormous, and transporting of soil, silt and debris likewise.

For Palæozoic times were quiet; there being no high mountains, or elevated continents, to cause changes in climate and set up storm conditions, hence hurricanes, cyclones and raging winds did not obtain, nor rapidly driven rain. Gentle ripples came along Palæozoic beaches, left their tiny marks and these are now traced in stone in our museums. Then came the terrific Appalachian Revolution in the Atlantic States, which crumpled up the strata into mountains and closed the Carboniferous Age. Troubles beneath the waves then over Colorado, Utah and Arizona, came on

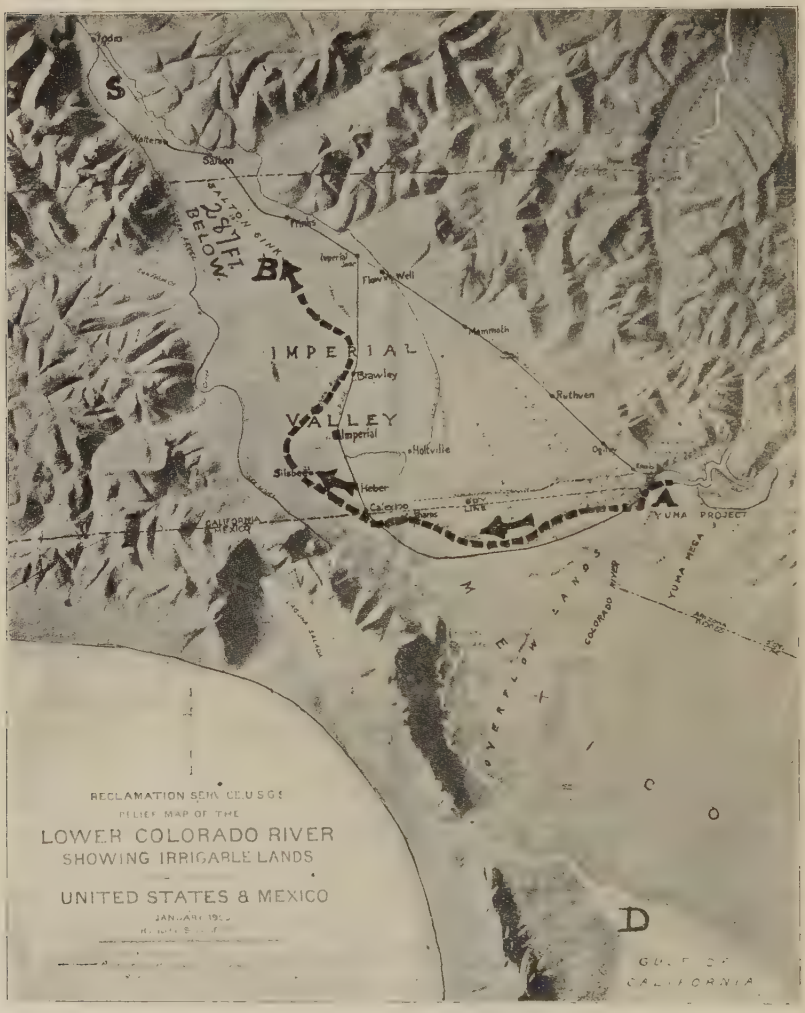
apace and lifted up the Rocky Mountains before the astonished eyes of our faithful watcher on the hypothetical tower. The circulation of winds then began and storms of rain. The age of carving, cutting, wearing, denudation and sculpture commenced and has been at work since, even until the present. And in no part of the world have these artists—wind and rain—wrought more exquisite work than in that vast area drained by the Colorado River. In later eons, frost, ice, snow, hail and more rapid winds came to the giant task of beating down the Rockies, the plateaus of Colorado and Utah, and hurrying the debris beneath the waves of the southern gulf. In Colorado, I gained something of the outlines of the plans and specifications of the primeval sculptors. Beneath the blue of the Colorado sky, I saw as it were, the blue-prints, the plans of the world's first architects. But in outline only.

WITHIN THE CANYON'S MAZE.

Later, I descended the mighty Canyon of the Colorado River in Arizona, and explored its intricate recesses, chambers and caves, hewn in the most obdurate Archæan rock, by swiftly running silt and sand-laden water. I saw the whole stupendous plan, the denudation of the uplands and erosion of the most wonderful canyon on earth. All the materials abraded from two great states had to pass through this canyon, ever grinding and cutting a wider and deeper way. Our man on the tower saw a Cretaceous deposit alone, 9000 feet deep. Its debris since then, has passed through the Canyon.

Those able to handle words as one would sticks and stones, have often climbed down into this canyon even to the edge of the torrental river; and have tried to describe what they saw, so that a distant reader might derive some idea of the gigantic scene, this rocky splendor, this wondrous vision; but words lost their power, and the pen its potency. There is no hope in words, therefore the canyon cannot be described. Artists with paints and pencil have made effort many times; but colors seem to pale and fade—the amazing scene cannot be fixed on canvas. When I entered the mighty chasm—this "abyss of erosion," light from the sun, the sun of Arizona, was pouring into the terrific labyrinths in a grand supernal flood. Facades, towers, temples, cathedrals and palaces were all aglow. But, when I left, radiant beams came streaming in at a different angle, illuminating columns, pillars, turrets and domes not seen before. I entered a cave of gloom, and with a blade of steel, endeavored to scratch the Archæan strata. It was almost impossible, for the rock is more rigid than solid flint. The

canyon is 300 miles long; and from 3000 to 6200 feet deep, a total of 600 miles of giant walls. The entire abyss has been eroded by



RELIEF MAP OF THE SALTON SINK, THE IMPERIAL VALLEY IN CALIFORNIA, AND ITS EXTENSION INTO MEXICO. 4970

The water of the Colorado now leaves its bed at A and flows along the heavy dotted line to B, where it pours with great velocity into the sink. No water flows from A to D along the original bed. Indio at S in the northwest, is 22 feet below the level of the ocean. The bottom of the sink is 287 feet below the Pacific.

running water since the land was raised above the sea in the Jurassic age. The word eon kept ringing like a tuneful bell while I was

there; with no thought of millions, thousands or hundreds of years. In this awful maze, this labyrinth of duration, the word years has no effect on the mind. If, in the midst of this wilderness of primordial rock, some one had told me that within six years I would see the thousands of cubic miles of matter that once hurried through this gorge, and excavated from its depths, and that I would walk upon it, I would have been astonished. But I saw it all on June 4, and again on July 2, 1906. Fifteen thousand square miles of Permian, Jura-Triassic, Cretaceous, and later layers are absent

VIEW OF THE SALTON SEA BEFORE THE COLLAPSE OF A PORTION OF THE SALT WORKS. 4966

Looking south; the track of the S. P. R. R. is close to the building at a depth of 50 feet. The second track is also submerged at a distance of several miles on this side of the warehouse.

from the uplands whose rainwaters flow through the Canyon. Their thickness was 10,000 feet. The matter all passed through the giant gorge, whose bottom is now 16,000 feet lower than the first layer carried away. Think of the word eons again.

THE WONDROUS IMPERIAL VALLEY.

On June 4, I ascended a tower in Calexico, California, and saw this same 15,000 square miles of geologic detritus and primeval product of denudation. The tower is 30 feet from the line of Mexico. As far as the eye could reach, to the east, west and south, there is spread out a vast expanse of soil made entirely of fine

silt that once passed through the great canyon. Not the Nile, nor Mississippi ever deposited richer soil. And in this sub-tropical climate, the Imperial Climate, vegetation, grains, grasses and fruits grow and mature with the most astonishing rapidity. The entire area is the garden, the hot-house of the United States. Upon stepping over the international line, one enters the Mexican town of Mexicali. It was then, on June 4, a thriving business town. Four-fifths of it, together with the bodies from the cemetery, are now in the bottom of the New Salton Sea, washed away by the diverted Colorado River. The hastily thrown up levee was cut away and

THE STATION AT MEXICALI, MEXICO, AND R. R. GRADING CAMP ON JUNE 4. 4967

On July 5 the river was 45 feet below the building which stood on salt, and the building was in the Salton Sea. Track in bottom of the river.

every business house tumbled into the flood, 20 feet lower than the streets. From the tower, on June 4, I saw the river—a shallow stream, eleven miles wide, flowing to the west of the two towns, downward and northward into the wonderful Salton Sink, 287 feet below the ocean level. The eastern edge of the river was then almost to the top of the levee. Great was my surprise on July 2. The great expanse of water was then 45 feet deep in the earth, but only 400 wide. It was running through Mexicali with the speed of a mill-race, undermining buildings and the railroad. The soil, excessively fine silt and of great but unknown depth, melted away as though made of sugar. Trees, grain, gardens, grass, fences and

improvements of all kinds round-about Mexicali, and a few outside buildings in Calexico, plunged into the flood, and traveled with great speed to the depths of the Salton Sink, ruining railroad tracks and salt works.

THE WONDERFUL DEPRESSION.

In remote times the Gulf of California extended to the northwestern side or end of the sunken area, just to include the site of Indio on the Southern Pacific Railway. But the head of the Gulf is now 140 miles from Indio. The Colorado once entered the Gulf through a mountain pass 85 miles east of Indio. It poured in silt, formed a barrier across the gulf, cut off an expanse of salt water and then moved to the site of Yuma, Arizona, 35 miles farther to the east, and entered the gulf about 12 miles above where Yuma now stands. The isolated expanse of saltwater evaporated and deposited a thick layer of salt. And then, within a few million years, the Southern Pacific Railroad came through the prehistoric Sink. Ties were placed on the salt-bed, rails were laid, and entire trains were loaded with pure salt and sent to Chicago and New York. The tracks are now 50 feet under the waves of a new sea, the salt is dissolved and warehouses destroyed. A new railroad was laid around the sea. It was soon submerged. Another was built farther to the north, and the sea is drawing nearer and nearer to the rails at this writing. The wide plain now having the present towns of Imperial and Calexico near its center,—since 1845,—has been called the Colorado Desert. Death awaited any living thing making the attempt to cross. I have several times passed the waste area on the cars, always saying "appalling desert." It is now a luxuriant semitropical garden. Somebody planted seed where water could be had. So rapid was the growth that attention was attracted, great wealth was in sight.

TAPPING THE COLORADO RIVER.

Land and irrigation companies were formed. A vast network of canals, sluicegates, ditches, conduits and waterways was constructed throughout the rich "desert." At last, every detail was completed in readiness to cut the west bank of the Colorado River, 8 miles below Yuma, and let in the precious water. The cut was made in the autumn of 1900. But rich silt deposited and choked this intake. Another stream was dug lower down. This became clogged with fine sediment. These cuts were made in California. Farmers were meanwhile settling in the valley far to the west, and

the cry for water increased. It was decided to go still lower and into Mexico and cut another intake. The hope was to secure a greater incline with increase of speed of water, so that silt would not deposit. And to get a supply of water at once, with the intention of putting in gates later. The river was low, and was not expected to rise before protection could be put in. But there came a disaster not thought possible. The Gila River suddenly poured a flood into the Colorado at Yuma and the new cut was soon filled with water. Silt, indeed, had no time to settle. Instead, the bottom and both sides, rapidly wore away. Alarm soon spread and at-

WESTWARD FROM CALEXICO IN THE FIRST STAGES OF THE FLOOD. 4968

River eleven miles wide, but on July 5 all this water was running through a cut 45 feet deep at C, close to the buildings in Calexico, to the left not shown. Mexicali to the left of D, is almost destroyed. At A is shown the top of Signal Mountain to the southwest in Mexico. B is a brick-kiln close to the Mexican lines due west of the two towns. From a photo by Rissinger, Calexico.

tempts were made to control the Colorado. Piles were driven and these were thatched with willows bound by cables, and covered by stones.

The first, second and third engineering attempts were made. But these were swept away as grass; for by this time, the regular floods of the Colorado came. A large island opposite the Mexican intake was washed through it and into the valley. The 50-foot canal soon widened to 100, to 500, to 1000, to 4000 feet, and the floods rushed through with impetuous speed. The entire system of canals was overflowed, Calexico and Mexicali were passed by

the rushing waters. The cut in the bank is 139 feet above sea level, Calexico is at ocean level and the sink 287 feet lower. The advance floods poured into the depression through an ancient river mouth with terrific speed. A mighty work appeared, cutting backward. The water backed up stream at times, with a rate of half a mile in each twenty-four hours. The roar was fearful. The falls receded, passed to the west of Imperial, Brawley and El Centro, and then drew near to Calexico. Levees were erected, Calexico was saved, but Mexicali vanished. The river on July 2 was backing up towards the Colorado cut and was two miles above Mexicali.

WASTE GATE AT SHARP'S HEADING. 4969

This is east of Mexicali, Mexico, and regulates the system of canals belonging to the California Development Company. From a photo by Rissinger, Calexico.

The Salton Sea is now 45 miles long and from 10 to 18 wide. On July 1, I went with a party of civil, hydraulic and railway engineers on the steamer Searchlight from Yuma down the river to the cut. The bed of the mighty Colorado below the cut was dry! No water flowed to the gulf, all went to the Salton Sink. The cut was 4000 feet wide. Trees were falling into the rapid current. I saw the vast plans as drawn up by the engineers. A great dam is to be thrown across the break. These plans are technical and can be explained only in an engineering magazine. The great scheme is in charge of Engineer H. T. Cory, Chief of the California Development Company. It is hoped that the arduous

work will be finished before January, 1907, and the floods controlled. If not, then the entire Salton Sink will be filled to the level of the primeval ocean, even to the ancient beach line. The Colorado in that event would never enter the gulf again, for its new bed is now lower than the old. Climatic changes would no doubt occur with the formation of a permanent new sea. If the dam is a success, then the fierce rays of the sun will again evaporate the water and the sea will vanish, leaving a deep layer of silt all over the layer of salt.

WONDERFUL ILLUMINATION OF THE ANCIENT SINK.

On my first visit, I secured an ordinary view of the Sink and its low down central sea. But on the second journey, it was my good fortune to behold a scene of splendor. The sun was just far enough north to escape a distant peak in the west and pour floods of slanting rays into the entire depression. I saw it all, for five minutes; every outline of the ancient ocean beach and the new sea. The region is simply wonderful. On July 1, I ascended a high place in Yuma and looked at the Sink with a glass from the east. I saw the giant rim of this cup in the earth. The geology of the entire region was revealed in all its scenic splendor.

LOWE OBSERVATORY, August, 1906.

THE DOG'S RACING LEVERS AND BURROWING OUTFIT.

BY WOODS HUTCHINSON, M. D.

ALTHOUGH a dog's teeth are the most important thing in his make-up, his legs and feet are only a shade less so. And their purpose is equally clear, even if we had never seen him use them. They are to run with and to stand upon, and hence naturally placed "one at each corner," as the school-boy explained in his immortal essay.

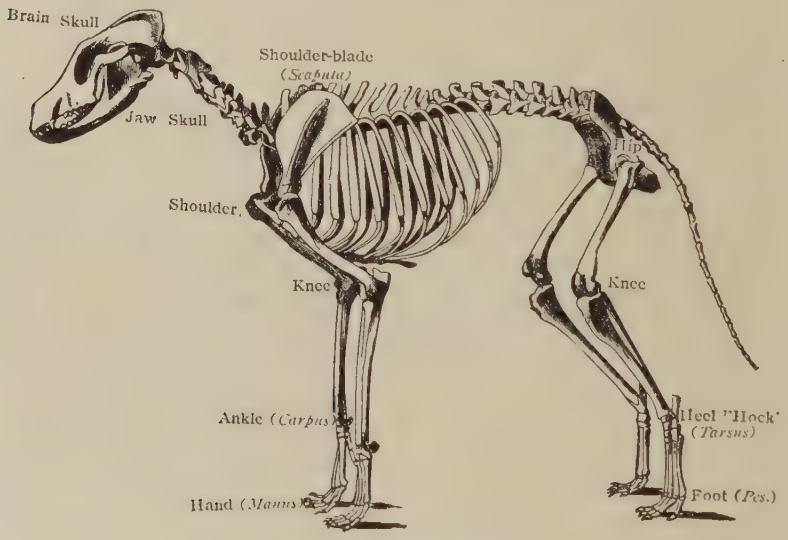
But why are the back pair so different from the front ones? As the dog stands at ease, you can see that his front legs are almost perfectly straight and upright, like props supporting his chest, and the only joint you can make out in them is the "elbow" close up to the body. The hind legs on the contrary slope first slightly forward from the hip to a joint called the "stifle," then a long slope backward to another joint the "hock" and a short slope forward again to the paw. They are anything but straight, indeed "crooked as a dog's hind-leg" has passed into a proverb and you can see two very distinct joints. And as a dog's back is as high at the hips as at the shoulder, and a straight line is the shortest distance between two points (in this case his body and the floor) it necessarily follows, as I think your eye will tell you, though you can measure it if you choose, that the hind legs are distinctly longer than the front ones.

If you will look carefully at this skeleton (Fig 1) you will see that the bones are not only longer but thicker. Now which pair would you say had the heavier part of the work to do in running? You will generally find in animals, that of two similar structures or organs in the same animal, or even in two animals of the same family, the smaller has the less to do, or is of less importance.

Go and watch the dog as he runs and see if this "trial-conclu-

sion" is right. A gallop is the best gait to study first, because this is the only pace in which both hind-legs are moved together. If you can get him to run past you slowly enough, you will see that he is moving in a series of bounds or short leaps, throwing himself forward with his hind-legs and catching, or propping, himself with his front ones.

Get him to jump a fence or over a log, and you will see still more clearly that he brings his long, crooked, hind legs well forward under him for the spring, launches himself into the air by suddenly straightening them and catches himself on the other side upon his fore legs until he can bring his hind legs in under him again.



SKELETON OF THE DOG.

Fig. 1.

Now go watch his gallop again and you will be able to make out what part each pair of legs takes. He springs forward from his hind legs, catches himself with the front pair just long enough to "recover" or swing the hind one well under him again for the next spring; another "prop" with the fore legs, while the hind are coming forward into position again; another spring—and that is the gallop. A rapid succession of quick flat-jumps running into one another.

Mind it is only a very slow gallop that you will be able to take to pieces in this way, for if the dog is going at all fast, his jumps melt into one another and his legs make a confused blur,

like the spokes of a wheel. And to make it worse, when his hind feet come forward for the next spring, they do not only swing up to the planted fore feet, but right past them on either side and land

4717

A KANGAROO HUNT.

Showing plunging-forward character of gallop in both horse and kangaroos. The horse must prop himself with his fore-feet each leap; the kangaroo bounds so high into the air that he has time to swing his hind legs in under him before he alights without using his fore feet at all.

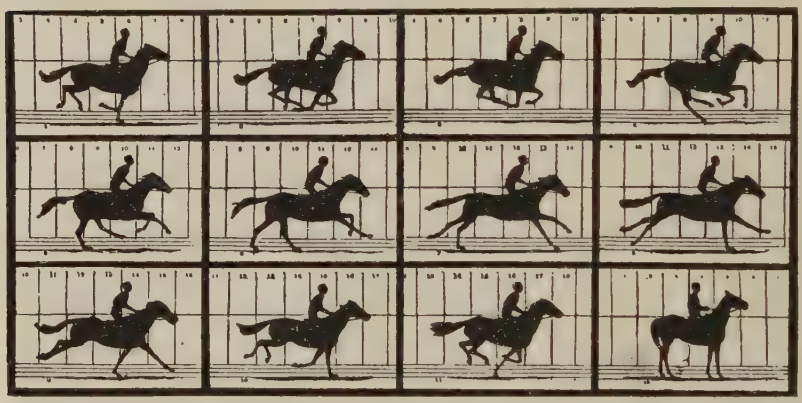
Fig. 2.

well in front of them, so that at one point in his stride the dog is doubled up like a double-bladed clasp-knife with the blades half open or like a boy when he vaults over a post or "takes a back" at

leap-frog. (See instantaneous photograph, the second figure of the first row of Fig. 3.)

In fact when a boy goes over five or six backs in succession at leap-frog, or swings himself forward on a pair of croquet-mallets crutch-fashion, he is going through precisely the same movements as the dog when he gallops, only, of course, in the latter case, his "hind legs" swing forward between his "front" ones, instead of outside of them.

How can you tell that the dog's hind legs swing forward outside of his front ones? In two ways. Go watch him gallop again



INSTANTANEOUS PHOTOGRAPHS OF THE RUNNING GALLOP OF THE HORSE SALLIE GARDNER. 4216

(From M. Muybridge.)

The last figure of the first row represents the hind legs brought under for another spring, and the first of the next row, the spring. The first of the bottom row shows the horse alighting on his fore feet.

Fig. 3.

and stand either directly behind or in front of him, and you will see that his fore feet are held comparatively close together, while his hind ones spread widely apart, just as ours do when we brace ourselves for an effort, so as to give him a broad and steady base for each spring.

The other proof can only be had on a smooth sandy beach or mud-flat in summer, or, best of all, upon the snow in winter. Then you will see that the track of a galloping dog is made up of three parallel lines of foot-prints, the two outer, long, narrow and with ragged scrape-marks at the heels from the plunging hind feet, the

inner round, clear-cut and almost single from the "propping" fore feet.

And if you will take any half-fused pair of the central marks, you will find that they are from two to six inches behind the corresponding pair of outer marks, according to the size of the dog and the rate at which he was going. In fact, this is the case with most animals' tracks, and the way in which sportmen tell which way a rabbit or fox was going is by noticing which way the wide end of the triangle, made by each "set" of the four foot-prints, points and this will be forward. A "set" of foot-prints will seem to be made up of three marks instead of four, but if you will look closely at the middle print, you will see that it is partially double and made by the two fore feet coming down so close together as to often make only one mark.

Now can we get any clue from the foot-prints as to which pair of feet has been doing the most clawing or pushing? I think we can, for the prints of the fore feet are round, clear-cut and complete to the very toe-marks, as if made by a seal in wax, while the prints of the hind feet are long, ragged-looking marks sloping in under the snow at the toes and ending at the heels in a blaze of irregular scratch-marks. And if you happen to notice a big dog running at full speed, you will see that he throws a small handful of sand or gravel, or a little puff of snow, up into the air behind him, with almost every stroke of his hind legs. A pack of hounds, running at full cry in fine dry snow, will raise such a cloud of snow-dust at to almost hide them from view.

Do you think that our "trial conclusion," that from the shape and greater length of the hind legs they did the greater part of the work, was correct? It would be safe to say that they are the "driving wheels" of the dog-engine, while the fore legs are little more than the "front trucks." But why are they so crooked? Partly as you see at a glance, because they have to be doubled up, and brought forward under the body for each spring, so quickly, that one joint or bend in them would not be enough and partly for another reason.

Supposing you were challenged to jump just as far as you could from a certain mark on the ground, how would you go about it? Would you toe the mark, stand up just as straight as you could, and jump without bending your knees? If you did you would not get more than a few inches from where you stood. You would first bend your knees, then your hip-joints, and then lean forward on your tip-toes and bend your ankles, in fact make your legs as

crooked as possible. Then after springing up and down two or three times to "limber up and get the swing" you would crouch down so as to bend each joint to the utmost, suddenly straighten them by a violent effort and thus shoot forward into the air. You make all the curves possible in your legs, then by suddenly straightening them, shoot yourself forward like an arrow by the straightening of a bow.

Now when you have your leg bent, about half-way ready for the jump, it is precisely the same position and shape that the dog's leg is in all the time. He too, when he is getting ready for a leap, crouches down and bends his legs until his body almost touches the ground. When you are standing quietly the whole sole of your foot, of course, from toe to heel rests upon the ground, while in the dog only the toes and a very small part of the sole touch the ground.

Is then his foot quite different from ours? Not at all, only that less of it touches the ground, for if you rise up and balance yourself on tip-toe with bare feet on smooth sand your foot-prints would be very much like his, only your toes are arranged in a nearly straight line across the print and his in a horse-shoe shape round the central "ball." In fact the dog walks as you run, (when you really *run*, not shog) always on tip-toe.

Why doesn't he stand and walk "flat-footed" or "heel-and-toe" and why don't we stand on our toes? If you will just try to do so you will soon see. It is very hard work to balance oneself upon tip-toe, because having only two feet to balance on, it requires the whole length of the foot upon the ground to give a broad enough basis to stand on, while the dog has two other legs to prop him up. So that Carlo can stand on his toes, in a way that we cannot at all, and he gets two advantages out of it, first that makes his legs longer, which enables him to run faster, and second, it makes another bend or curve in his legs, so that his gait is more elastic and springy when he runs, and more soft and noiseless when he walks.

And what is most curious, we imitate him in this respect whenever we want to steal along quietly, just as we say "on tip-toe" or when we want to run fast. The moment you get beyond a certain speed, up you go on the tips of your toes and your heels never touch the ground at all. This is both to get the longest possible leverage and to avoid jarring. If you doubt the latter try to run fast "on your heels" and see what a terrific shaking up it gives you, or jump over a bar and light on your heels instead of your toes.

Nearly all animals walk on their toes; some like the horse and the cow, even on their toe-nails and only the bears, the badgers

and a few others walk, like ourselves, on the heel as well. Has the dog got a heel at all? Let us compare one of his hind legs with one of our own and see.

First of all there are the four toes each with a claw on it, which evidently correspond to our five with their nails, then we have a rounded pad just behind these, just like the ball of our own foot. Then comes a straight, slightly-flattened part of the leg which runs up and back to a sharp, almost right-angled bend in the dog's leg, his knee, apparently. Put your hand on this joint and you will readily feel that the "squareness" of its bend is due to a short spur of bone which projects just as your heel does behind your ankle. In fact this *hock,* or apparent "knee" of the dog, is really his heel, and the part of his leg between it and his toes corresponds to the long sole of your foot.

But where then, you will ask, is his knee? Follow his leg on up, as it slopes quietly forward from the hock, and just below the level of the lower line of his body you will find another joint, which points forward and has a bony knee-cap in front of it, just like your own knee. Above this the leg slopes backward again to a hip-joint just like yours, but which seems to be right up in his body, so to speak, at the upper part.

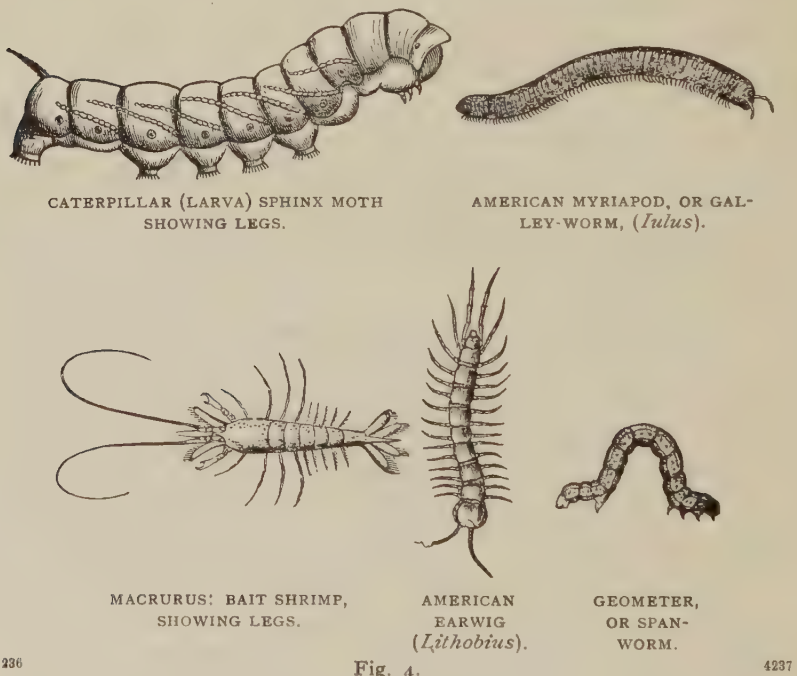
The same is true of his fore leg and our arm and hand, as you can readily verify by comparing. And this arrangement is also found in most animals: the thigh is partly buried in the body, so that the real knee scarcely shows, then comes the leg proper, running down to the hock, which is popularly called the "knee," as in the horse, the cow, the deer, but is really the heel. Probably the best way to remember that hocks are not knees is to notice that they bend *backward,* instead of forward, as real knees would.

And now are we ready for the question what is the use of legs? To move about with, of course. But what of seals and fishes and worms and caterpillars? They all move and some of them very fast. A trout in a clear pool, if you startle him, will dart away so quickly that your eye can scarcely follow him; he *was* there, and he *is* somewhere else, that's all you can say; and yet, none of them has a trace of a leg except some caterpillars, who however move chiefly by "humping" their bodies and straightening out again. So that I think we shall have to add, "on land," to our definition of the use of a leg.

But all these animals we have mentioned, that move at all, have *something* to move with. The fish has fins; the worm has short stiff bristles which you'll easily see if you catch a big one and look

at his under surface with a weak magnifying glass; or still more easily will feel, if you rub your finger gently underneath him or let him crawl over your hand. If you compare the things they move by with another you will find they are all little rods or levers, jointed on to the body, so that their free ends can strike on some substance or surface and push, or hitch, or waft the body forward. And when we remember what substance the lever is to strike against, we will find that the thinner and lighter this is, the broader the lever, or fan of levers.

Thus a fish's fin which has to push against the thin, fluid sub-



CATERPILLAR (LARVA) SPHINX MOTH SHOWING LEGS.

AMERICAN MYRIAPOD, OR GALLEY-WORM, (*Iulus*).

MACRURUS: BAIT SHRIMP, SHOWING LEGS.

AMERICAN EARWIG (*Lithobius*).

GEOMETER, OR SPAN-WORM.

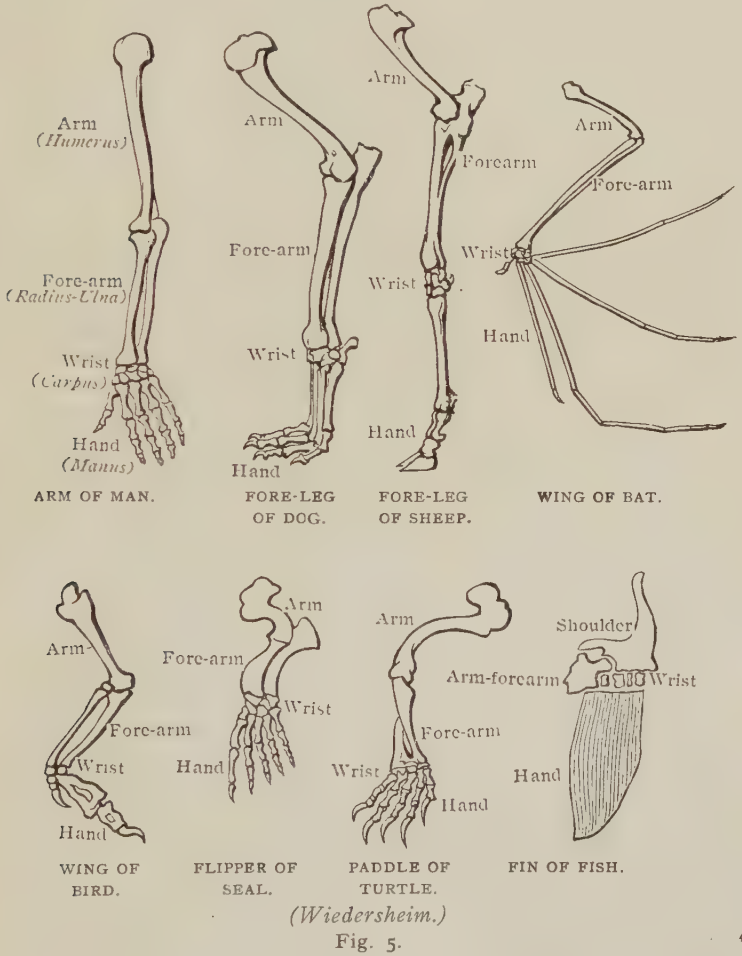
4236

Fig. 4.

4237

stance, water, is broad and paddle-shaped just like an oar or like you make your hands when you try to swim. A bird's wing, which beats against the still thinner and lighter substance, air, is spread out into a huge light fan of feathers just stiffened with bone, like the masts and boom in the sail-spread of a yacht. The interesting thing about all these shapes of levers is, that they are every one, the fin of the fish, the wing of the bird, the paw of the dog and our own foot, made up of precisely the same groups of bones and joints, fingers, wrists, forearms and (except the fish) arms, differ-

ing only in number of fingers and wrist and hand bones. And still more striking, the "hands" of all these "legs," except the fin, are made up of exactly the same number of finger-bones, or the traces of them, and this number is easy to remember, for it is the one which we have on our own hands and feet, five.



(Wiedersheim.)

4233 Fig. 5. 4234

The dog, as you can readily count, has almost his full number, five in front and four behind, but the sheep has only four, two big ones or "hoofs" and two little shorter ones on each side, the cow only two big ones, and the toe-nails of two others, one on each side of the leg, six inches up, while the horse caps the climax with only one big central toe-nail and finger, or "hoof," and just the

"AILSA," A RACING YACHT. 4216

Showing similarity of mast, boom and gaff, to bones in bat's wing.

Fig 6.

"splint" of another finger-bone on each side, which you can feel above his fetlocks.

If you look at this drawing of the bones of each of these feet, side by side, you will, I think, see at once why we think that all these forms have grown out of one common primitive type with five toes. Indeed some would carry it still further back and say that all legs, wings, fins and paddles of every sort have grown out of a crop of stiff paddle-like "bristles" or *ciliæ* (Latin for "eyelashes") such as the oyster is covered all over with, in his kindergarten days, before he grows a shell and settles down for life. These *ciliæ* are slender, whip-like little hairs, but very active, and by all lashing in one direction at once they send the young oyster flying through the water as if he was an eight-oar racing-shell.

And this is the way that a great many legless creatures move through the water. Then we may imagine that ten or a dozen of

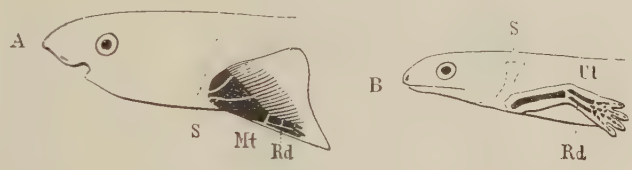


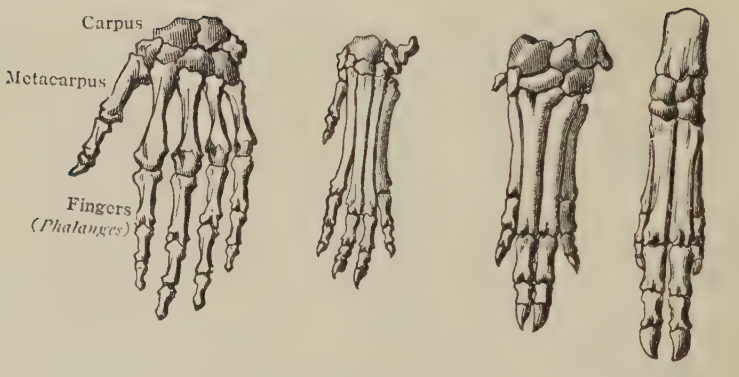
DIAGRAM TO SHOW THE RELATION OF THE ANTERIOR LIMB TO THE TRUNK IN FISHES, AND ITS SIMILARITY TO THE HIGHER VERTEBRATES, MORE OBLITERATED IN A THAN IN B.

(Wiedersheim.)

S, pectoral arch; *Mt*, metapterygium; *Rd*, radialia in A, radius in B; *Ul*, ulna; proximally to *Ul* and *Rd* is the humerus.

Fig. 7 4259

these ciliæ grow longer than the others and get fused together and a soft flap, like an eel's fin, is formed; two or three of these on each side send the animal along faster than the hundreds of tiny lashes did. They soon grow long enough to need stiffening and tiny rods of gristle form and soon turn into bone, by filling themselves full of lime, which sets into tough, living plaster. These are the fingers which in the fish's fin may be ten or fifteen in number, but steadily get fewer until in the frogs and salamanders they become five and never get beyond this number again. This hand, with its wrist-joint, is all the fish needs, because the water floats it off the bottom, but as soon as animals begin to crawl out on shore, then they have to use their fins to lift and help themselves along with, as several sorts of fish do. Soon in the frogs and newts an arm and leg grow out to lift them above the ground, and finally as they get further out

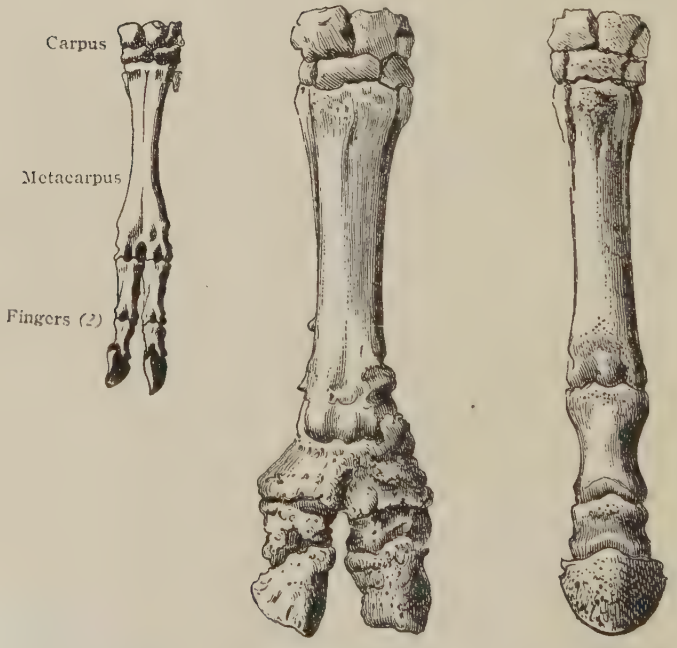


HAND OF MAN.
5 FINGERS

FOOT OF DOG.
4½ FINGERS.

PIG.
4 FINGERS

WATER-DEER.
4 FINGERS, but 2 side ones much smaller



SHEEP'S FOOT.
2 CENTRAL FINGERS
side ones disappeared.

ABNORMAL HORSE'S FOOT
(*Bifid*).

HORSE'S HOOF.
1 CENTRAL FINGER.
All others gone but remains of metacarpals of 2nd and 4th fingers.

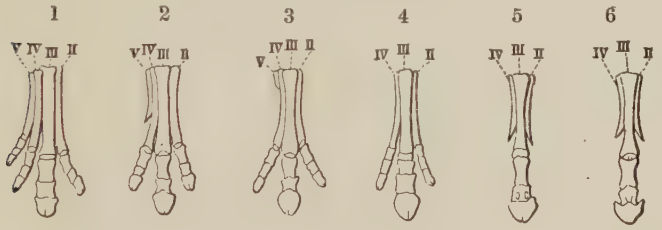
DIFFERENT FORMS OF "HAND-FOOT".
(Wiedersheim.)
Fig. 8.

of the mud an upper arm and thigh appear, and now we call them lizards and they can run quite fast.

From this on arms and legs continue essentially the same, changing as we shall see according to the uses they have to be put to.

Mind, we cannot say that the fish turned into a frog, by trying to walk on land, and the frog into a lizard by keeping at it, but only, and this is most important if we want to understand arms and legs, *that the legs of each of these animals have been gradually changed from one common type, so as to be suited to the different uses to which they are put, in each given case.* So that if you study an animal's legs you can tell in advance the uses to which they have been put, or contrariwise, if you know the uses, you can guess at the make-up of the legs.

What makes this even more interesting is, that as we grow up



FORE FOOT OF ANCESTRAL FORMS OF THE HORSE.
(Wiedersheim.)

1. Orohippus (*Eocene*). 2. Mesohippus (*Upper Eocene*). 3. Miohippus (*Miocene*). 4. Protohippus (*Upper Pliocene*). 5. Pliohippus (*Uppermost Pliocene*). 6. Equus.

Showing how one animal's foot has gradually lost its toes in the last three geological periods. Roman numbers refer to the original number of the toes.

Fig. 9. 4238

from the egg, each of our wings, paws or hands, as the case may be, buds out from our bodies, like a blunt flipper or fin, then splits into fingers and toes, even in young birds in the egg, next gets gristle-rods in it, then changes by hardening into bone, so that at one stage we have hands growing out of our shoulders, but no arms. Soon these bud out further and the forearm appears and lastly the arm and thigh. And if, at a certain stage, you were to take a little bird out of the egg, and a young dog or sheep out of its mother and examine the limb-buds or "hands," you could hardly tell them apart.

So then the dog has grown his long, stick-like legs so as to run fast upon dry land, or if you like to put it the other way, he can run fast upon dry land because he has such long and well-

grown-out legs. But why need they be so long? A frog's, or a lizard's, or a rat's are not half so long, even in proportion to their size. But can they run as fast? Of course not. Running, as we have seen, is simply plunging or falling rapidly in one direction and catching oneself before one's body strikes the ground. So that the longer the props that lift you above the ground and the further you can plunge or fall forward without striking it, the longer the levers that drive you forward and the farther you can spring.

All very swift animals, such as the deer, the horse, the greyhound, have long legs for this reason and are good jumpers as well. But now comes a question why have no two of these the same kind of feet, though their legs are practically the same? Which we answer by asking another: "Do they use their feet for different purposes?" Of course they do; they all run, but beyond this their feet are put to widely different uses, and if we remember these we shall, I think, find some reason for each form of foot.

What does the dog do, or need to do, with his feet that horses, cows and sheep do not with theirs? Scratch and dig holes in the ground, for one thing, and if you will look at the paws of all animals that burrow, moles, rats, rabbits, wood-chucks, you will find them all four or five fingered, broad, rather flat "scoop-shovels," with four or five sharp, strong trowel-shaped nails or claws. So that I think we may call this the burrowing paw.

But if this be the meaning of Carlo's many-toed, nail-shod foot, we ought to find his fore-paws broader, stronger and more scoop-shaped than his hind ones, because two-thirds of his burrowing is done with these, the hind paws simply throwing the dirt back out of the hole dug by the front ones. And that is just what we see, five toes on the fore paws and only four on the hind ones. But, some of you may ask, is digging of so much importance to the dog as to really influence the shape of his foot?

You thought the chief use Carlo made of his claws was to dig up the flower-beds and ruin the grass-borders while burying bones in them, or to scratch the polish off the door in trying to get out of the room. Well, that is perhaps about all the use he can make of them in town, but take him into the country and show him a rabbit-hole or a chipmunk's burrow under an old stump and he'll soon show you what his claws are for. Before he was tamed he had literally to dig for his living, and his first cousin, the wolf, and second cousin, the fox, do so still.

You can see how important it must have been to him once, hundreds of years ago, by watching how excited he gets over it,

sending the dirt up into the air behind him in a perfect shower, gnawing at the roots with his teeth, yapping furiously and behaving generally as if he were crazy to eat the whole field up. Though he probably isn't hungry at all and knows perfectly well that he'll get his dinner just the same when he gets home, whether he catches that rabbit or not. Indeed you ought to watch him, and call him off after a few minutes or he'll scratch till his toes bleed and be sore- footed for days afterward, if he hasn't been doing plenty of digging lately. He gets soft-footed in town just as you get soft-handed.

Then, when he used to have to live upon what he could catch, he would often kill more rabbits, or a bigger deer, than he could eat at once and what was left of it he would dig a hole for and bury carefully, to keep other animals from finding and stealing it. Just as he will do in town with his bones and surplus scraps, though he may be so well fed, that he'll often forget to go and dig them up again. But he can't forget that there was a time when strict prudence compelled him to bury everything that was left of his share of the deer at once, as it might be a week before he got another.

Then another important use of his claws when he was wild was to dig a burrow for himself to sleep in, though I am ashamed to say that he usually stole a rabbit's hole and enlarged it, after eating the owner. Then when the warm days of spring came both father and mother dog, or "wolf," as their name probably was in those days before the cave-man adopted them into his family and gave them new names, would fall to work with tooth and nail on the sunny face of a warm, sandy bank, in some snug hollow in the woods and scrape out a splendid cave-nursery, with a tunnel entrance and one or two long side passages with hidden outside doors at the end. Then they line this with grass and leaves, which they carry in their mouths, and mother-wolf scratches off some of her fur to make the nest softer, and all is ready for the baby-wolves.

What else are the dog's feet better fitted to do than the horse's or cow's? To run softly and steal up upon things. You can hear the hoof-beats of a galloping horse a mile away, on a still day, and even at a trot you can tell he's coming long before you can see him down the road, but a dog gallops so silently and springily, that you can hardly hear his foot-falls at all except on a pavement or hard road. Upon a pavement or on hard smooth ice you can hear his claws rattle in the most curious fashion, but upon an ordinary dirt or grass surface you can hardly hear his foot-fall fifty yards away, and when he is creeping up upon a rabbit sitting

in its "form," or a quail in the grass, you can't hear a sound except the faintest rustle.

A dog who is clever at stalking, like his second cousin the fox, will steal so skilfully up the wind upon a hare or a partridge sleeping in its tuft of grass, guided only by the smell, that he will often get near enough to pounce on it before it even suspects he is in the neighborhood. Some dogs are so skilful at this that hunters use them just to point out where partridges, or quails, or prairie chicken sit in the long grass, and they have trained them to stop dead, or "set," when they come within a few yards of the birds, so that the gunner has time to come up to them and be within easy shot when the birds fly up. These dogs are called "pointers" and "setters" from the work they do and we shall see in another chapter what a wonderfully keen scent they have, and why they stop short instead of pouncing on the partridge.

In short, the dog walks continually "on tip-toe," partly for the same reason that you do when you are trying to cross the room without waking the baby, and when he really tries to walk softly he beats us hollow and indeed almost any other animal except the cat whose velvety paws and supple legs are even better adapted for the purpose. He has almost what Kipling says of the wolf, in his splendid "Song of the Seonee Pack."

> "Feet that will leave no mark, no mark,
> Eyes that can see in the dark, the dark."

If you want a true, living picture of an animal in the fewest and most vivid possible words, go to the *Jungle Books*.

But what of the horse and the cow? Do they need to dig for their food or to steal up to their prey? Of course not, for they eat only grass and corn and leaves which grow right above ground and can neither hear them coming nor run away if they did. So there has been nothing to hinder their feet from growing as hard and stiff and heavy, as may be needed to carry their great bodies over hard level ground, at a high rate of speed. Their toe-nails have turned into thick, hard, stiff cases or "box-shoes," which cover the whole surface of their toes, and no matter how slowly or carefully they walk you can hear every foot-fall a hundred yards away.

Of course they have gained something by this change or it would not have happened. No living dog, except the "manufactured" greyhound, can keep up with most of the hoofed animals, the antelope, deer, horse and even Texas cow for a mile or two-mile dash. In fact they have literally put on thick-soled boots to run

in, just as we have in town, though we can go barefoot very comfortably in the country. And the one that runs hardest and longest, the horse, has grown the hardest and solidest hoof.

A good way to see which is the toughest foot on a hard surface is to start off on an all day drive and let Carlo try to run behind the carriage; you'll find after twenty or thirty miles he'll be very glad to get in and ride, in fact, if you are going more than ten or fifteen miles, you ought to watch him very carefully and take him in for a lift, at least, as soon as ever he seems tired, or he will wear blisters on his feet trying to keep up with you. On natural ground such as grass or fields he will gallop all day, especially if he can get his feet wet and cooled off in some pool or stream every hour or two, but even then he won't cover more than twenty or thirty miles with comfort, while a good Arab, English thoroughbred, or broncho, in galloping trim, will cover from sixty to eighty miles easily and has been known to go a hundred and twenty, when riding for life or carrying despatches.

When we are hunting prairie-chickens, on the dry upland prairies, we always carry a large jug of water and a bucket to cool the setters' feet every hour or so, if we don't happen to find a pond or well. Dogs often suffer great discomfort both on the road and in the hunting-field simply because their well-meaning owners don't realize how tender their feet are, and it is always well to be very careful, when you are driving or cycling with your dogs to give them plenty of chances to run down to every stream they come to and time to lie down for a few minutes afterward. The dear fellows, of course, will keep up with you if it wears out every toe they have, and if they are afraid that you'll go on and not wait for them, they often won't even run down to the streams at all, for fear of being left behind. The best motto in driving or cycling with a dog across country is "fair and easy goes far in a day," and you'll find it doesn't work badly for you either.

The dog's foot is neither a shoe to walk in nor a horn boxing-glove to fight with, as in the horse, but it is just the kind of a foot the dog needs in his "business." A capital entrenching-tool, a pad for highway robbery, a springy, elastic support for the slow but tireless gallop of the blood-trail, up hill and down dale, it is all of these. But it is neither a hoof nor a hand. Our own hands and feet are built on precisely the same principle of meeting our needs out of almost precisely the same raw material of five fingers. We have kept the full number both in front and behind, and our front toes have grown long and well-separated, with the first one

coming round to face the others and form a thumb, so as to grasp things and climb with, while our hind fingers have grown shorter and "blocked" together side by side, to furnish a firm pillar of a strong elastic arch supporting the body. Our fifth ("little") finger is shorter than the others and slenderer both in front and behind, while in the dog you will find that the first or inner toe of the front foot does not reach the ground and in the hind foot has disappeared entirely, except in some breeds where its toe-nail still persists six inches up the leg and is called the "dew-claw."

It is always the "outside" toes on either side of the foot which tend to disappear; the cow has lost the "thumb" or first entirely, and all but the nails of the second and fifth, walking upon the third and fourth or "middle"- and "ring"-fingers, and the horse has lost all but the third or middle one, the toe-nail of which bears his whole weight. If you feel his leg carefully just above the fetlock or "ankle" you will make out a long slender "splint-bone" running along each side of it, which are the last remains of his second and fourth toes. No animal keeps any more toes than it has full use for and nearly all the climbers, burrowers and hunters have kept their full number, while most of the browsers have lost over half of theirs.

Now let us see how the legs and gaits of the different kinds of dogs and their relatives vary. To begin with the probable father of them all, the wolf. His legs are slender but strong, his feet small and compact so that his foot-print looks as if he had only three toes, and there is a great deal of hair between his toes. His trot is long, swinging, tireless and "eats up the long miles like fire," and his gallop the most beautiful gait the sun shines on. He carries his head up and shoulders erect like a well-bitted cavalry charger, ready to wheel in any direction, on an instant's notice, his legs are kept well under him, his hind feet swing forward to below his ears at every bound, and he sails along like a swallow on the wing, or a balloon on legs, his feet scarcely seeming to strike the ground.

But with all his grace and airy lightness he lacks driving force, and his heavier-boned, deep-chested, sullenly determined descendant, the sleuth- or trail-hound, will wear him out and run him down in the long, stern chase which is given to the music of the baying pack.

Both the wolf and the fox gallop lightly and with a gliding movement close to the ground, while their hereditary enemy and blood-relative, the hound, has a heavy, noisy, plunging gait like a

steam-tug in a heavy sea. He carries his head low to follow the scent of the trail (except when it is warm enough for him to take it breast-high) and his tail up as a signal to the rest of the pack, just the exact reverse of the wolf. But every inch of him, from the end of his nose to the tip of his tail, is working for dear life.

You can see every one of the plunges and props, of which we found a dog's gallop was made up. It is not a graceful gait,

THE GREYHOUND FULLERTON.

Thrice winner of the Waterloo Cup, the most valuable of all coursing prizes. *(Wesley Mills.)*

Fig. 10 4245

but it "arrives," as our French cousins say, and will wear out and run down the wolf, the panther, the deer, the antelope, the hare, all of which are capable of nearly double his speed for the first three to five miles.

But the champion galloper of the dog-world is the greyhound. He is scarcely a dog, but a racing machine. His legs, his feet, his tail, even for some unknown reason, his nose, are long, slender and

graceful as a deer's. At first sight he is all legs and chest, his head simply his neck whittled down to a long point, his waist, or as fanciers call it his "coupling," like a wasp's.

But put your hand on the small of his back and you'll find that his loins are one superb, rounded, Atlantic-cable of steely muscle and look small only by comparison with the splendid depth of his chest. His hind-quarters, instead of being square, curve gracefully round in one continuous sweep from his arched back right down to his hocks. In fact all of him behind the last rib forms one great continuous "C-spring," which splits into legs in the lower half. To see him run is a poem, for when that long back-rump-legs spring curls up so that his hind feet are just under his nose and then suddenly straightens itself, as it does every stride of his gallop, the leap he takes is something tremendous. Scarcely do his fore feet touch the ground when forward come his hind spring-levers again for another splendid plunge, so that every inch of his body from his ears back seems to be driving him forward.

His gallop is not so graceful and gliding as that of the wolf, but it is nearly twice as fast, and a good greyhound will overhaul a coyote hand-over-hand, if he can only keep him in sight. There is his weak point, however, he goes at such a pace that he could not possibly catch the scent, even if he had a nose like the hound, so that when he reaches the top of the ridge over which the wolf or antelope has disappeared, he has no idea which way it has gone unless it is in plain sight. You will see him leap madly up into the air four or five feet and stare wildly around in every direction, and if he can catch so much as a glimpse of Brer Wolf off he goes like a shot, but if he can't, that is the last of his chance, for as a matter of fact he has hardly any scent at all and if he had he's too lazy to use it.

And to make it more provoking, it will often happen that you from your seat on horseback can see the game more plainly, but you can't show it to him and he won't stir a step till he sees it, no matter how you wave and shout at him. If you can call him to you and your horse is reasonably steady—which does not often happen on the plains though—you may get him by the collar and hoist him up on to the saddle before you and perhaps succeed in giving him a glimpse of the game, and if so he'll drop off and go like a shot in that direction. But it is only one dog in ten you can do it with, even if your broncho has no objection.

A greyhound has only one sense, his sight, and unless he can bring that to bear he is useless as a saw-horse and ten times as

provoking. You can send a setter or pointer or spaniel half a mile in any direction, simply by a wave of your hand, but your greyhound like Kipling's "Heathen in his Blindness" "won't obey no orders except they is his own," and the more you expostulate with him, the more likely he is to turn sullen and either lie down or start off in precisely the wrong direction, with an expression of utter boredom.

I once galloped at the top of my pony's speed for more than a mile close behind a wolf, shouting frantically to my silly greyhound, who was amusing himself about a quarter of a mile away and who when he did at last come up, just as the wolf was disappearing over the brow of the next ridge, instead of dashing forward, fell calmly behind my pony's heels, just as if I usually exhorted him to follow we in that tone of voice, and with such unprintable adjectives.

But that is the greyhound way, you never can depend upon them, for even if they see the hare or wolf plainly,it is even chances whether they start or not. If they do not like the lay of the ground or the color of the hare or the length of his ears, or the stage of the moon is not quite to their taste, they will calmly look the other way and refuse to budge, which is peculiarly soothing to your temper. They are as fanciful as fine ladies at a lace counter, and I have seen the fastest dog in our pack get "miffed" and for no apparent or imaginable reason whatever, flatly refuse three jack-rabbits in succession, two "jumped" within fifty yards, and one chased by another dog literally almost under his nose, and then dash after the fourth bunny like a rocket and catch it within two hundred yards.

Indeed you never think of going out with less than three dogs, so as to be sure of having *one* start, whenever a hare is put up.

I have given quite a full sketch of the greyhound, because he is an example of a rule that is very common among animals. And that is, that to do one thing extremely well usually means doing certain other things very poorly. The pure greyhound can do one thing superbly, run by sight, but that is about all he is fit for. His name, by the way, means this and has nothing to do with his color which is commonly black, mouse-color, or buff, almost never grey. It was originally "gaze-hound" and has gradually become corrupted to "greyhound," as easier to say, but in some of the old ballads and hunting-songs you will find it spelled "gaze."

By depending on his eyes and speed he has almost lost both scent and sense, so that he can in some cases scarcely recognize his

master by smell, and will lounge after any loafer, who will pat and feed him a little, so that he's never certain to be at home when you want him. A run of three miles at speed is about all he is good for. He has poor intelligence and worse manners, if you try to teach him any thing it is labor lost, and if you take from him the hare he has killed before he can eat it, he is quite likely to fly at your throat.

In short, as I said before, he is a racing machine, instead of a dog, and in spite of his beauty and speed, one of the most disappointing creatures on four legs to try to make a friend and companion of. Notice I say "pure-bred," for there are plenty of half- and theree-quarter-bred dogs which are both intelligent and devoted.

My friend Pedro, who could trip up a wolf so cleverly, had one-fourth of bull-dog in him, and in fact on the plains for big game we find it absolutely necessary to use only greyhounds with some bull-dog blood in them, to give them the stamina, endurance and pluck needed. Even though your thoroughbred is faster, he is so easily discouraged that a three-quarter-bred dog, with less speed but more "stick-to-itiveness" will catch many more hares in a week, to say nothing of real heart-straining gallops after antelope or coyote.

For the matter of that, a drop of bull-dog blood improves almost any dog, not only in courage and endurance, but also in intelligence, and some strains of greyhounds are regularly crossed with it every four or five generations.

CHINESE LIFE AND CUSTOMS.

BY THE EDITOR.

Illustrated by Chinese Artists.

THE more our civilization expands, and with it trade and commerce, the closer will be our relations with Eastern Asia, and it is to our own advantage in our dealings with foreign people, to understand their habits and to be as familiar as possible with their main motives in life. Having long searched in vain for a good source of information concerning life in China, we have at last discovered a book, which was published in Japan by a Japanese publisher assisted by Chinese artists, and entitled, *An Exposition of Chinese Life and Customs under the Chin Emperors* (the present Manchu dynasty). The book bears the title *Ch'ing Hsü Chi Wen*,[1] or, as the Japanese pronounce it, *Shin-zok-kih-bun*, and is published in Tokyo.

The book before us is fully illustrated and gives as good an insight into Chinese life as can be had in any special work. The illustrations are simply outline drawings after the fashion of Chinese art, but in this way, too, they become characteristic of the people whom they are intended to portray.

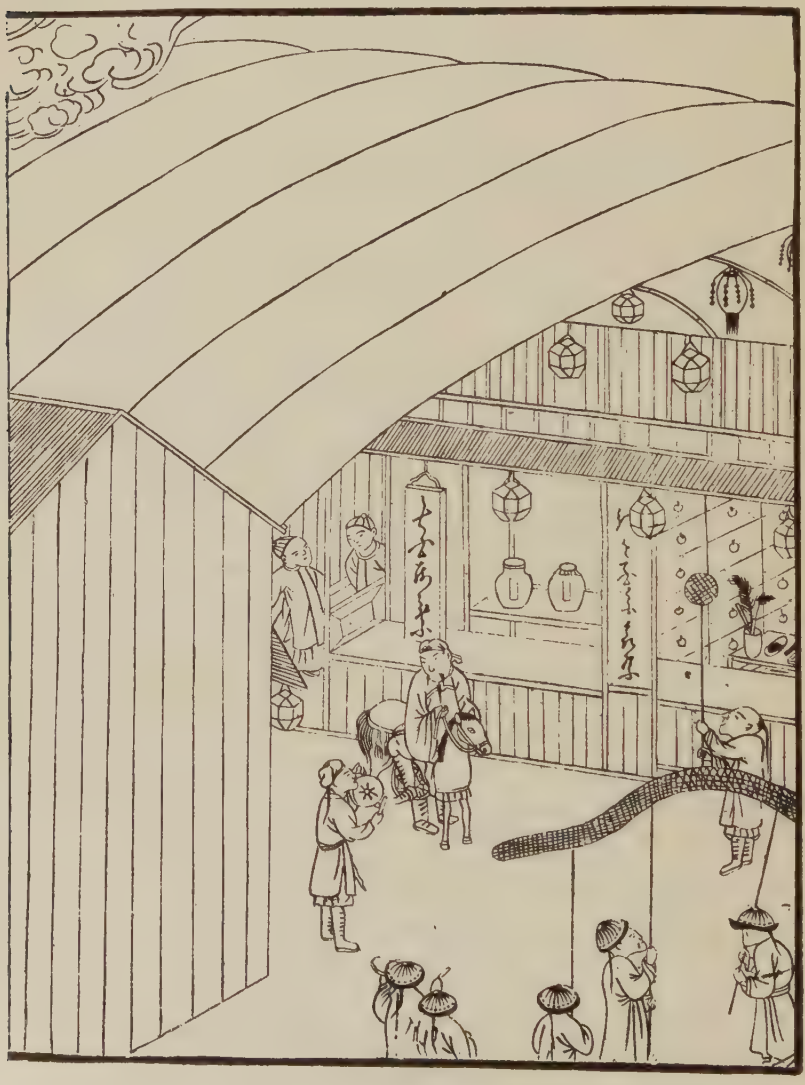
The entire work consists of six fascicles, and we will select from it the illustrations that are of special interest.

ANNUAL FESTIVALS.

The Chinese calendar is lunar, but its beginning is determined by the sun. New Year falls on the first new moon after the sun has entered Aquarius, which will never happen before Jaunary 21, nor after February 19. The months are strictly regulated by the moon. The first of every month is new moon and the fifteenth is full moon.

[1] 清俗紀聞

New Year's Day is a feast of great rejoicing. It is celebrated with paper lanterns and paper dragons, which are hung up in arbors specially erected for the purpose, and carried about in procession.



2314 NEW YEAR'S NIGHT,

On the fifteenth of the first month, the Chinese celebrate the birthday of the "Spirit of Heaven." Among the gods he is the chief of a trinity which is greatly respected all over China, perhaps

as much as are the three Magi among Roman Catholic Christians, whose festival also falls in the first month of the year. The two companions of the "Spirit of Heaven" are the "Spirit of Earth"

A FEAST OF LANTERNS. 2249

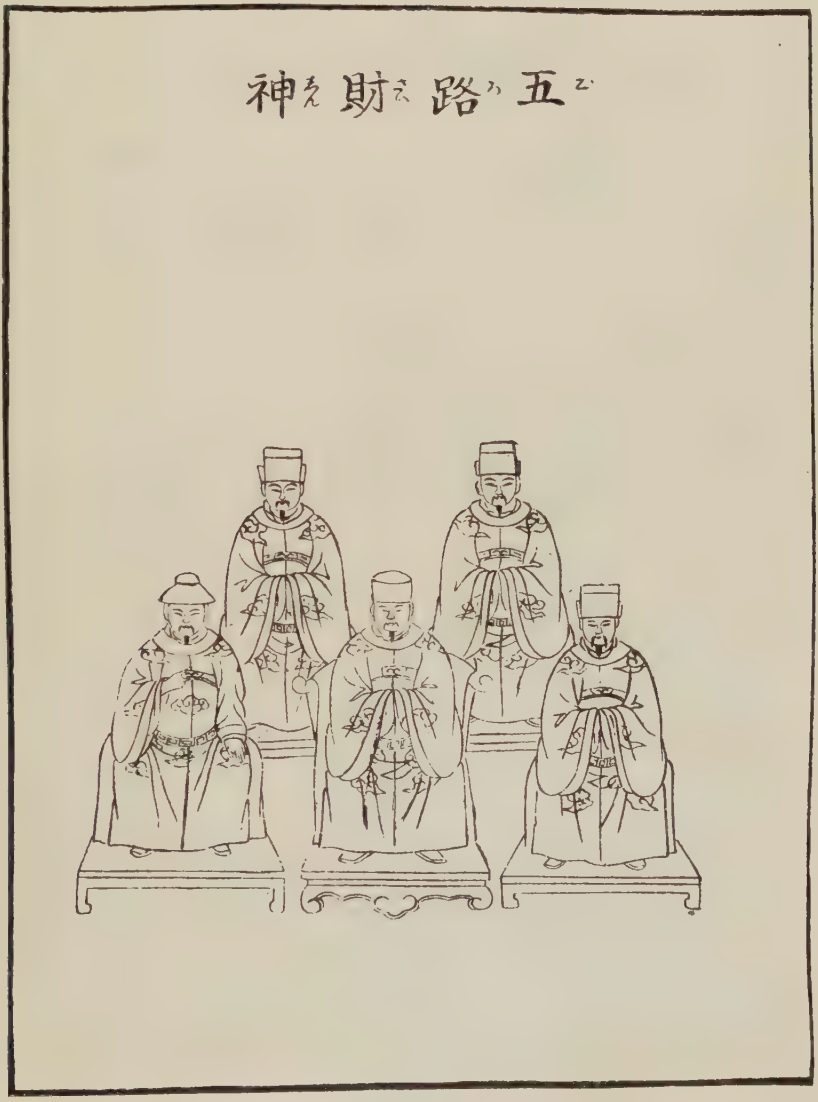
and the "Spirit of Water." The blessings of all three are much needed. The Spirit of Heaven confers upon us celestial bliss; the Spirit of Water quenches fire, and the Spirit of Earth procures

forgiveness of sin. The birthday of the Earth Spirit is the fifteenth of the seventh month, and the birthday of the Water Spirit is the tenth of the ninth month.

THE THREE OFFICIAL BODHISATTVAS. 2262
The Water Spirit, the Heaven Spirit and the Earth Spirit.

The five gods of wealth naturally play a prominent part in the Chinese calendar, for every one wants to be rich and curries favor

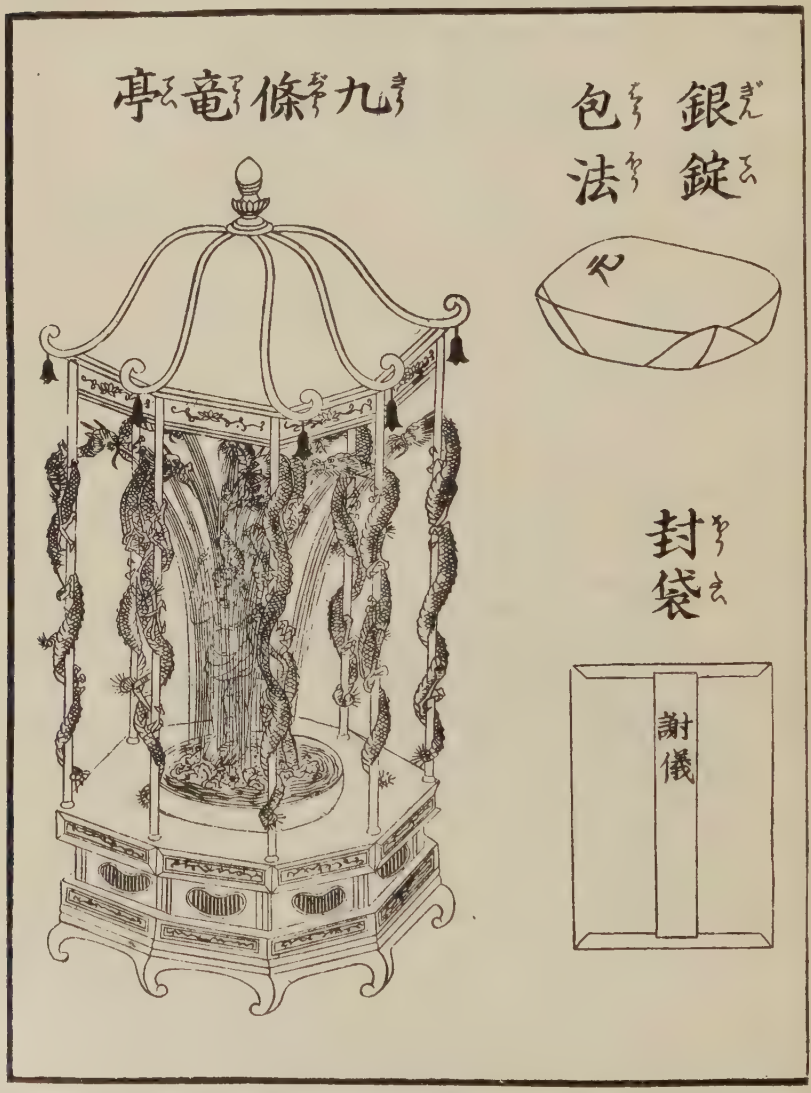
with them. They have a festival on the second and sixteenth days of every month, which is celebrated by candle and incense burning and by sacrifices of pigs, calves and goats.



THE FIVE GODS OF WEALTH. 2250

Honorariums for services of teachers, and physicians and other professional men, are sent out five times in a year: in the beginning

of summer, in the fifth month, in the seventh month, at the beginning of winter, and on the last day of the year. The honorarium

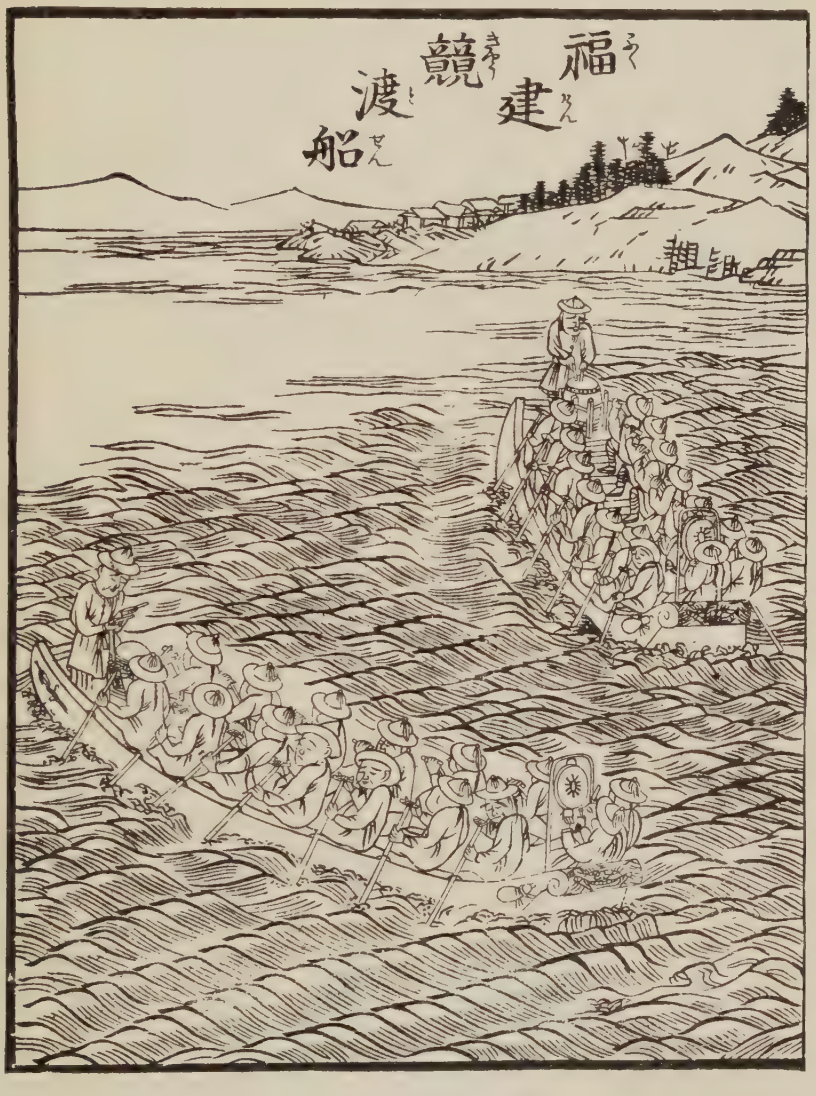


BAPTISMAL FOUNTAIN OF THE BUDDHA INFANT. 2265

PAYMENTS FOR PROFESSIONAL SERVICES.

is wrapped in white paper, as indicated in our illustration, and then sealed in a little envelope.

Buddha's birthday is celebrated on the eighth day of the fourth month, and in commemoration of it Buddhists keep a canopied



A BOAT RACE. 2251

bronze statue of the Buddha child, over which eight dragons spout a baptism of scented water—an incident which is told in the legendary life of Buddha.

The Chinese, like the English and the Americans, have their boat races which take place from the first to the sixth day of the fifth month.

2325 THE TABLE WITH OFFERINGS.—THE GIRLS'

On the seventh night of the seventh month the girls have a special festival in which they bring offerings to the "Spinning

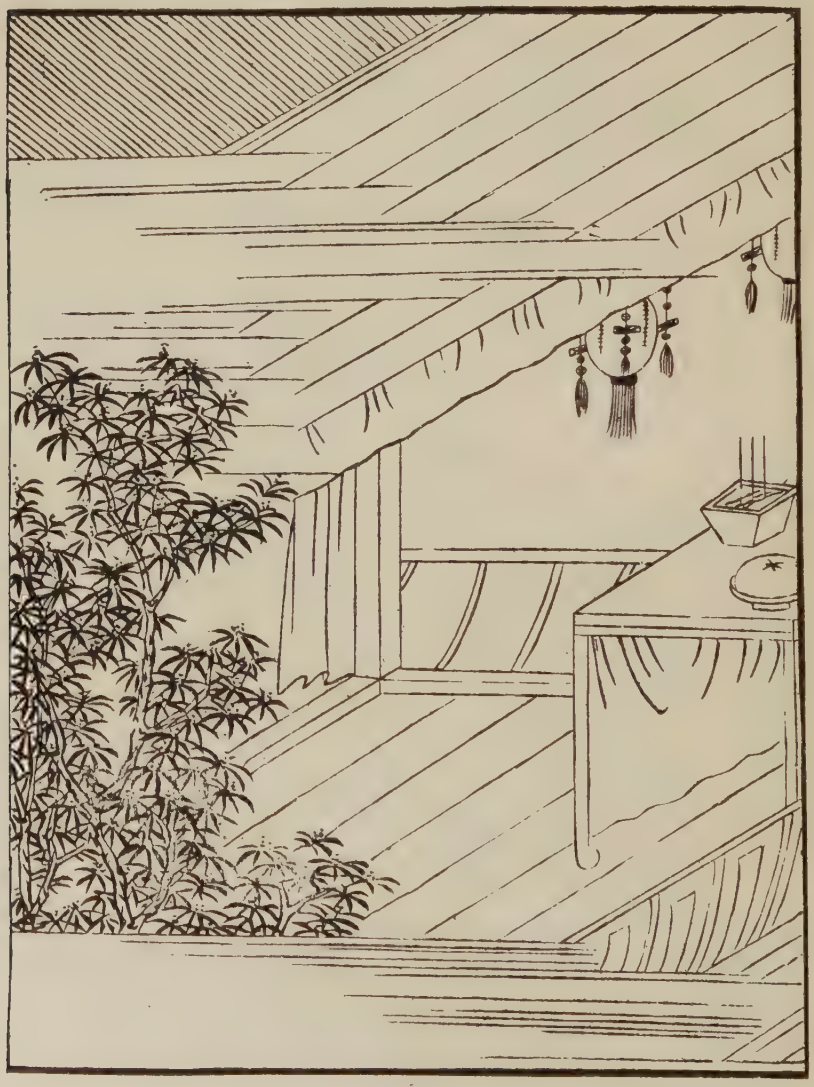
Damsel," whose star is *Spica*, the brightest star in the constellation of Virgo.[2] After the festival, the girls pass a thread into the eye

FESTIVAL.—THREADING THE NEEDLE. 2272

of a needle, which is hoped will make them proficient in needle work.

[2] See the author's article on "Filial Piety in China," in *The Open Court* XVI, p. 759, where the legend of the Spinning Damsel is related.

In the eighth month the moon shines brighter than in any other month during the year; so the fifteenth, the night of the full



2254 THE MOON'S

moon, is celebrated as the birthday of the moon. Fruit and cakes, all of them of a round shape, are offered on a veranda in full sight of the moon and then eaten in company with friends and relatives.

The moon is worshipped as a benign goddess and on her festival people exchange congratulations and presents.

FESTIVAL. 2245

It is generally regretted if the moon is beclouded in the night of her birthday, but the fact is not deemed a bad omen, and is

simply taken as an indication that the following New Year's Day will be bright.

On the coast of South China, a special festival on the eighteenth

2310 THE FESTIVAL

day of the eighth month is officially celebrated by the governor of the province in honor of the tide. Offerings are made consisting of a pig and a sheep; however, they are not left to perish in the water,

but after having been presented, are taken away and officially eaten as is customary with all offerings.

On the fifteenth of the twelfth month, the Chinese celebrate

OF THE TIDE. 2269

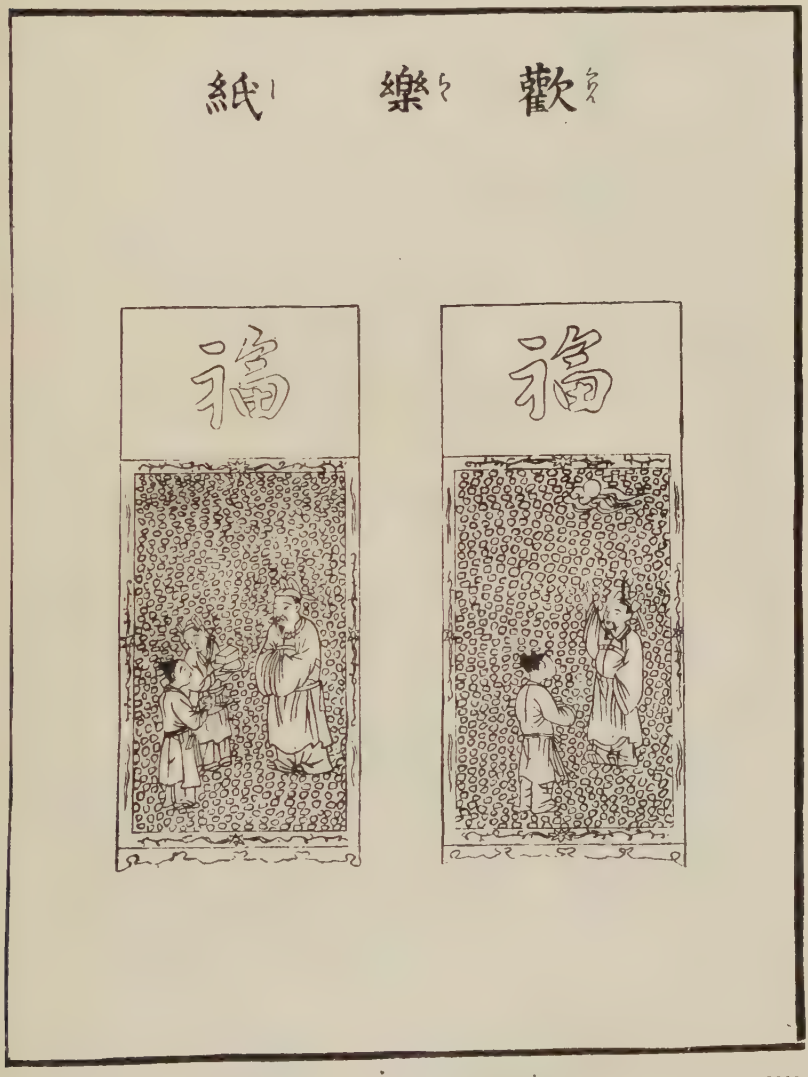
their Thanksgiving over which six deities preside. The names of four of the six gods of Thanksgiving are the same as four of the five gods of wealth. One of the five gods of wealth, No Chin ("the

digger of something precious") has dropped out and in his place appears the god of the soil who is the local patron of the township, and Chin Lun, i. e., "the pure dragon." The meaning of this

THE SIX GODS OF THANKSGIVING. 2247

change has been lost, but when we consider that the wealth of a primitive people consists chiefly in the produce of the field, we may

understand that the disappearance of the digger of something precious means the loss of the seed corn, while the new comer, Chin Lun, represents the wealth of the new crop, and the local deity joins in the rejoicing of the harvest festival.



DECORATIONS FOR NEW YEAR'S EVE. 2330

On New Year's Eve, the last day of the year, cards of congratulation are hung up in conspicuous places about the house. They

bear the inscription *fuh,* "blessing" and picture the heavenly spirit as distributing gifts or pointing to the sun in the heavens. They are called *huan lo tsu,* i. e., "cards of bliss and rejoicing."

2316 THE PAPER COW PROCESSION

There is another custom of New Year's Eve which is celebrated all over China, and must be a very ancient tradition. On a bamboo

frame a paper cow is built and painted in five different colors. It contains inside a paper calf made in the same way and is led by a clay figure representing Tai Tsai, also called Man Shen, the deity

OF NEW YEAR'S EVE. 2270

presiding over the New Year's Eve festival. Tai Tsai means "the great year," and Man Shen means "vegetation god."

This group of the cow led by the god of agriculture is carried in procession under the official guidance of the mandarin into the

2268 THE BREAKING OF

fields, which are circumambulated to insure their fertility in the coming year. The children throw peas and beans at the paper cow,

because they believe that whoever hits it is sure to become immune from smallpox and other contagious diseases.

THE PAPER COW. 2255

On the return to the village the paper cow is carried to the temple of Tai Tsai where this symbol of the old year is torn to pieces and the new year in the shape of the young calf brought to light.

The day ends with an invocation for a rich harvest in the coming year.

NEW YEAR BASKETS. 2331

On the same day, baskets are put up filled with rice, nuts, and fruit, in which branches of pine tree and *arbor vitæ* are inserted. They are called *wan wen liang*, or "ten thousand years' provisions."

MISCELLANEOUS.

AKBAR THE ECLECTIC.

BY J. NORTON JOHNSON, PH.D.

To the memory of the Hon. C. C. Bonney, Inaugurator and President of the Religious Parliament held in Chicago in 1893.

PROEM.

O! ye to whom, in quest of truth etern,
Beneath whatever guise it hap to masque,
The simplest cult of some untempled god,
Cathedral mass and gorgeous liturgy,
The feeblest feeling after the divine,
Ingenious systems of theology,
An esoteric unity import,
A world-wide craving to externalize,
In rite or writ, the innate thought of God;
List to this tale of Asian potentate
Who, hampered by no bigotry of mind,
Deemed nothing human foreign to himself.
What time the battle-fields of Europe reeked
With blood of the fanatic devotees
Of Christian sects whose bitter feud in naught
Save sanguinary clash assuagement knew,
The worshipers of whatsoever god
And the philosophers of every school
Equality and liberty enjoyed
Beneath the ægis of his gracious sway.
Akbar the Great was he most justly hight,
And lauded as the Guardian of Mankind.

THE EMPIRE.

Where Jumna laves the Agra fortress walls,
Upon the throne of the Great Mogul sat
A ruler sprung from mighty Timur's loins,
Acknowledged lord of all the varied tribes
That dwelt by Indus or Gangetic banks,
In Cashmere vale, Himalaya-begirt,
Or by the Deccanese Godavari.

The Brahman, Parsi and the Mussulman,
The Buddhist and the Jew his word obeyed;
Conflicting claims of hostile tribes and states
Impartial justice, wise administration found.
Full measure and just weight to all alike
Within the market-places were proclaimed.
Throughout the empire well-built roads did serve
The lonely traveler and the caravan;
The highway robber and the petty thief
In vain sought refuge from the keen-eyed law.
Reluctant maid no more was wed perforce,
Nor 'gainst her will need widow mount the pyre.
Not all preoccupied by state affairs,
Great Akbar prized the fruits of intellect,
The painter's vivid portraiture of life,
The sculptor's chiseled block, the poet's dream,
While the creations of his architects
Evoked before the spellbound gazer's eye
The dazzling beauty of Alhambra's halls
Or marvels of the Eastern Caliphate.
Constructions vast as the Cyclopes reared.
They seemed the work of a Titanic hand;
Yet decorations delicate bewrayed
Artistic goldsmith, lapidary deft.
Like birds with wings outspread, the palaces,
In labyrinthine courts and colonnades,
With shady groves and cooling fountains girt,
Recalled what time their nomad ancestors,
A tented tribe, with nature did consort.
The blue enamel roofs did simulate
Celestial azure; on the walls of stone,
Sculptured in bold relief, stood forth to view
The pomegranate, the grape, and every vine
And fruit and blossom that the tropics yield.
In plentitude of life and might, aware
No human king the King of Terror stays,
Where bloomed Sikandra's gardens, Akbar reared
Palatial mausoleum to abide
Imperishable witness to his fame;
In mingled Arabesque and Buddhist styles,
Symbolic of the toleration broad
Enjoyed by votaries of every faith
That lodgment found within his empire vast.
To Akbar's catholic and cultured court,
From north and south, from east and west, repaired
The pilgrim, scholar, and the merchantman.
Of whatsoever men of every race
Were thinking, doing, saying, tidings came;
E'en rumor told of Albion's Queen Bess
And lands new found o'er evening's purpled tide.

THE DIVAN.

'Tis Islam's Sabbath; on this holy eve,
The moon, enskied in full-orbed brilliancy,
Effuses floods of mellow radiance
To enhance the emerald hue of field and grove,
And shed a silver sheen o'er lake and stream.
Within the boscage trills the nightingale,
While from far jungle sounds the tiger's roar.
The Town of Victory which, from her proud height
Surveys the fertile lowlands, groves and streams,
Is in a rare effulgency enwrapped.
The slender minarets and walls inlaid
Gleam with the lustre of Golconda's gems.
Within the royal hall of audience,
The Emperor is seated on his throne,
Surrounded by his gay and brilliant court,
To hear expositors of divers faiths
Set forth the merits of their several creeds.
The Moslem Mollah, gaudily attired;
The Parsi priest, in flowing, snow-white robe;
The Buddhist monk, in yellow vesture clad;
The Twice-born Brahman with the sacred cord;
The Jew in all his pride of lineage;
Are present to address this court august
As champions of their respective faiths.
The Vizier silence now proclaims and says:
Your Emperor, in royal purple dight,
Extends his sceptre, as a sign of grace,
And deigns to hearken to your spoken words,
While promising to be impartial judge.
With the permission of his majesty,
In order due, set your religions forth.
The Moslem, taking up the proffered word,
Relates the necessary duties five
Imposed on Mussulmans by the Koran:
Belief in Allah, one and only God,
Omnipotent, omniscient, everywhere,
And in his holy prophet Mahomet;
Due distribution to the poor of alms,
And fasting in the month of Ramadan
From daybreak till the going-down of sun;
Prayer with the face to holy Mecca turned,
At dawn, noon, afternoon, at eve and night,
Announced by the muezzin from the mosque;
The Hajj to Mecca and the Kaaba shrine,
Obligatory once in life on all.
Usury, wine, and every game of chance,
Making the likeness of whate'er hath life,
Are to the followers of the Faith forbid.

In Paradise, the least of the redeemed,
'Mid sweetest music, fragrances most rare,
Shall be in costliest of raiment clad,
And evermore on luscious viands feast,
While those to whom most recompense is due,
Throughout an endless day that knows no night,
The Beatific Vision shall behold.
The Parsi priest, whose ancestry of yore,
Amid the fair Iranian hills and dales,
Like sunflowers turned to greet the orb of day.
Proclaims the sacred and Protean fire
An emblem of Ahura Mazda's might.
At war with Ahriman, the power of ill,
From the beginning; in the latter days
Will Ormazd found a realm of righteousness
And all Hell's opposition overthrow.
To purity of thought and word and deed,
The prophet Zarathustra recommends
The soul devout, to reverence of the good,
Dread of the Evil One, and charity.
The Buddhist next the might of Karma tells
Which predetermines each successive link
Within that misery-entailing chain
Of mortal births which men must undergo
Until Nirvana be through virtue gained.
Desire is the engenderer of pain;
Pain may be ended through the Eightfold Path
Revealed to Buddh beneath the peepul-tree;
Right judgment, language, purpose, practice, faith.
Right meditation, effort, and right thought.
To abstain from lying, thieving, homicide,
And show unlimited unselfishness,
Such was the message Gautama addressed
To castes and outcasts hanging on his lips,
And seeking a release from mortal ills.
The Brahman with o'erweening pride of caste,
In Vedas, Brahmanas, Upanishads,
And philosophic systems erudite,
Takes up in turn apologetic speech.
Amid the multiplicity of gods
And worship rendered beasts and stocks and stones
By the unlettered proletariat,
The truly philosophical discern
A single, all-pervading deity.
Constrained to sojourn here in many lives,
The true believer, as the highest goal
Of life and conduct meritorious
And end of self, a reabsorption seeks
Into the Atman, Brahma, the All-soul.
The Song of the Celestial One reveals

Its special line of duty to each caste;
To reverence, rectitude and purity,
Religiousness of act and speech and mind,
Doth Krishna, avatar of Brahm, incite.
Before th'august, imperial divan,
As last apologist stands forth the Jew,
Declaring how Elohim viewed the world,
Newly create, to find that all was good,
But man through sin from Paradise did fall
And forfeited his sonship in the skies
Unless atonement with his God be made.
With waxing eloquence, the speaker paints
The great historic moments of his race:
How Moses did receive, 'mid lightning flash
And thunder peal, on Sinai's lofty head
The God-writ marble tablets of the Law,
And taught of Yahveh, theocratic king,
Founded the commonwealth of Israel;
Egyptian bondage, desert wanderings o'er,
The welcome entrance to that Promised Land
Where milk and honey for God's folk should flow;
The golden age of Hebrew monarchy
Beneath the sway benign of Solomon,
For wisdom far as Sheba's borders famed;
The splendor of Moriah's temple cult,
With sound of trumpet, psaltery, flute and harp,
With purple-girdled priests that serve in course
With altar smoke conveying to the skies
A savor grateful unto the Most High;
Within the Holiest, behind the veil,
The luminous Shekinah brooding o'er
The wingèd cherubim and Mercy-seat;
The Babylonian captivity,
The imposition of the yoke of Rome,
The desolation of Jerusalem,
And the dispersal through the ethnic tribes;
Yet how a new Jerusalem will rise,
To be the marvel of the latter days,
So that all nations from earth's utmost bounds
With gladsome footsteps Zionward shall haste.
The speaking o'er, the Emperor applauds
The eloquence the orators have shown.
While pleased to note the jealous eagerness
With which each champions his special faith,
A higher pleasure has his mind received,
Since, 'neath exterior diversity,
Appears a common faith in might unseen,
A common code of duties ethical.
As from his presence he dismisses now
The orators and members of his court,

He would exhort his subjects, one and all,
To banish from their minds, with firm resolve,
Religious, race and caste antipathy,
To seek the welfare of the commonweal,
And in fraternal harmony to dwell.

BIBI MIRIAM.

Upon the coral strand of Malabar,
Engirt with spice-trees and with cocoa-palms,
The Lusitanian emporium
Of Goa vies in brilliancy of life
With Mogul Agra, Delhi, Fathipur.
Da Gama found the ocean highway there,
While Albuquerque by his sword acquired
A second Portugal in India
And second Lisbon, the renown of which
Inspired the epic muse of Camoens.
To Goa came the holy Xavier,
To preach to Ind the Tidings of Great Joy,
And thence embarking for the farther east,
He sought to win by his apostolate,
For Holy Church, Zipangu and Cathay.
To Akbar's court have travelers brought report
Of white-winged fleets that crowd its busy docks,
Or with rich cargoes sail for western seas;
Of marshalled troops assembled for parade,
And prancing chargers rich caparisoned;
Of Goanese hidalgoes congregate
Within the Viceroy's palace to enjoy
The feast's good cheer or whirl in merry dance:
Of the cathedral ceremonial,
The swelling music echoing through the aisles,
The vested priests intoning Latin prayers,
And of the mitred metropolitans.
To Goa Akbar sends an embassy,
The choicest of his brilliant entourage,
With greeting to the Viceroy and request
That he some faithful priests will delegate
To preach the Gospel to the Agra folk
And to expound the new Christianity.
With benison in name of Mother Church,
The Viceroy sends an apostolic band
With gifts and greetings unto Akbar's court.
In Agra now, the cross of Christ is raised;
The nave and choir resound with organ peal
And with the canticle antiphonal,
And fragrant incense fills the peopled aisles,
What time the priest doth consecrate the Host;
While holy men, inspired of God, set forth
In the divans the doctrines of the Church,

The sacred Gospels, and the new command
That men love one another as their Lord
Loved the disciples of his special choice.
'Tis well to hear the weighty words and thoughts
The erudite and philosophical
With pregnant emphasis enunciate;
But sweeter still to learn of love divine
In silver accents dropped from ruby lips,
While tendril arms enclasp the listener
And thrill with gentle touch the pulsing veins;
To anticipate the joys of Paradise
And holy fellowship of saints on high
In soul communion with the best beloved,
Two lives conjoined in perfect unison.
Another embassy to Goa hies
To seek a bride of Portuguese descent
And by a nuptial bond unite the states
In close association amical.
A maid of royal lineage appears,
A willing representative of Christ
Amid the glories of the Mogul court,
With meekness and humility endowed,
Her comeliness of form and countenance
A reflex of the purity of soul.
Become the spouse of the great potentate,
Her presence doth the whole zenana bless;
Her queenly charm enthrals the monarch's heart,
And in the hours when passion flames his breast,
Her quiet will of turmoil brings surcease.

THE DEMISE.

Upon his death-bed lies the King of kings,
Surrounded by his household and grandees.
Aware the hour of his departure nears,
His sceptre he delivers to his son,
And with these words bids all his last farewell:
"Religious liberty I have conferred
Upon the worshipers of every god,
And thus have welded with a jointure firm
The sects and peoples of my broad domains.
Alas! that I, misled by arrogance,
And the success of my despotic sway,
While standing on the balcony at dawn
And worshiping the rising orb of day,
In course of my eclectic Faith Divine,
Have let my prostrate subjects render me,
Mere man, an homage due to God alone.
In the relentless grasp of Death's cold hand,
I find a king is to a Sudra kin.
So, son Jehangir, let humility

And toleration be thy watchwords aye.
Gifted at death with prophet's prescience,
Amid the thronging scenes of time to come
Which pass before my spiritual gaze,
I see a vision of a future age
When sons of men no more will meet in war
To settle questions of theology,
But, gathered in some peaceful Parliament,
Will harmonize divergency of creeds,
And through comparison will come to know
They worship one and the same deity
Whose image was in the beginning stamped
Upon the mind when Godhead fashioned man;
Unity will plurality replace,
And thus a universal cult arise,
To honor, till the ages are no more,
The sole existent, sempiternal God.

THE ORIGINAL OF THE DROESHOUT SHAKESPEARE.

The Droeshout engraving published in the first folio edition of 1623, seven years after the poet's death, is commonly considered the most authoritative portrait of Shakespeare. That it bore a resemblance to the poet is testified to by Ben Jonson in an adjoined poem; in which, however, he expressed at the same time his dissatisfaction at the poor workmanship. It is certain that Martin Droeshout must have worked after an oil painting, for the young engraver was only twenty-one years of age at the time of its appearance.

Now there is an oil painting in existence to which attention has only lately been drawn, and which is now in the possession of the Shakespeare Memorial of Stratford-on-Avon. Mr. W. Salt Brassington, curator of the Shakespeare Memorial, describes the history of this interesting painting in his attractive book *Shakespeare's Homeland* as follows:

"In the eighteenth century the portrait belonged to a member of the Hart family, and was exhibited in London. It next passed to another owner who sold it to Mr. Clements of Sydenham, in whose possession it remained for nearly forty years, and by whom it was exhibited at the Alexandra Palace, where a fire occurred and the portrait narrowly escaped destruction. Being afterwards sent to Stratford-on-Avon, it remained at the Shakespeare Memorial until after the death of Mr. Clements, when it was purchased from his family by Mrs. Flower of Avonbank, and presented to the Shakespeare Memorial Association.

"The portrait is painted upon a panel of elm wood, composed of two pieces, with transverse braces; and the whole panel is covered with a coating of white, upon the top of which a light red pigment is spread. The face is solidly, but the rest of the picture rather thinly painted, and the detail is much finer than that of the engraving, though the resemblance between the two is obvious to the most casual observer.

"A closer inspection leads to the conviction that this portrait is the orig-

inal from which Martin Droeshout copied when making his engraving for the folio of 1623.

"The chief points to bear in mind are:

"1. That the picture is unmistakably an unrestored work dating from the early years of the seventeenth century.

"2. That in the upper left-hand corner it bears the name 'Willm. Shakespeare,' in characters of early seventeenth-century date, and written in the same pigment as used for the lace and other adornments of the dress.

"3. That below the name appears the date 1609.

"4. That the head is quite life-size, while the body, being in perspective, is smaller in proportion.

"5. That it is the only painting with contemporary evidence of being a portrait of Shakespeare.

"Though darkened by age and of severe aspect, the face is represented as a faithful likeness, not flattering, but with most of its marked characteristics accentuated. The color of the eyes is a dark grey, shaded with brown, corresponding with the Ely Palace portrait. The hair is arranged exactly as in the Droeshout engraving and the Ely Palace portrait, representing Shakespeare as bald from the forehead to the crown of the head. The mustache is upturned, and a small tuft of hair is visible upon the chin. The mouth is full and humorous in expression. When considered in comparison with the engraving, which it nearly resembles, Ben Jonson's lines, and the signature at the top of the portrait, we are led to the conclusion that this is a portrait of Shakespeare painted from life. The evidence in its favor is conclusive, and it must therefore be regarded as the most interesting extant likeness of the poet."

CHARLES CARROLL BONNEY.

Sept 4, 1831—August 23, 1903.

Three years ago the world suffered a great loss in the death of the Honerable Charles Carroll Bonney, best known as the inaugurator of the World's Congresses which were held in connection with the World's Columbian Exposition at Chicago, in 1893; and also as the President of the Religious Parliament Extension which was founded two years later. This season which brings the anniversary both of his birth and his death, seems an appropriate time for the appearance of the poem "Akbar the Eclectic" which in its Oriental imagery furnishes a fitting tribute to the life-work and purpose of that Christian "eclectic," who was the originator of a movement that will prove to have an enduring influence on all generations to come.

JAPANESE EDUCATION.

The modernization of Japan has raised her rapidly to the rank of a modern power, and we can readily understand that she has been greatly benefited by the institution of Western inventions and in general by the practical spirit of Western civilization, but these advantages are not without their drawbacks, and it is noticeable that in many quarters the old stability seems to be lost. The growing generation is inclined to accept with Western views also the looser conception of moral maxims, and the leading statesmen watch this progress not without solicitude. Here is a rescript of his Excellency, the

State Minister of Education, Mr. Makino. It is a denunciation of present tendencies as well as a serious attempt at meeting the danger before it is too late.

"It is scarcely necessary to say that the duty of scholars and students is to have a steadfast mind, to propose to themselves a fixed purpose, and to look forward to achieving great results by zeal and diligence.... Nevertheless among the youth of both sexes I detect, to my great regret, a tendency to occasional despondency and to moral negligence. Certain of those now in the schools show an inclination to luxury, or trouble themselves about vain theories, or, in extreme cases, allow their minds to become absorbed in dissipation and, violating the precepts of virtue, lose their sense of shame.... Unless steps be presently taken to severely reprimand these errors, their harmful results will be incalculable. There are signs that the trend of a part of society is towards insincerity and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures, for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions.... Steps must be taken to suppress publications that suggest such danger whether within or without the schools. Again there are men who, advocating an extreme form of socialism, have recourse to various devices for leading astray students and teachers. If such views, destructive as they are towards the very foundations of nationalism and dangerous to the good order of society, obtain currency in educational circles, so as to disturb the bases of our educational system, nothing could be more regrettable in the interests of the country's future. It behooves educators to be specially on their guard and to prepare for checking these evils before they bear fruit. Persons who occupy pedagogic positions should bear these things constantly in mind, and in co-operation with parents and guardians should endeavor to purify the habits of students and to invigorate their spirit, thus aiming at the achievement of good results for education."

BOOK REVIEWS AND NOTES.

Apollonius of Tyana and Other Essays. By *Thomas Whittaker*. London: Sonnenschein, 1906. Pp. 211. Price, 3s. 6d. net.

Of the six essays contained in this volume, the first three which comprise fully three-fourths of the whole book are historical in character. The first one on Apollonius of Tyana, appeared in *The Monist* some three years ago. It gives a thorough account of the life and teachings of this Greek reformer. Mr. Whittaker's authority is the life of Apollonius written by Philostratus early in the third century and the extant letters ascribed to him, some of which his biographer evidently knew. Whether the letters are genuine is not certain, but the biography is clearly a romance, using the familiar literary device of introducing the memoirs of a disciple as material, though admitting that they had to be worked over into literary form. However, the fact remains that Apollonius was a real person born at Tyana, and there is no uncertainty about the character of his life and teaching. He was a Neo-Pythagorean of the ascetic type, but the interest in his life lies in the parallels of which he was made the subject and which probably never occurred to Philostratus. These tend to prove that the marvels attributed to Apollonius were

similar to those of Christ and are better authenticated historically. This phase makes the study of the life of Apollonius of valuable interest in comparative religion as illustrating how it is possible for new religions to originate.

The next essay treats of an equally interesting subject, being devoted to a discussion of Origen's refutation of Celsus. The only access that we can have to contemporary criticism of the first centuries of Christianity is through quotations in the works of the church fathers who refuted them, since the originals of all such heretical documents were zealously burned when the newer religion came into power. In this way we learn of the arguments of Celsus, a well-informed opponent of Christianity in the second century, who represents the attitude of the governing classes in the Roman Empire at that time. A century later the devout Origen gives the ablest apology for Christianity that could be made in those days in refutation of Celsus, enumerating and answering his objections consecutively. The object of the present article is not to bring into view all the complex issues, but to give a straight-forward account, mainly from the intellectual side, of this particular controversy which throws light on the perennial strife of ideas. The practical object which Celsus had in view in his arraignment was to dissuade the separatist Christians from their new and unreasonable faith; but in case they could not be persuaded, at least let them not set themselves in open opposition to public institutions and withdraw wholly from civic life; the Empire needed their strength and help, civil and military. Origen's replies throughout were in keeping with the ecclesiastical spirit of the time, but when all other arguments fail, he falls back on the unanswerable ethical test that the Christian followers have been led to better lives by their faith than the devotees of other religions,

The third essay deals with the works of John Scotus Erigena, the Irish scholastic of the ninth century. It aims at giving some account of his philosophy. Our interest in him is purely historical as his works recall the light of the past and prefigure the return to it. Erigena could carry forward some of the ideas of Neo-Platonism to what we now recognize as a more modern stage, although he probably did not know it in its genuine Hellenic form. While repeating the mystical position he seems very little of a mystic, and is more explicitly a pentheist, and of a more naturalistic type than the ancient Neo-Platonists.

The three short essays which follow are positive in character rather than historical. Of them "A Compendious Classification of the Sciences" was published in *Mind* for January 1903. In this the author proposes to carry out systematically the completion of Comte's classification by including subjective principles which Comte would have repudiated, but which are recognized by the successors of both Kant and Mill as indispensable for a full account of knowledge.

"Animism, Religion and Philosophy" is an attempt at a kind of philosophical schematism for anthropology which the author thinks will be useful in so new a science, as it may at least suggest points for research.

The last few pages are devoted to a discussion of final causes,—"Teleology and the Individual."

Spinoza and Religion. By *Elmer Ellsworth Powell, Ph.D.* Chicago: The Open Court Publishing Co., 1906. Pp. 344. Price, $1.50.

This new monograph by a professor of philosophy in Miami University purports to be "a study of Spinoza's metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion, and incidentally his personal attitude toward it." It is an impartial and candid treatment of Spinoza's attitude toward religion, aiming solely to present what he taught and how his doctrine is related to religious consciousness, though the author does not deny that his work is at the same time a polemic in so far as it contends against a mistaken, though traditional, interpretation of Spinoza's philosophy and personality.

Essai sur les éléments et l'evolution de la moralité. Par *Marcel Mauxion.* Paris: Alcan, 1904. Pp. vi, 169. Price, 2 f. 50.

Sociologists have made the term "solidarity" fashionable, and political economists, moralists and teachers have received it with enthusiasm. Founded on the theory of the social organism, solidarity is regarded as the positive form of ethics. The present essay on the elements and evolution of morality is a protest against the scientific pretensions of this doctrine, and a warning against the dangers it presents from a practical point of view. The author seeks the solution of the moral problem from the impartial study of facts without any mixture of metaphysical conception. Submitting the ethical ideal to an analysis he finds therein three primary elements, the esthetic, the logical and the sympathetic, the origin of each of which M. Mauxion proceeds to consider in turn.

Last Words on Evolution. A Popular Retrospect and Summary. By *Ernst Haeckel.* Translated by *Joseph McCabe.* London: Owen. 1906. Pp. 127.

Although this English version of Professor Haeckel's lectures was translated from the second German edition, it has followed closely upon the delivery of the original at the Academy of Music in Berlin in April, 1905. We made note of the German publication of the lectures in the February number of *The Open Court.* We will only add here that the reason Professor Haeckel, at the solicitation of his friends, departed from his published statement of four years previous not to appear again on the public lecture platform, was because of his interest in the change of front lately taken by the Church militant in which it has been making conspicuous efforts to "enter into a peaceful compromise with its deadly enemy, Monistic Science."

There is no new message in these "Last Words," as they purport to be simply a summing up of the author's conclusions of half a century's investigation.

Maung Nee has edited a little book on Buddhism called *Lotus Blossoms* which was privately printed in Rangoon. It consists mostly of short quotations from the various Buddhist Scriptures with a few small explanatory essays interspersed, and is designed for those who are making their first inquiries into Buddhism.

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

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I am also delighted by your talk on "Richard Wagner's Romance." You don't need to write anything else to repay us for our valuable dollar. Of course I don't claim that you have said all that is to be said in defense of the inconstant artist. It is all an anxious inexplicable problem, one whose roots go down to the center. Who will give its rationale?

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* * *

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Editor: Dr. Paul Carus. *Associates:* { E. C. Hegeler. Mary Carus.

VOL. XX. (no. 10.) OCTOBER, 1906. NO. 605

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VOL. XX. (No. 10.) OCTOBER, 1906. NO. 605.

MEDIUMISTIC SEANCES.

CORRESPONDENCE WITH AN INQUIRER.

BY DAVID P. ABBOTT.

LETTER TO MR. ABBOTT.

DEAR SIR:

I had the pleasure, some time ago, of reading an article of yours in *The Open Court* on "Mediumistic Phenomena." Of the following which I submit to you, I feel that I will be satisfied with the explanations you may make. I am not a spiritualist, but while visiting some friends in Kansas City, recently, who *are* spiritualists, I was invited to attend a "trumpet" seance given at a private house. Out of curiosity I attended. The seance was held in an unfurnished back room up stairs. All the room contained was a row of chairs around the wall. In the center on the floor was a small rug on which stood a large trumpet and some flowers. A lady clairvoyant from Topeka conducted the seance. In the circle were believers and unbelievers. We were seated around the room with feet touching. Lights were put out and we were in black darkness. They said the medium was controlled by an Irish spirit. Presently the Irish spirit spoke through the trumpet giving us a welcome greeting. After this each one in turn was spoken to by supposed dead relatives.

When it came to my turn, a sister who has been dead many years spoke her name and talked to me. (No one in the circle knew anything about me except a sister-in-law who was with me.) I had not been thinking of this sister, but of others whom it might be possible would appear, and my sister-in-law said, *she* had not. I have no faith in it all, but would like your explanation, if you will be kind enough to favor me with it. I would like you to ex-

plain another thing. My sister-in-law told me she had seen her husband, who died about a year ago. She said she saw him as plainly as she ever did in life; that he came through the front door, went right up to her, spoke a few words and disappeared. This she declares to be true.

I will tell you of another instance. A daughter of the sister-in-law of whom I have spoken, when quite a little girl, saw my mother who had died some time before. She went up-stairs and in one of the rooms she saw my mother sitting in a rocking-chair. She ran screaming down-stairs, almost frightened to death. At another time she saw her standing by the stove in the room. This all seems very strange to me, but I have no reason to doubt their word.

Very respectfully,

.....

REPLY.

DEAR MADAM:

Your letter is received. It is hard to explain something some one else has seen; when, to do so correctly, one should have been present to personally observe all the little details, for trickery.

I will say that no one would be more happy than I were it possible to prove personal immortality in this manner; yet I do not wish to be deceived and to believe that which is not true. Therefore, I always look for fraud or trickery in manifestations of this nature. I will further add that all my life I have been looking for things of this kind, and have never yet been able to see one little thing that was genuine. Always, when I have been present, I have found a trick.

I have attended but one "Trumpet Seance," which was some eight or ten years ago in Lincoln, Nebr. This was given at the home of a lady where the medium stopped; and as the family was poor, the lady was glad to have the medium's seances a success, so that she might receive the proper financial remuneration for his board.

The room was bare of furniture, and the guests were seated around the room on chairs holding each other's hands. The medium sat in this circle, and the trumpet stood in the center of the circle.

As soon as the lights were out the trumpet apparently floated into the air, and from its mouth we were greeted by an "Irish Spirit." This spirit attempted to be a comedian; but his brogue was unnatural, and his wit was so poor that I felt ashamed for the

medium. It, however, seemed to satisfy the majority of the sitters, who appeared to be possessed of only very ordinary mental powers.

Tests were given to various persons present; but as no one present knew anything about me, I, of course, received no test.

I was satisfied that the medium held the trumpet to his mouth and did the talking. I knew that by pointing it rapidly in different directions, the voice would appear to come from the various positions occupied by the bell of the trumpet; and the spirit would thus appear to change places rapidly over our heads.

I felt certain that the persons sitting on each side of the medium were his confederates, and that they held the hands of the ones next to them; but, of course, released the medium's hands so that he could handle the trumpet.

I was inclined to think that there were a goodly number of confederates in the circle, who probably shared in the proceeds of the seance; for I found the persons next to me would not let my hands loose for even an instant. I felt sure that confederates took possession of all strangers, and saw to it that their hands were not released; and thus they prevented accidents.

To me it seemed merely a very cheap and poor trick. I have never fancied any trick where the lights had to be put out. It requires too little skill to perform such tricks. I have always felt that if the spirits of the departed could return to us mortals, they would not require a tin horn to talk through, and the entire absence of light-waves in the room. To me this all savors too much of charlatanism, and that of the cheapest kind.

Some time after I attended this seance, I had some financial dealings with the daughter of the lady at whose home this medium had boarded. I told the daughter what I had concluded in regard to the matter, and she confessed that I was right in every particular. I thus verified all my suspicions in the case. This lady told me that there was money in this business and that she intended going into the profession. This she did soon thereafter, advertising as a clairvoyant and trance medium. I understand that she has become quite successful in the business.

There is one statement in your letter that is entitled to considerable more consideration than ordinary work of this kind. This is the statement of the appearance of your dead sister's voice, when no one in the room knew of this sister except your sister-in-law who was with you. In regard to this I cannot say positively how the medium obtained the necessary information in your particular case; but I do know the methods employed in securing such information

by nearly all the first-class professional mediums who are traveling over the country.

Each medium keeps a record of all information obtained in a book for that purpose. All questions asked by any persons at any of the seances, are catalogued alphabetically in this book under the names of the persons asking them. Also the medium catalogues alphabetically any other information he may be able to obtain about any of the persons who attend spiritualist meetings. When visiting with the members and gossiping the medium quietly "pumps" each person about other members. As soon as the medium is alone all this information is catalogued in this book. Children are questioned adroitly about their own relatives, and about those of their neighbors and friends; and all this is added to the store of information.

Graveyards are visited and the secrets of the tombs catalogued. Also, the old files of the daily papers are searched for information relating to deaths and marriages; and, by all these ways, in time the book contains many tests of value to a medium. When this medium leaves town, the book (or a copy) is passed on to the next medium, who enters town equipped with all the information previously gathered. Professional mediums are generally pretty well known to each other, although for obvious reasons they pretend not to be.

Some of the better grade of mediums have an advance person, who, in the guise of an agent of some kind, visits the proper families. During the time he is in each home, he asks for a drink of water; and while the lady is getting it, he studies the family Bible and the album, or questions the children about such matters as will be of use to the medium who will soon follow. In all of these manners much information is secured in the course of time. It is not unusual for a good medium to enter town with over a hundred good tests for the citizens there.

In addition to the above there are certain members of each spiritualistic community who make a business of acting as confederates for mediums. They usually receive pay for their services. You would be surprised were you once behind the scenes, and a performer, to know how many apparently respectable persons at a seance are secretly confederates of the medium. These confederates make it their business to learn all they can of the family history of their neighbors, or of any friends or relatives visiting their neighbors; which information is at once conveyed to the medium, and the same properly catalogued.

You would think that respectable persons would not take part in fraud in such matters; but they get into it gradually, and really

come to enjoy it. I am personally acquainted with a certain sleight-of-hand performer in this city, who has for years served as a confederate for most of the mediums visiting this place. He tells me that he enjoyed it at first, but being so well versed in tricks, his services were of so much value to mediums that they were after him to help them out continually. This required so much of his time that he has of late entirely given up this work and now refuses to attend seances at all.

In addition to these methods of obtaining information, most members are so anxious to see some one converted, that what information they possess is not guarded from the medium very closely. In fact, they seem in many cases to be trying to help the medium out. They are all so anxious to see their medium succeed; and are very quick to feel proud of him, when such tests are given.

There can be little doubt but that the information about your dead sister was obtained in some of these manners from your sister-in-law or her family, especially if she has children. No doubt some confederate has heard her mention your dead sister's name, in some time past. This may have escaped your relative's memory. Or, if she is a believer, she has undoubtedly attended other seances, and asked questions, usually written ones. If so, the mediums may have been in possession of the proper information for some considerable time.

I feel certain that this information was gained in some such manner; and while you may doubt this explanation, I feel that were I to go there and begin operating as a medium, the confederates would soon make themselves known to me; and that I could quickly learn where the medium got her information in your case.

You thought you were a stranger; but you may rest assured that you were known as soon as you entered the room, and that a test was planned for you that would make a sensation. And they probably hoped also to make a convert.

It is probable that your dead sister bore the same relation to your sister-in-law that you do. If this be the case, and she being dead, your sister-in-law would have been almost certain at some meeting some time, to have asked some question, which, within its lines, conveyed the information that there was such a person then dead.

It is a great advantage to mediums to be able to give tests of this character; the effect being so great on those present and so convincing, it adds greatly to the medium's reputation, as well as to his finances, to be able to give such tests. As a result, a medium

is always on the lookout for such information; and makes securing it his principal employment when not engaged at the regular work. You may rest assured that a medium will not hesitate to use such information in the manner you have outlined, no matter how he may have come into possession of it.

Frequently, when such tests are given, the ones receiving them are so taken by surprise and so greatly impressed, owing to their affection for the departed and their longing to feel that the departed still exists as an individual or unit, that they imagine afterwards that they noticed a resemblance in the voice, to that of their dear one. I do not know whether or not you noticed such a resemblance to your sister's voice.

There are dealers who sell to mediums secrets which give them instructions for performing their work. I have bought many such secrets myself, paying a large price for them; and I can assure you that I know what I am talking about in this instance.

The fact that dealers in such secrets can follow the business successfully, is proof that they receive sufficient patronage to support it, and this patronage comes almost entirely from professional mediums.

I could recall to you many instances of fraudulent mediums, had I time and space to do so. I hope at a future time to publish in *The Open Court* another article, describing the work of some of the best mediums. If ever you come to Omaha, I should be pleased to make your acquaintance; and would personally illustrate to you what may be accomplished by trickery in this field.

As to the apparitions which your sister-in-law and her daughter claim to have seen, there are but three solutions possible.

First: There is the solution that the statement is not true; but as you assure me you have every confidence in their truth, I will not consider this solution.

Second and Third: We have the solutions either that they did see what they claim to have seen objectively; or that they imagine that they did, but really saw it subjectively. There is no professional medium at work here, and consequently no trickery to explain.

If the doctrine of scientific men (as for instance set forth in Dr. Carus's *Soul of Man*) be correct, each object viewed throughout life leaves an impression in our brain-structures. When such object is first viewed, the form of the outside motions of the ether (light-waves) is transferred to the proper position within the brain by the mechanism of the nervous system. Here this produces a commotion

and as a result this commotion leaves a "trace" which is preserved in the brain structure.

When such trace is being formed, the subject experiences subjectively a sensation which he identifies with the outside object producing it. The fact is the formal features of the outside object have been transferred to, or reproduced in, the sensation. When next the same object is viewed, the same nerve energy passes along the same channels into the same trace and stimulates or excites it again as was done in the first instance. During this process the subject again experiences the same sensation as was experienced in the first instance. The subject recognizes the sensation to be the same as the first one experienced, and naturally attributes it to the same outside cause.

If, now, this particular trace in the brain structure be artificially excited or stimulated by any means, the subject will experience the original sensation, and will perceive the object that originally formed such a trace. The perception will be just as real to the subject as was the original perception, or as it would be if the exciting cause were the original object outside. The original object could not produce a perception more real to the subject, because it could only excite or stimulate the same trace in the same manner; and the subject would have no means to distinguish between two identical impressions, although produced by different causes.

It is due to such local excitements and stimulations that we see objects in our sleep, just as real as if they existed objectively in the positions in which our perceptions picture them.

Now, if, from any cause, a highly-strung, sensitive, or nervous person, stimulate or excite any particular trace in the brain structure, he will see subjectively but as perfectly real, the original object that formed this trace. Such person is most liable to excite in this way that portion of the brain wherein is the image of some dear one on whom the mind has been dwelling too intently; and which has thus been overworked, so that the mechanism of this particular part of the sentient substance has been weakened and impaired.

If we conclude that your relatives really saw these dead persons objectively, this can only mean that these dead persons were really present in this room. Now, if they were clothed as in life, we must also conclude that the clothing of persons as well as their spiritual part, is immortal. As Ingersol said, we must conclude that clothing has ghosts. But if we accept the theory of a mere subjective apparition or illusion, caused by a local excitement in the

brain structures, we should naturally expect the images to be clothed as in life.

The question is, which do you regard as most probable: that your relatives really saw the spiritual part of two beings objectively —that is, the part that is not material, and that it had this material appearance—or that they saw a mere subjective apparition within their own brains? I should perfer the subjective theory.

I remain, dear madam, yours for truth,

DAVID P. ABBOTT.

ANOTHER LETTER OF MR. ABBOTT.

DEAR MADAM:

Since writing my former letter, it has been my good fortune to come into possession of a little information that might interest you; accordingly, I write you this second letter.

There recently arrived in Omaha two "Celebrated Occultists." They hired a hall and some parlors, and began a series of public meetings, seances, and private readings. They had considerable difficulty in securing rooms, as the property owners were afraid of the reputation their property might acquire of being "haunted." Finally the papers came out with quite a sympathetic article in their behalf, with the result that they have started off very prosperously. There is an attendance of three or four hundred persons at their Sunday night meetings, while they have from thirty to forty at the parlor seances; and during the day they are continually employed giving private readings.

I called on these mediums, and was surprised to find that the principal medium was the lady I formerly knew in Lincoln, Neb., to whom I referred in my former letter. She has been regularly in the profession for the past nine or ten years, has a good acquaintance with all the professional mediums, and comes here direct from Kansas City, Mo.

She recognized me at once, and seems to intend making a convert of me. She has evidently forgotten the little confession she made to me just before entering the profession.

I had several little confidential visits with her manager, and incidentally mentioned to him the name of a certain dealer in secrets for the use of mediums, stating that I was familiar with most of the effects of the kind, and was a performer of them. This seemed to "break the ice," and he was ready enough to give me any

information he possessed about other mediums; at the same time claiming that his medium was, of course, genuine.

I find that the lady who gave the seance you wrote me about is an acquaintance of theirs. They know her well, and her name is Miss ——.

You will know if this be right and if my information be correct. He assured me that her mediumship is fraudulent, and informed me that she has an artificial hand which she frequently uses in her "Trumpet Seances." This hand is attached to the person, and can be bent into different positions. When she sits with the subject next to her, she takes hold of the subject's two hands with her left hand, and, incidentally, does not let loose of them during the seance. This is done after the lights are out. Then she, with her remaining hand, bends down the artificial hand (which has been concealed in her clothing), so that its fingers clasp the arm of the sitter. The subject can then inform the spectators at all times that the medium has both hands on his person. Meanwhile, the medium's right hand is free to grasp the light aluminum trumpet, and point it into different positions while she talks through it. She also, on occasions, uses a telescopic reaching-rod which can be carried in the pocket; but when extended it reaches a length of several feet, and enables her to float the trumpet on its end around the room over the heads of the spectators, giving them an occasional "bump," while her voice can be heard in the position where she sits. This is done in the same manner that guitars and other instruments (frequently self-playing) are sometimes floated over the heads of a circle of sitters by many mediums. This is done while they apparently hold the hands of one of the spectators at their side of the circle.

I asked the manager how he considered that the medium got her information about your dead sister. He replied that she undoubtedly got it from what is known to certain members of the profession as the "Blue Book." This is the book I referred to before in which the tests are alphabetically catalogued for each town. He said that his medium never uses the "Blue Book" as her mediumship is genuine; but, however, he has in his possession a similar book of Kansas City. I asked if I could find the information about your dead sister in his book; but he said that possibly he did not have that particular item, although there could be no doubt but that it was contained in the book of the lady or of the noted medium Mr. ——, as these two have worked together to a considerable extent.

There can be no doubt but that all the questions that your rela-

tive ever asked the mediums in any of the Kansas City meetings, have been preserved and catalogued; and thus the information about your dead sister may have been obtained for some considerable time. Although the medium was a stranger to you, it is quite certain that you were known to the medium when the seance began. This is part of their business, and the knowledge of a suitable number of "tests" is a medium's stock in trade.

I remain, dear madam,

Very truly yours,

DAVID P. ABBOTT.

INQUIRER'S REPLY TO MR. ABBOTT.

DEAR SIR:

Your communication which I have just received deserves an early reply.

The name of the medium who held the seance was ——, the same as you mentioned. I was introduced to her but I never heard her given name. Of course, she must be the same one. I saw her and Mr. —— at a Sunday evening meeting at their hall, so you are on the right track.

I do not see how any one can practice so much fraud in such serious matters.

Thanking you for your kindness,

I am very respectfully.

. . . . . .

CHINESE INDUSTRIES AND FOREIGN RELATIONS.

BY THE EDITOR.

CHINA'S superiority over all her neighbors is due to the industry of her people, and of all the several branches of labor agriculture holds the first place.

Agriculture is honored by an annual plowing ceremony, which is of ancient origin, and is performed every April all over China with great pomp by the highest state authorities. At Pekin, the emperor betakes himself in grand procession to the sacred field, and lays royal hand to the plow which, for this especial purpose, is kept in the Temple of Agriculture. He turns over three furrows, the princes five, and the ministers nine. The crop of the field is used as show-bread in the temple service.

The Chinese raise wheat, barley, oats, millet, maize, sesame, peas, beans, lentils, etc. and, in the south, rice. In addition they cultivate hemp and sugar cane. Some peculiarly Chinese plants are cultivated for their oil and used for cookery. In addition there is much vegetable gardening, and large tracts are covered with tea plantations, which constitute a very considerable portion of the wealth of the country.

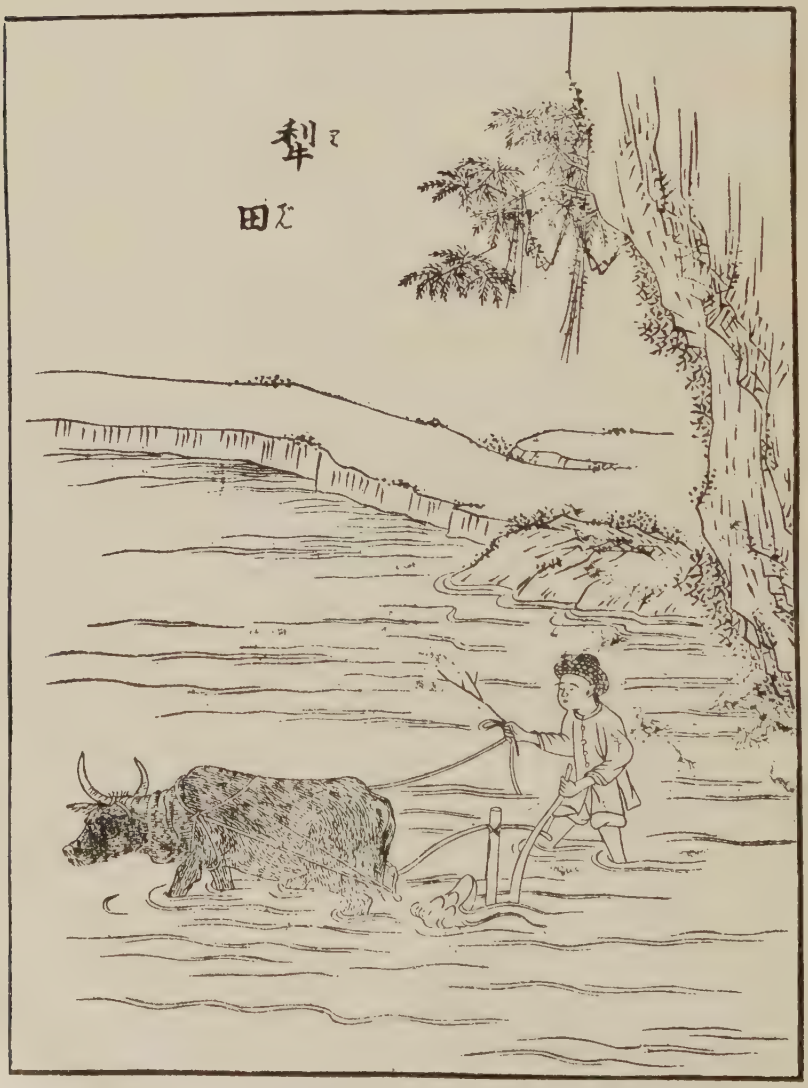
The character *mi*,[1] "rice," is one of the radicals in Chinese writing, bearing the number 119. Its original form is that of a cross (like the Chinese character 10[2]) having in each corner a dot. The four dots mean grains of rice, and the cross is simply intended as a division line between them. Originally the character *mi* referred to grain of all kinds, but now unless otherwise specified always denotes grains of rice, just as in continental Europe "corn" means first of all wheat, while in the United States it means "maize."

The rice plant called *tao*,[3] consists of the radical "plant" and

[1] 米 [2] 十 [3] 稻

two other symbols denoting "mortar" and "hand." It means in this position a plant that is intended to be husked in a mortar.

Tea and rice are the most indispensable things in China to



PLOWING THE RICE FIELD. 2326

both the rich and the poor, the literati and the common people, the emperor and the peasant. It is characteristic of the Chinese

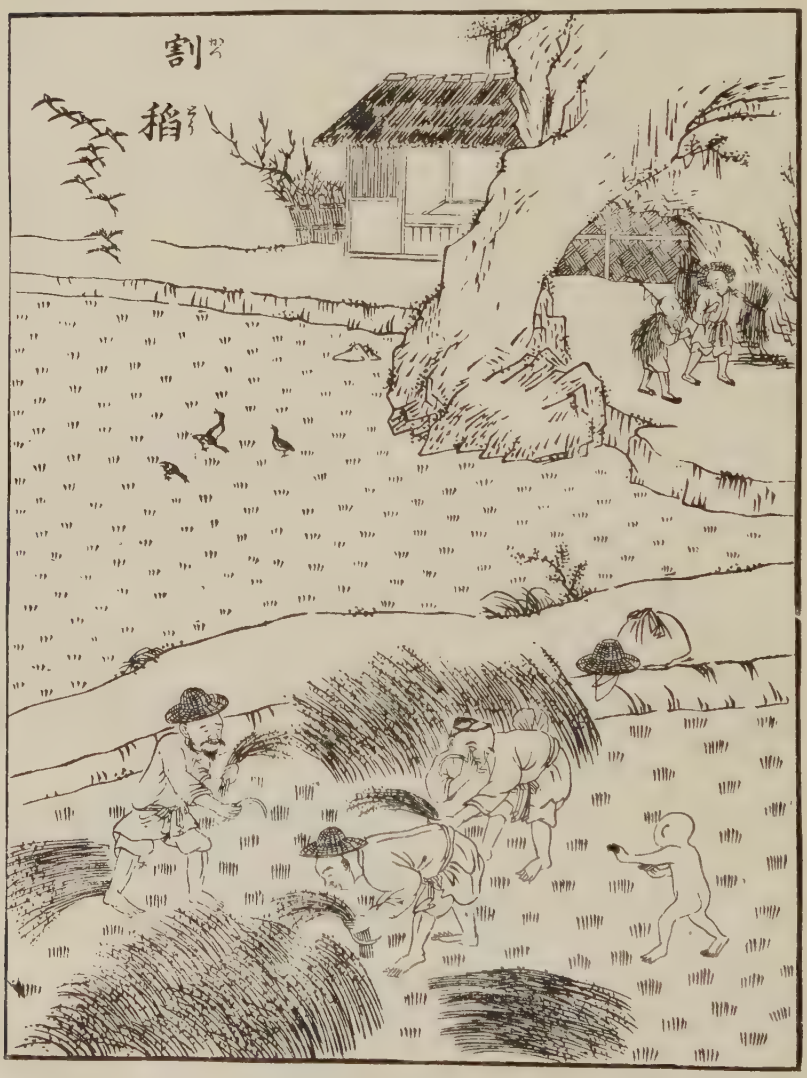
that both the chief drink and the chief food of China have peculiar names to be used ordinarily in life and also in poetry. Rice is called "white food" and tea "the servant of cream." The literary

PLANTING THE RICE. 2267

or poetic name (*wen ming*) of the former is "auspicious herb," and of the latter "long waist," an epithet which might be more

freely translated as "tall beauty" and refers presumably to the elongated shape of a grain of rice.

The cultivation of the rice plant and the various operations



HARVESTING. 2321

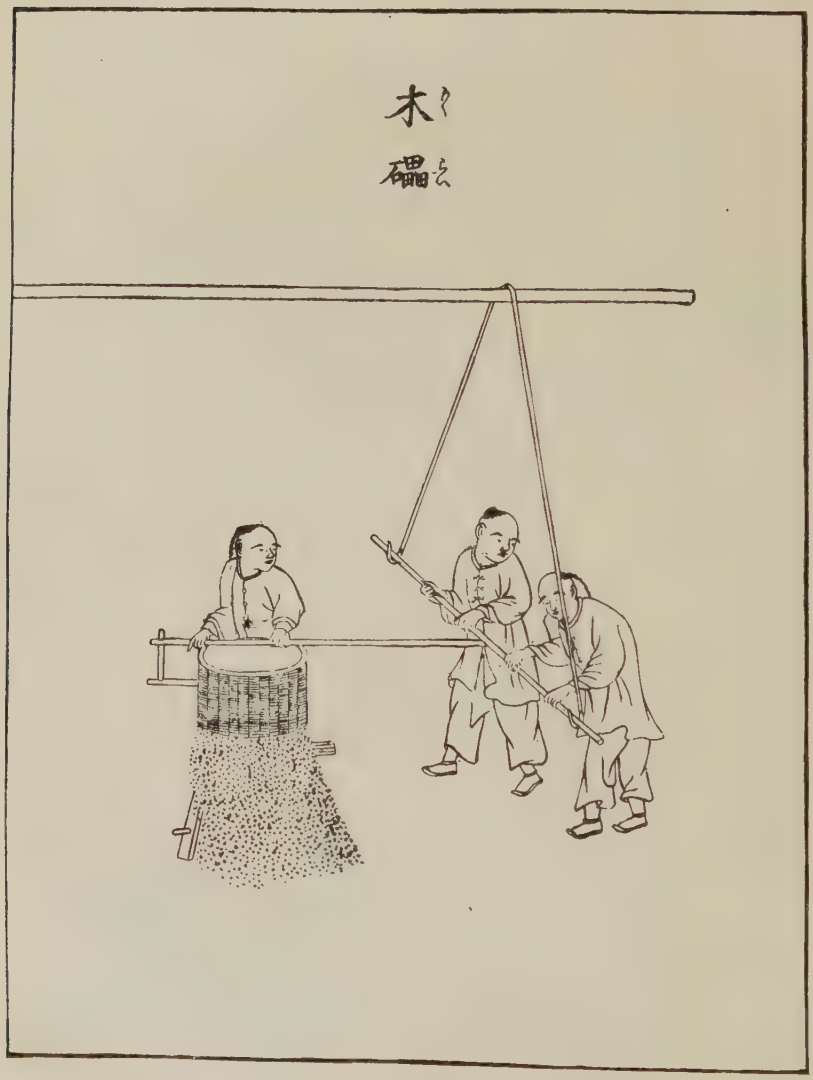
necessary to prepare the grain for use are well illustrated in our pictures. Rice culture is described by Mr. S. Wells Williams as follows:

"An early rain is necessary to the preparation of the rice-fields, except where water can be turned upon them. The grain is first soaked, and when it begins to swell is sown very thickly in a small

DRYING THE SHEAVES. 2258

plat containing liquid manure. When about six inches high the shoots are planted into the fields, which, from being an unsightly marsh, are in a few days transformed to fields clothed with living

green. Holding the seedlings in one hand, the laborer wades through the mud, at every step sticking into it five or six sprouts, which take root without further care; six men can transplant two



HUSKING THE RICE. 2322

acres a day, one or two of whom are engaged in supplying the others with shoots. The produce is on an average tenfold. Rent of land is usually paid according to the amount of the crop, the landlord

paying the taxes and the tenant stocking the farm; leases are for three, four, or seven years; the terms vary according to the position and goodness of the soil."

PURIFICATION OF RICE. 2253

After the rice harvest the sheaves are dried and the rice is passed through a husking drum whose machinery is turned by a large crank worked by hand. To purify it the rice is then pounded

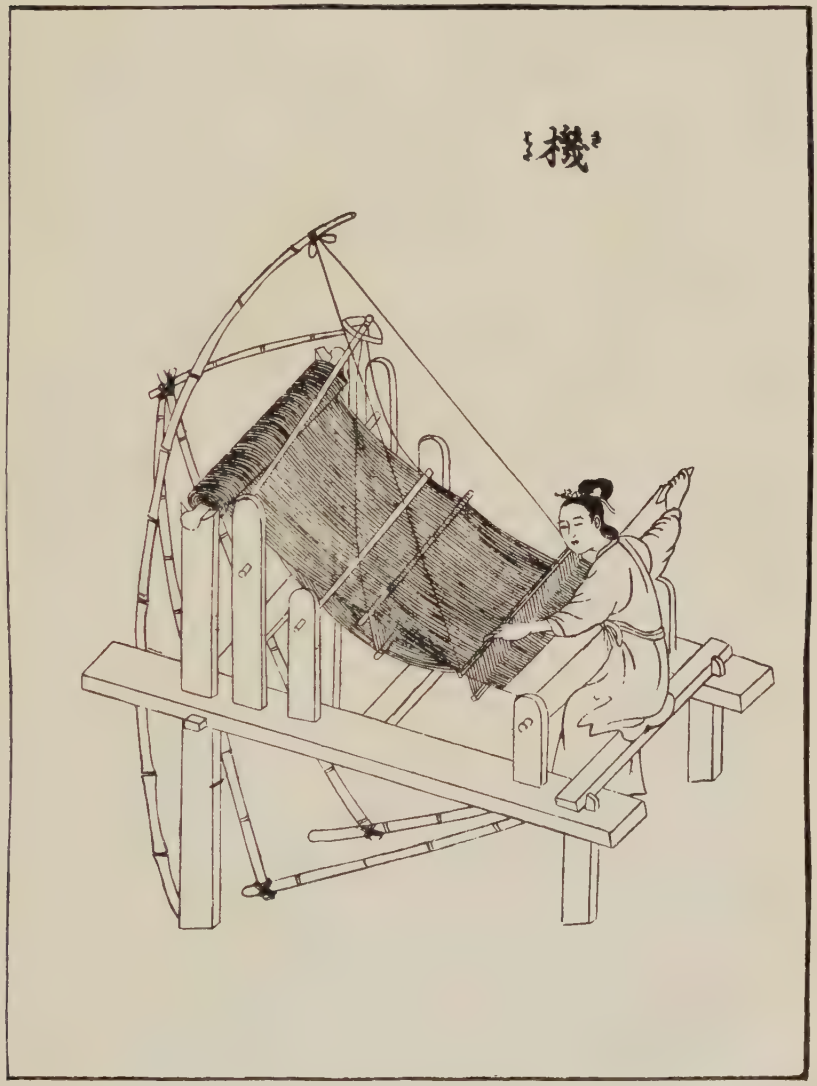
in mortars by hammers which are turned by a water wheel, after which it is finally sifted.

While the general welfare of China depends on good crops,

SIFTING THE RICE. 2266

as in most countries, other industries are not neglected. In fact, they are highly developed, and had reached a state of perfection when Europe was still in a semi-barbarous condition. Silk, lacquer,

porcelain[4], glass, ivory carving, and textiles are mentioned among the earliest exports of China and form even to-day the staple products of the country. Weaving is still done by hand on old-



A CHINESE LOOM. 2256

[4] The word "porcelain" is a Portuguese name which was given to Chinese crockery by the Portuguese, because they were under the impression that it was made of a mixture of egg shells, fish glue, and scales.

fashioned looms, but Chinese fabrics are famous for their fineness and elegance, and compete successfully with the best European products. In addition, China exports bronzes, furs, grass cloth, salt, and gems of all kinds.

The Chinese are good workers in metals and have been proficient in casting large bronze statues and bells for many centuries. They manufactured paper and printed books hundreds of years before the paper industry and the art of printing were thought of in Europe. They knew the mariner's compass and the use of gun powder. In fact these inventions were made in Europe after the report of them had been spread by travelers who had visited Cathay and startled the world with their tales of the flourishing state of China's civilization.

Ancient China had an extended trade with all the world. It is noteworthy that Chinese bottles with classical Chinese quotations have been discovered in ancient tombs of Egypt and Asia Minor. Professor Hirth has traced the intercourse of China with the Roman empire, and considers it to have been more important than is generally believed. The Mohammedans of Western Asia continued to trade with China and left, as an incidental result, many millions of adherents of the Prophet, whose religion in the Celestial Empire is called *hwui-hwui-kiao*, literally "whirl-whirl doctrine," or more explicitly, "the faith of the dancing dervishes."

There are also Jews in China who, according to their own traditions, (which Professor Williams considers quite probable), came to the country under the Han dynasty (201 B. C.—23 A. D.). They are called from one of their customs, *tiao-kin-kiao*, i. e., "the sect pulling out sinews," and their main seat is Kaifung, the capital of Honan. At present the Jews are fast disappearing through assimilation with the native population, but neither the Mohammedans nor the Jews have ever been seriously molested in their religious worship.

The present inclination of the Chinese to live in seclusion and keep aloof from foreigners is of comparatively modern date.

While at the beginning of the Middle Ages China was apparently more advanced in civilization than Europe, it has remained stagnant for more than a millennium,—a condition which is especially noticeable in its methods of government and the jurisdiction of its courts. Legal procedure is very primitive and punishments are as severe, not to say as brutal, as they were in Europe during the Middle Ages. But we have no reason to look with contempt upon China on account of these backward conditions, for we our-

selves have only just emerged from the same state of savagery and ought to consider that in the eighteenth, and even as late as the beginning of the nineteenth century, criminals, especially traitors, still had their bones broken on the wheel, while the rack and other instruments of torture were considered as permissible means to extort confessions from suspects.

CONFUCIANISM AND ANCESTOR WORSHIP.

THE official religion of China is Confucianism, but Confucianism, closely considered, is not so much a religion as a system of ethics. Confucius was a moral teacher, and, in questions of religion and philosophy proper, may rightly be styled a reverent agnostic. He not only allows the traditional institutions of the worship of heaven and of ancestors, but even insists on them, leaving all details of belief to personal conviction. His system of ethics is based upon the idea of filial piety, called in the Chinese language by the one word *hsiao*.[1]

Confucius inculcates his ethics of *hsiao* by impressing his followers with the necessity of *li*,[2] propriety, that is, rules of behavior, and, in consequence of it, the Chinese are perhaps the most punctilious people in the world in the observance of politeness and good manners. Their prescriptions are very minute but would be of greater benefit were they not executed with such rigorous adhesion to the letter.

Confucian ethics is not satisfied with goodness, nor with purity of heart; it demands in addition a punctilious observance of decorum, the behavior of a gentleman or a gentlewoman according to the established laws of propriety. This is an ancient trait of the Chinese ideal, and Confucius has not been its inventor, for it existed long before Confucius whose main merit consists in having been most closely in accord with the spirit of the Chinese nation. A poem attributed to the Duke of Wei (one of the great patterns of virtuous princes) has been preserved by Confucius in the *Shih King*. We are informed that he requested his statesmen to recite it to him daily, for he wanted to hear it in and out of season, and we extract from it the following stanzas:[3]

[1] 孝 [2] 禮

[3] We follow mainly Mr. William Jennings's versification.

"Hold, O hold to strict decorum;
This is virtue's vantage-coign.
Proverb has it that e'en sages
Now and then the fools will join.
But the folly of the many
Springs from natural defect,
While the folly of the sages
Is the product of neglect.

"Naught is mightier than manhood;
The four quarters bow to it;
The four quarters pay it homage,
And do willingly submit.
Counsels deep, commands unswerving,
Plans far-reaching, warning due,
Reverent care for strict decorum,—
Thus thou art a pattern true.

"Let not words go from thee lightly;
Say not ever, 'What care I?
There is naught my tongue to hinder.'
—Ah, but words can never die.
Naught is said but finds its echo,
Naught well done but finds reward;
Treat thy subjects as thy children,
Be with friends in full accord;
So thine issue shall continue,
And all subjects own thee lord.

"Prince, be thine the ways of virtue;
Practise what is right and good;
Hold unblemished thy behavior,
Failing not in rectitude.
. . . . . .
"As the wood that bends yet breaks not
With the silken string is bound,
So the kindly and the courteous
Furnish Virtue's building-ground.
"Ah, my son! I put before thee
Wisdom taught by men of yore;
Hear my counsels, and obey them;
Naught there will be to deplore!
. . . . . .
"Think of history's great lessons,
And of Heaven's unerring hand!
Sorely shalt thou vex thy people
Virtue if thou so withstand."

The virtue of filial piety is based upon the experience that everywhere in the world we have the relation of superior to subject, which ought to be paternal in character, as exemplified in the rela-

tion nearest to man, that of father and child. The character *hsiao* shows the symbol "child" supporting an "old man," and it means originally the child's love for his father, but embraces also the

2295
WORSHIPING THE ANCESTOR OF THE FAMILY ON HIS MEMORIAL DAY.

responsibility of the father towards his children, and appears in five different relations which are as follows: the relation of sover-

eign to subject, of father to son, of husband to wife, of elder brother to younger brother, of friend to friend. In explanation of the fourth relation, we would say that according to the views of feudal paternalism, when the father dies, the oldest son takes his place and is forthwith regarded as the head of the family. In the fifth relation, that of friendship among equals, the rule obtains in China that juniors should always respect their seniors and show them reverence, as to elder brothers.

Filial piety is not limited to the living, to father and grandfather, but extends to the dead and finds expression in rituals which are commonly called ancestor worship. Ancestor worship is practised throughout China with great fidelity, for every house has its altar erected to the founder of the family, and the days of the death of father and mother and grandparents are kept as sacred memorial festivals.

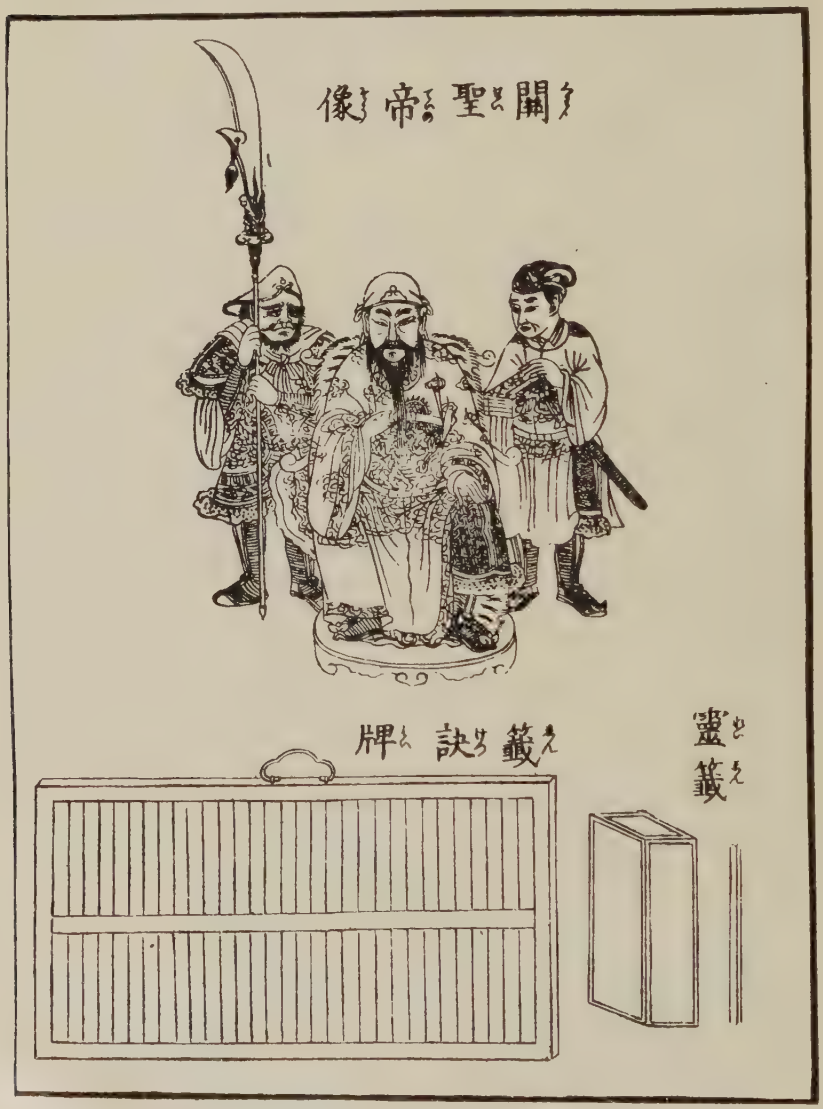
The relation of heaven to earth is represented under the simile of sovereign to subject, and in this respect heaven is called *Shang Ti,*[4] i. e., "the Lord on High," or "the High Emperor," a conception which finds its exact parallel in the Western God idea.

When we come to religion proper, we find China in a state that reminds us greatly of the phase of Christianity, which still obtains in Greek and Roman Catholic countries. In spite of the fact that *Shang Ti,* the Lord on High, is recognized as the God of Gods, the supreme divine being, omnipresent and omnipotent, the Chinese are commonly believed to be polytheistic. And so they are, if we retain the translation "gods" for all their minor deities; but in justice to them, we should compare their minor gods to the saints and archangels of Greek and Roman Catholicism. The word *shen*[5] does not mean "god" in our sense, but any spiritual being, and it is our own misconception if we forget that the Chinese believe in one God only, *Shang Ti,* the Lord on High, who is supreme ruler over the host of all divinities and spirits.

There are as many Chinese divinities as there are Christian saints, but certain gods are favorites and their temples will be found in every village. There is, for instance, the god *Kwan Ti,*[6] the lord of war. He is a national hero of China who lived in the second century of the Christian era and died 219 A. D. His name was Kwan Yü or Kwan Yün Chang, and he was a native of Kiai Chow in Shan-Si. In his early years he was a seller of bean curds; later on he applied himself to study until during the war of the

[4] 上帝 [5] 神 [6] 關帝

Three Kingdoms he took up arms in defence of the Imperial house of Han against the rebels of the yellow turban. He contributed

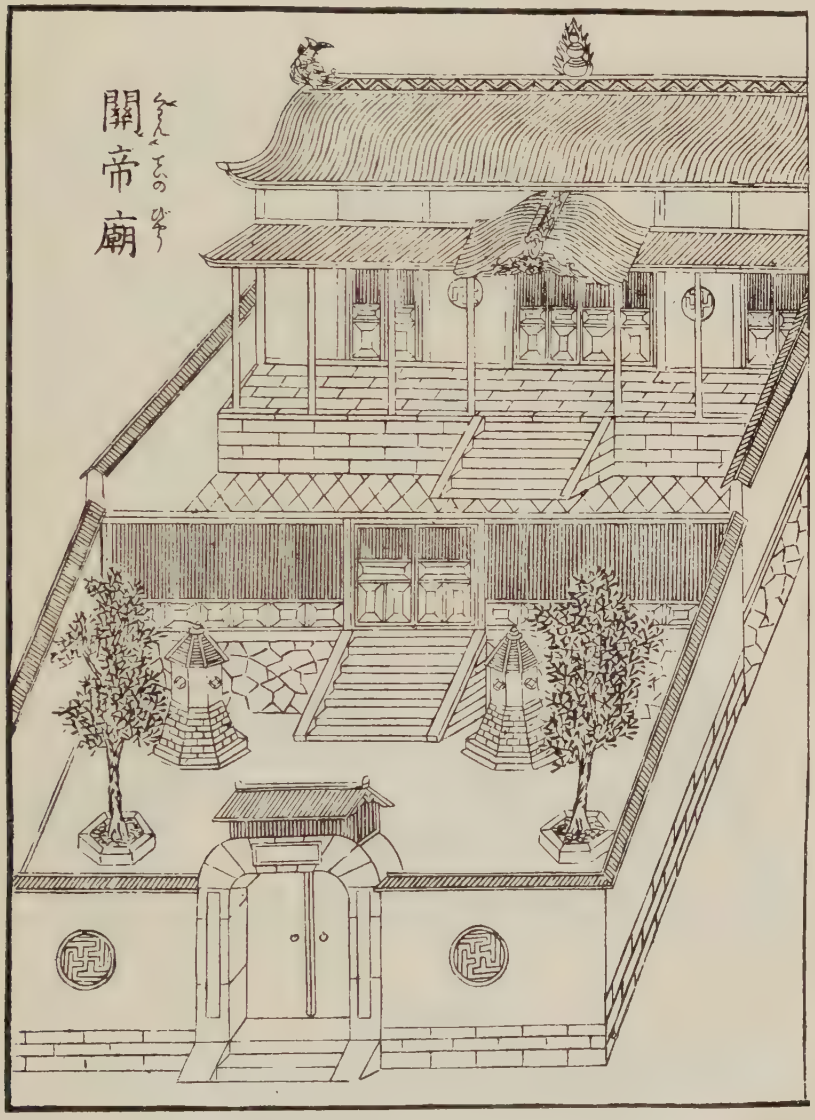


KWAN-TI AND HIS ATTENDANTS. 2276

Underneath are pictured the divining board, the divining box, and one of the divining sticks.

not a little to the victory of the loyalist party and was not only a brave general but also a protector of the honor of women.

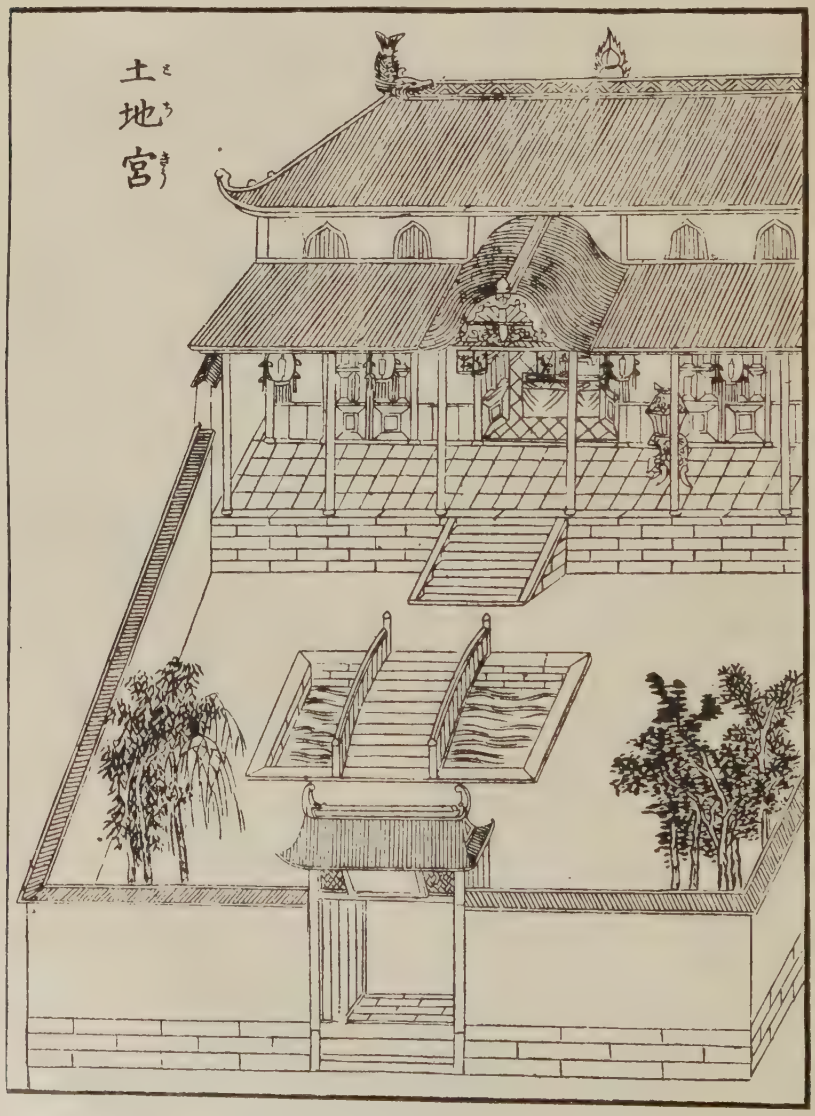
An incident of his life made him the pattern of chivalrous behavior. Ts'ao Ts'ao, an ambitious general of the imbecile emperor Hien-Ti, wished to usurp the imperial power and deprive the



A TEMPLE OF KWAN-TI. 2274

rightful heir Liu Pei of the throne. When he recognized the sterling qualities of Kwan Ti, he tried to sow enmity between him

and Liu Pei, and with this end in view imprisoned the latter's two wives, the ladies Kan and Mei, and caused Kwan Ti to be shut up with them at night in the same apartment. But the faithful



TEMPLE OF THE EARTH GOD. 2293

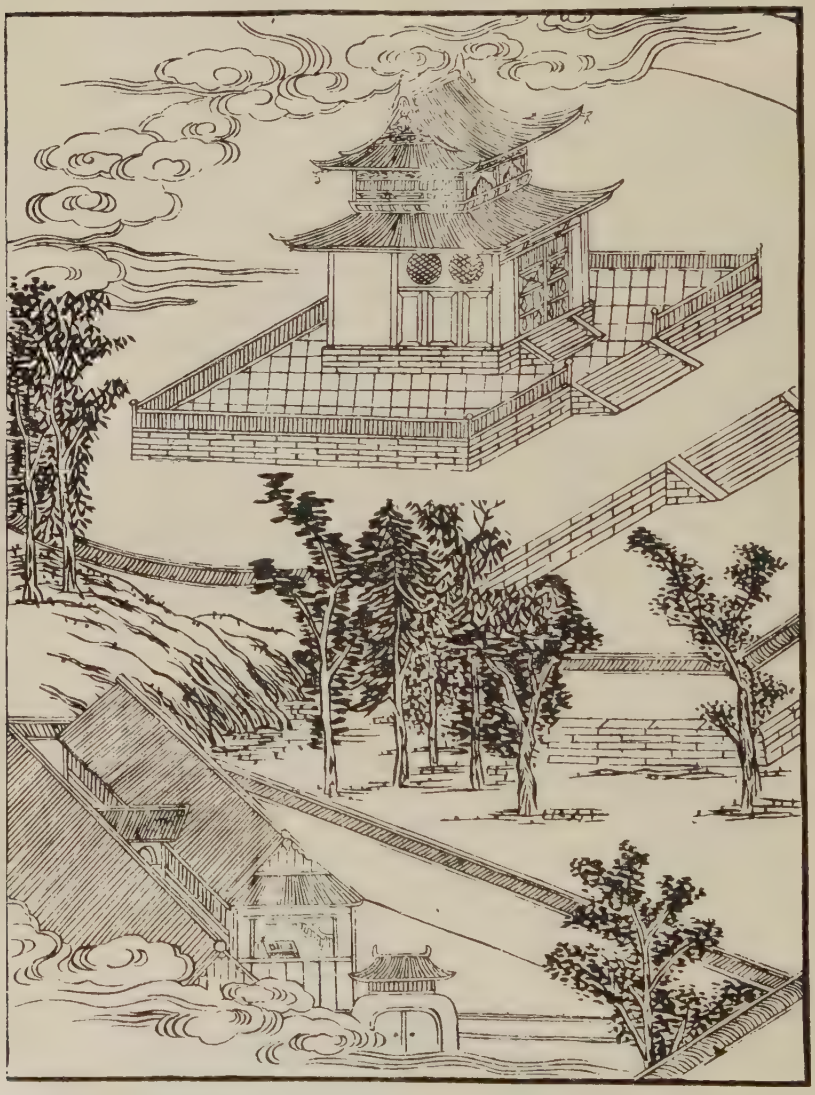
warrior preserved his honor and the reputation of the ladies, by keeping guard in an antechamber the livelong night with a lighted

lantern; and in allusion to the untarnished name of the hero, the Chinese say to this day "Kwan Yün's lighted candle lasts until

THE EARTH LORD AND THE TOWNSHIP GOD. 2292

morning." As soon as Ts'ao Ts'ao believed himself strong enough, he rebelled openly against the emperor. He took Kwan Yü pris-

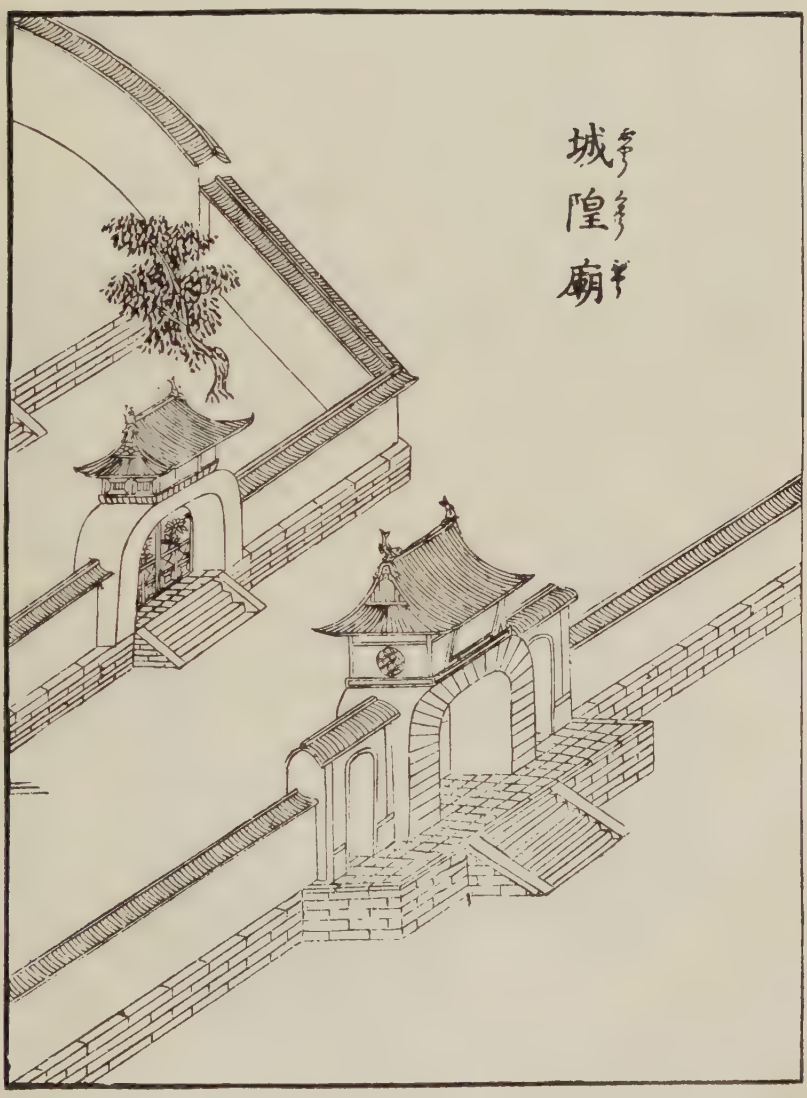
oner and had him beheaded. Liu Pei mourned for his faithful supporter, and when he ascended the throne had him deified under the title "Emperor Kwan," i. e., Kwan Ti.



2280 TEMPLE OF

A temple of Kwan Ti exists in every village, and people consult it in many affairs of their lives. We find in Kwan Ti temples a method of divination which is highly esteemed by the illiterate

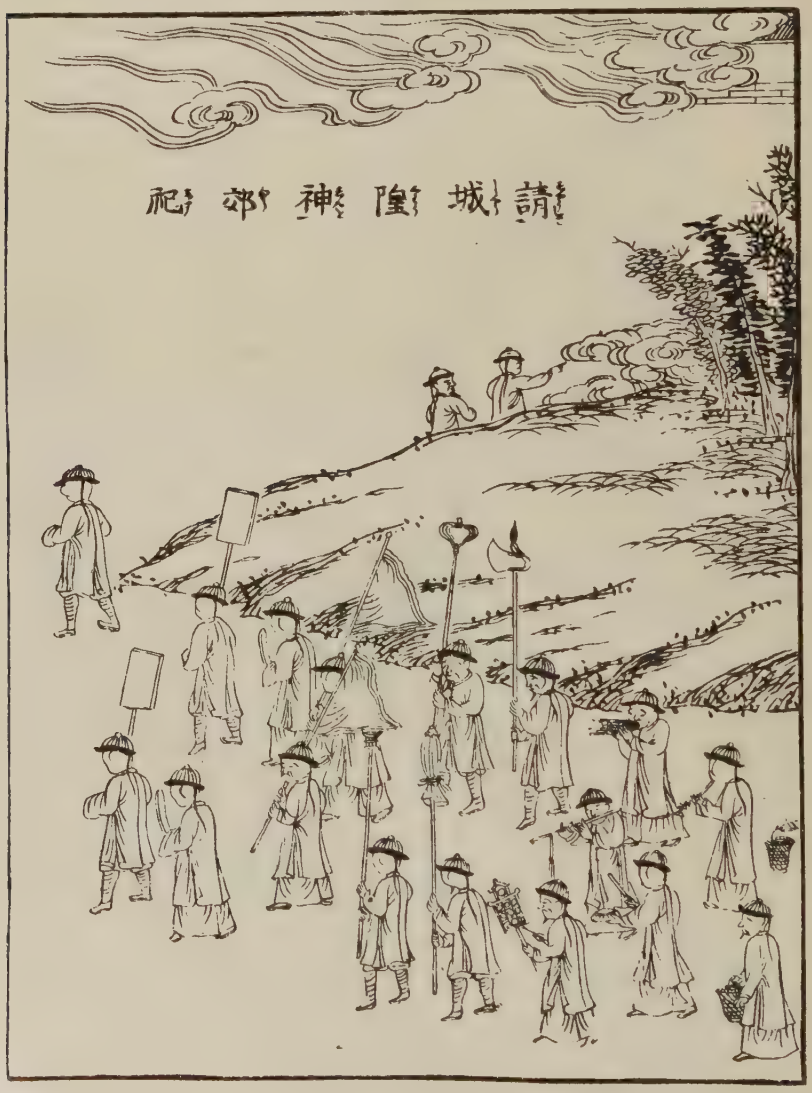
classes. A great number of oracles are written on wooden slips which are attached to the divining board and marked with a special symbol for each. The same symbols are written on sticks and locked



THE TOWN GOD.

up in a box with a hole in one corner. The box is shaken until one stick comes out, and the oracle thus determined by the symbol of the stick is read off from the divining board. Underneath the pic-

ture of Kwan Ti and his attendants we have a representation of the divination board containing sticks of wood upon which oracles are written. To the right of it is the divination box and one of the

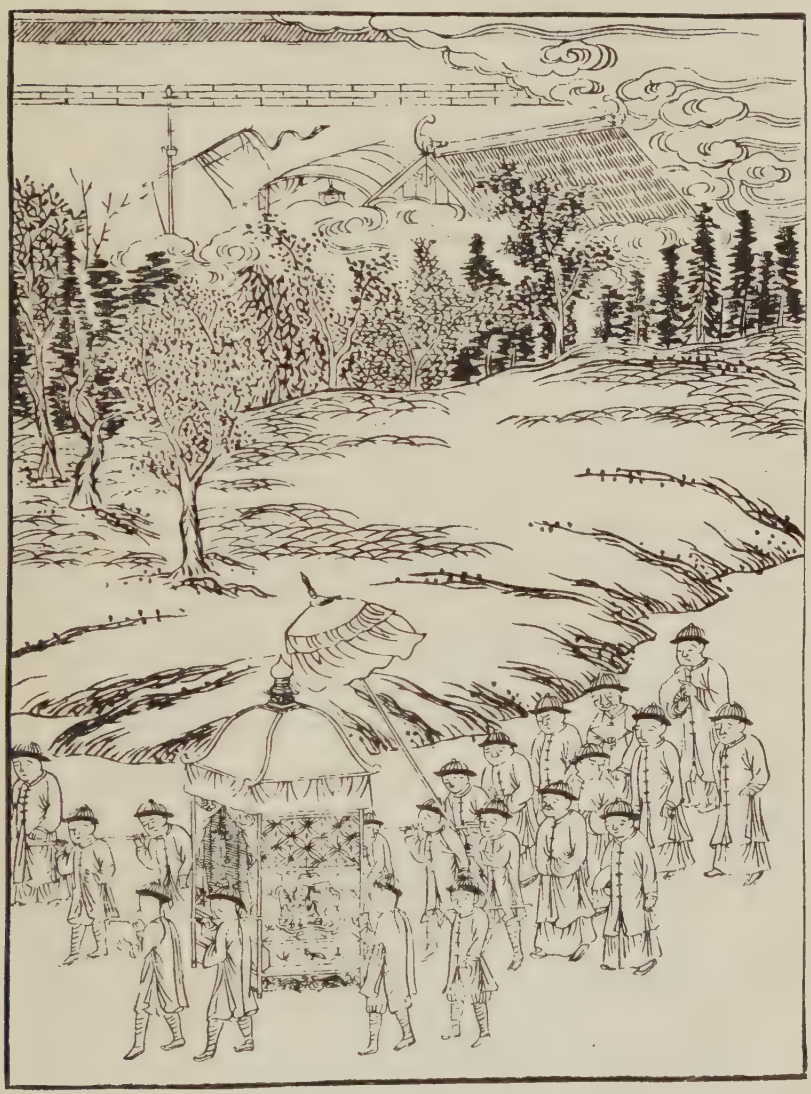


2296 CELEBRATION OF THE TOWN

divining sticks. The hole in the box indicated by a darker spot on the left upper side is scarcely visible. (See picture on page 602.)

Other divinities that are met with in every village of China

are the local patrons of the place, the Earth Lord and the Township God. Our illustration represents the former in the shape of a Taoist wearing the priestly cap and gown, the latter as a mandarin with a



GOD IN THE OPEN FIELDS. 2304

helmet and dressed like a magistrate. Both hold in their hands the *ju-i* or magic wand, the possession of which ensures one to obtain his desires.

The temples are surrounded by two walls, and the worshiper passes two gates before he approaches the shrine. In the court of the temple of the Earth God we see an artificial pond which is spanned by an arched bridge. The same custom prevails in other temples, and both the pond and the bridge must possess an ancient meaning, but our sources do not give any indication of its symbolism. It is possible that the bridge possesses the same significance as the drum bridge in the Shinto temples of Japan, which, as Mr. Aston suggests, represents the rainbow, which is called "the floating bridge" over which Izanagi and Izanami passed at the time of creation. Or can the pond be a reminiscence of a more primitive age when the deep, or the waters of the ocean, called by the Babylonians "Tiamat," were figuratively represented in the temples, which is related not only of Babylonian temples but also of the temple of Solomon at Jerusalem?

The shrines of both the Earth Lord and the Township God are usually supported at public expense, and their festivals are officially celebrated with parades and joyous processions around the fields.

One of the most interesting divinities of China is a goddess whose worship closely resembles the worship of the Virgin Mary among the Greek and Roman Catholics, and also the Buddhist Kwan Yin. Her official name is "Heaven's Queen and Holy Mother," and in our picture she is represented as accompanied by female attendants while two warriors serve as guardians.

The original title of this popular goddess was "Holy Mother," but Emperor K'ang-Hi bestowed upon her the high dignity of *T'ien Hou,* i. e., Heaven's Ruler," translated either "Heavenly Queen" or "Empress."

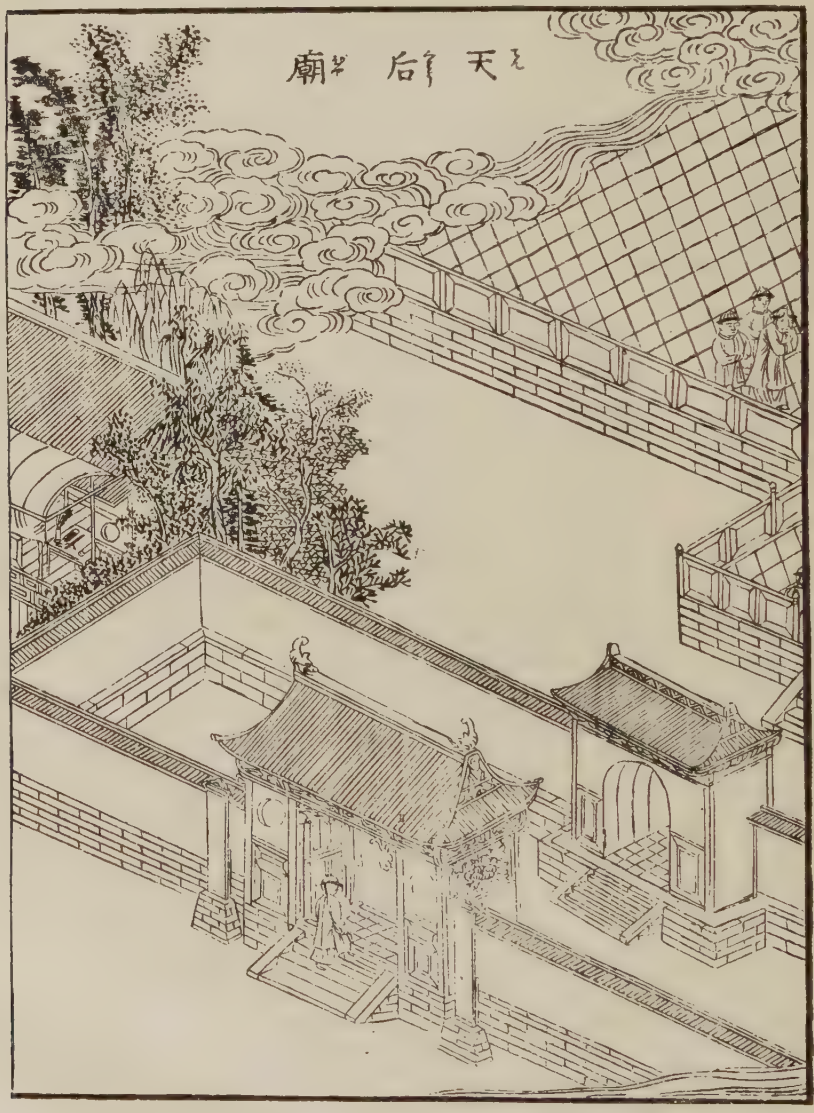
As is customary in the mythology of China, the Queen of Heaven also took up her abode upon earth for a time, and during the period of her incarnation she was Miss Ling, the daughter of a respectable man and sister of four brothers. While her brothers were at sea, she fell into a deep trance from which her parents who thought her dead awakened her with shouts of lamentation and cries of grief. Soon afterwards her youngest brother returned and told how in a terrible storm he had been saved by the apparition of his sister, but the three other brothers were drowned because she had been called back too soon from the scene of the disaster when her parents awakened her from her trance. Thus her power to help travelers was practically proved through this tale which is firmly believed by her devotees.

Miss Ling's father was afterwards drowned in the sea, and she in her filial devotion was so much grieved that she threw herself into the ocean and followed him in death. She has remained, how-

QUEEN OF HEAVEN, THE HOLY MOTHER. 2277

ever, the guardian of seafaring people in distress, and many stories are told of how she appears to the shipwrecked and guides them to places of safety.

Two festivals, one in the spring and one in the autumn, are celebrated with great rejoicing as official holidays in honor of the "Queen of Heaven." They are announced by large placards bear-



2271 CELEBRATION OF ONE OF THE

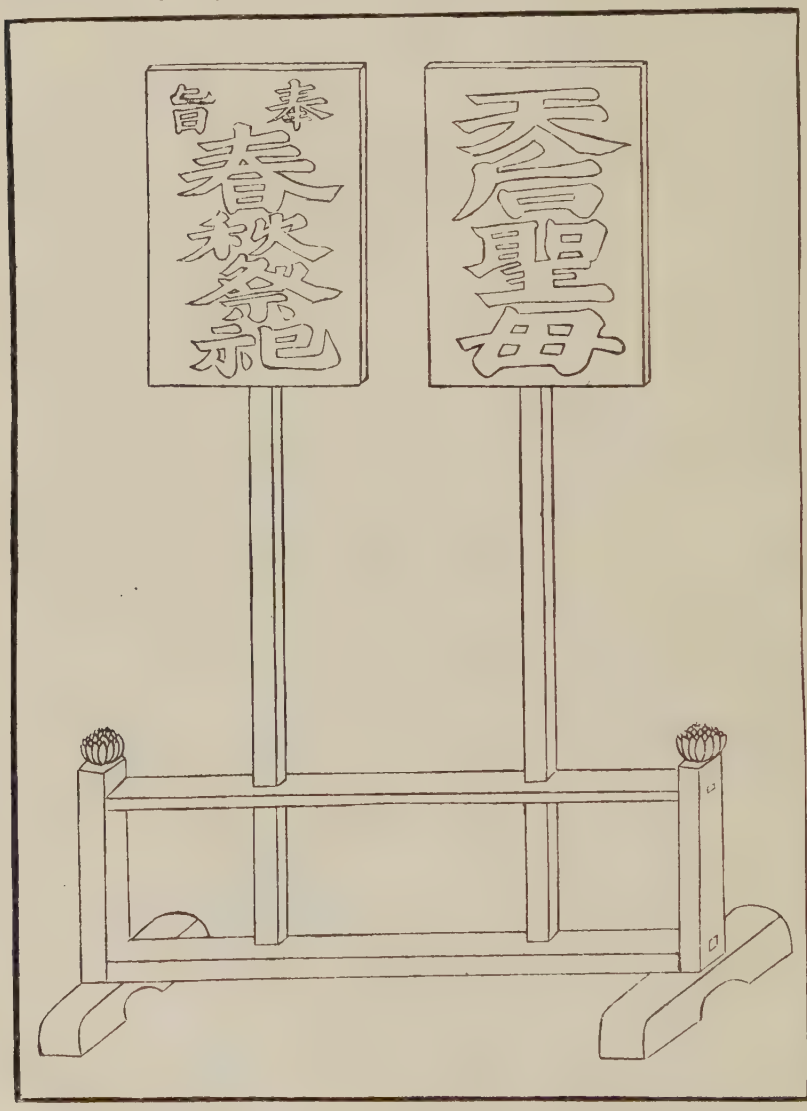
ing official proclamation such as those in our illustration. with the inscription "Heavenly Queen and Holy Mother" on the right, and on the left in small characters on top, "By order" and in large

characters, "Spring and Autumn Festivals." The sacrificial animals for this occasion are as usual three in number, the pig, the ox, and the sheep.

FESTIVALS OF THE QUEEN OF HEAVEN. 2278

It is perhaps redundant to state that the Queen of Heaven as a deity has no connection with the religious conception *t'ien*, "heaven," which plays so prominent a part in the religious and

philosophical life of China in exactly the same sense as that in which the word "Heaven" is used among Western people where it serves as a synonym for God or divine providence. The Chinese



PROCLAMATION OF THE FESTIVALS OF THE QUEEN OF HEAVEN. 2300

possess a number of proverbs on heaven which show a remarkable analogy between Western and Eastern thought. Here are some instances after Paul Perny's *Proverbes Chinois*:

"Plans are made by man but their accomplishment rests with Heaven."

This Chinese saying corresponds exactly to our proverb, "Man proposes; God disposes," or in French, "L'homme propose, le Ciel dispose."

"If man does not see you, Heaven does."

"Man's most secret words resound to Heaven as loudly as thunder, and his most secret actions are seen as plain as lightning."

"Heaven's eyes are very bright. Heaven recompenses every one according to his deserts."

"Calamities come from Heaven, but we should probe our hearts lest we be blameworthy."

"In doing good we honor God, in doing evil we provoke the punishment of Heaven."

"Man depends on Heaven, the ship on the pilot."

"We may cure a disease, but we can not change the decrees of Heaven."

"Life and death are our fate, but nobility and wealth are gifts of Heaven."

"Man sees only the present; but Heaven beholds the distant future."

"The evils prepared by man are not dangerous; but the evils sent by Heaven are such."

"This life is full of doubt and misery; Heaven alone is pure and true."

"Man has good intentions, but they are inspired by Heaven."

"A bad man may hurt his neighbor but not Heaven; a good man may be misjudged by his neighbor, but not by Heaven."

"We lean on Heaven when eating our rice."

THE ARCHANGELS OF THE AVESTA.

BY LAWRENCE H. MILLS.

MEN of the day do not care so much for winged messengers from God, be these supposed existing objects great, medium, or little.

Forced at a rapid pace to deal with matters of life and death, and sometimes with things of more than either, we are thankful enough to have our way to Heaven clear and wide with no encumbering forms to intervene or help us. And we may well grudge one of our crowded moments to consider such a thing as the nature of conjectural Archangels, even of the most distinguished calibre, past or present.

Yet elsewhere these fine concepts live on in the minds of men, and are taken seriously beyond all question yet, and they excite no little sentiment.

And of all Archangels, or Angels, as I suppose we know, the most important, judged by persons from without and thoroughly unprejudiced, are those of our sister Faith,—the Lore of ancient Persia, with that of Cyrus and Darius "who brought the people back."

We should all be glad indeed to see these forms on canvas, in marble, or in poems; there they would be most effective, as we all admit; yet could they, each and every one of them, be reduced to reason, we should be better pleased.

We have all doubtless heard their well-known name, the Ameshaspends,—at least those of us who read our Bibles—with some comments, for in every serious explanation of the exilic Books and of Tobit, they must be mentioned.

Tobit for instance seems a tale centering in the very Zoroastrian city, Ragha near modern Teheran.

This was so thoroughly an Avesta city that the name Zara-

thushtra became identified with its civic officers, losing its strict application to a family; so much so that it was used artificially, in the plural and even in the superlative degree.

The leading Mayor or Governor was called "Most Zarathushtra"; and so in Tobit, to correspond, we have the Seven Spirits in conspicuous form with a chief Gāthic demon to keep them company, while the town itself is mentioned more than once. The Seven Ameshaspends — Amshaspands some would call them — are "the August Immortals"; others venture fully on "Holy," "The Holy Immortals."

They seem from what I shall say below to have had almost more sway over admirations, hopes and fears than any others of the kind throughout all history; for the Gods of Greece and Rome were different. They, the Amesha, ruled in the wide Persian realm even so late as between 226 A. D. till the Arab Conquest; and how much earlier? Above Teheran they ruled two centuries still later on, see below. They named the very months and days in the later periods, even in the late Avesta, perhaps in the earlier times as well, while the words entered into the etymology of many a proper name.

The chief objects of the Creation were closely linked with them, sometimes too much so. Asha ruled the Fire in later times doubtless from the sight of the abounding Altars, where Fire was sacramental. Its own name included Ritual, Asha, better Arsha, equalling Rita of the Veda; Bahman, or Vohumanah represented man and the living creatures;—Why? Khshathra ruled the metals, so by a mere accident of terms and in false inference from a Gātha passage; Aramaiti was very often, even as in the Veda, "Earth."

Haurvatāt guarded Water and gave it her name at times; Ameretatāt presided over plants and named them; and the two Haurvatāt and Ameretatāt occur in the characteristic dual form, linked as it were together as "wood and moisture." Curious. Not one of these late ideas was original in the meanings of the distinguished words. A man could not drink even out of a bronze fountain without the name of the Archangel as the god of metals;—"Khshathravairya" he was called there always with his adjective "vairya," which was taken from the Gāthas; but it means "the kingdom to be desired" (sic), and had no other sense; nor could he think of "holy Earth" without Aramaiti, here also with her added epithet the "spenta," "spenta-armaiti," for short "Spendarmad." She was so sacred as the earth, that one couldn't trail a corpse upon her, nor bury in her; the first hints at sanitation these, and they had their use. But the words describe the Divine Activity, the ara-mind, of God,

—no thought of mould or clay save in the remote root meaning of a "plough"; ara to "aratrum."

This was all late, but still genuine Avesta.

Then of the two last Archangels the one who represented the Water made it so sacred, that one could not cast saliva into it, nor could Ambassadors come over Sea to Rome, nor armies use sea-transport;—while the last watched over plants, presumably with much the same effect;—but neither of them meant internally any conceivable thing whatsoever of the sort.

Fancy one priest saying to another: "Pour some Divine Completeness, that was Haurvatāt, into this caldron, and put some Immortality, that was Ameretatāt, upon the Fire." And this, as I say, even in the late but still genuine Avesta, not to speak of the later Zoroastrianism which was quite a different thing.

Even in the Gātha Vohuman, Vohumanah, clearly, though sublimely refers to "man," while in the late Avesta he is so identified that Vohu manah, as the discreet citizen, could even be "defiled" by some bad touch. But it meant the Good Mind, as I say, and first of all of Deity. These Ameshaspends went everywhere, as I have implied above, as Ahura's messengers and representatives; but just as inevitably they sometimes lost their first meanings in the way I show. Not always, and we may be thankful for it, not even in the later but still genuine Avesta, nor in the later Zoroastrianism. In times so late even as the Commentaries to the Yasna, and it is as singular as it is pleasing to observe it, everywhere the first ideas maintain themselves. Indeed the two phases above described showed themselves contemporaneously and even side by side, if not exactly from first to last, then at least from the second stage on indefinitely. Asha is seldom fire there in the comments, for Fire has its place apart, a high one; he was even "Mazda's Son," and has hymns to himself, though he is never an Amesha; he would be too "pagan" among the Seven. Asha is simply "Holiness" in the translations, with only occasional reference to the sense of "fire."

Vohuman means for the most part exactly what it is in the translations, though the comments Pahlavi, Sanskrit and Persian, sometimes bring in his guardianship of men and animals, chiefly in Yasna I.

Khshathra seldom recalls the metals, while Aramaiti is broadly and distinctly the "perfect mind," a most noteworthy particular, with no regular allusions whatever to the "earth"; this in the Commentaries, late or early; we seldom think of water, or trees there with Haurvatāt or Ameretatāt. The Waters, like the Fire,

were indeed most sacred, and have glowing Yashts; some of the finest pieces in the Books are to their glory; and so of the last; and this even in the late commentaries from the fifth to the ninth century and on, for the Pahlavi was forever being written over at the end of sentences, page by page.

And in this last sense the Angelology becomes indeed impressive throughout the periods.

Asha, as the Angel of the Holy Law, is the Holy Truth personified;—Bahman or Vohumanah is the Angel of Benevolence;—Khshathra is that of God's Sovereign Power, His Authority;— Aramaiti is that of His Activity in female form, His Daughter;—Haurvatāt is that of His Completeness;—Ameretatāt that of His Eternity. Where is their like in a refined literature; where at their date?

Our Semitic term "who like God?" *Mi-cha-el,* is but a question; fine indeed, but still a question. So Gabriel, "God's hero," has a manly ring; but in high worship we need close help, with more particulars.

We wish to know what the God whom we worship really is; and our Persian Angels answer us in terms magnificent—Asha is the Holy Truth enthroned and made illustrious, the Good Mind is similarly exalted, while as against Raphael, Uriel and the like, we have the rest, Khshathra, God's Sovereign Power, declared as no Angel elsewhere is, and His "ara"-mind, His working inspiration, is held up for all mankind to see and feel, while the last two show us almost points in our philosophy, for God's Completeness is a formulated consideration, while His Deathlessness declares His permanence; and this last as we may note in passing, is actually identical with "Immortality," for *amereta* is *Amorta,* i. e., immorta-, the suffix only differing; this too might be related.

Surely no thinker in a professor's study will be constructively indifferent to this. Here are six Attributes of God, constructively including everything which a Supreme Being can possess or be, the first principles of a moral Universe,—an incisive thing; and the plan it signifies is better than any other grouping of believed-in Spiritual Beings which may ever have preceded it. And as such these concepts ruled over vast territories from Afghanistan at least half across wide Asia to a province named from the Altar fires Adharbhagan,—Adhar being Fire.

Mi-cha-el never held sway like that in the older days, nor did Gabriel nor Uriel nor Raphael.

We scarcely hear of the four except in art,—while Gabriel swept Europe through the tender tales of Christmas. What sphere

then had the Jewish Angels in comparison with the Iranian? What populations by the million did they influence outside their settlements? Where especially before the Exile, is there even any trace of suchlike names? But Vohumanah ruled from India to Egypt, and from the Ocean to the Sea, on the wide Tableland of Iran; and so did Asha, Khshathra and the rest, and this in the first fresh meanings of the names as ideas personified. Even the Greeks knew what they meant so long ago as Theopompus B. C. 300, or at least as Plutarch. Even then Asha still meant *aletheia,* i. e., truth; see Plutarch—with not a thought of fire; Vohuman was "goodwill," *eunoia,* with not a hint of men or cattle; Khshathra was "good law," *eunomia*—no word of metals;—Aramaiti was *sopheia,* i. e., "wisdom," near enough, from *-maiti* to the root *"man,"* "to think"; Haurvatāt was *plouton,* God of Wealth, not so very distant; while Ameretatāt was rather free, "our pleasure in things beautiful"; no water was seen in that, no plants in this.

Do we think all this a trifling matter because it is so simple? Its simplicity is its very passport,—its patent of nobility; if it were not simple, it would be all contemptible. What is so simple as the Gospel? Truth is never mixed. Or do we underrate it because its documents are scant? What is so scant as the fragments of Heraclitus? Or because it is not modern? Why, our whole Religion is "Antiquity." We live and breathe in Genesis; and the world's commerce rolls on with the Prophets and New Testament.

Some religious friend once wrote: "We know nothing of the Orient;—we are not scholars in it!" Every preacher who can read his Hebrew is a specialist in Orient;—and all the children in our schools are half the same. If we live and breathe in Daniel, the Gospels and the Apocalypse, surely we can spare an odd half hour for the "Anointed" Cyrus and his faith. The Reigns of Darius, Xerxes and Artaxerxes date our later Bibles, and should we pass them lightly over when their chief significance is their Religion?

To resume,—these things are keen, not dull when our attention is fully aroused to them;—Plato himself is dull to dullards. But I have something finer still to offer, a veritable curiosity of our literature, and one pre-eminent,—though subtle. Some of my readers may respond to it, and I must push it with all the point I can. Perhaps we do not like Archangels; and here are some which turn out to be God's attributes, though beyond a doubt personified; and they are also "created" almost in the sense of Plutarch; but we have something deeper yet, *the actual things themselves, the ideas pure*

and unadulterated in the Gâtha lines, clear of anything whatsoever which can make them personal.

They are first clothed in the forms of rhetoric, speech-figure, rhetorical impersonation, like: "Grave! where is thy victory, O Death! where is thy sting"; which does not at all destroy their ideal character; they are here as pure as anywhere; but I do not need to cite them so. We have them clear of all figure whatsoever; effectual and beautiful as this figure is. It is *actually the fact that the so-called* Archangels of the Gâthas are at times the strictest principles of righteousness, for they are used in the common forms of grammar as mere nouns in the adverbial instrumental case, in the simplest forms of speech. God speaks "ashâ," in no sense at all here meaning with his Archangel or helped on by him, but "with His Truth," "veraciously";—He wishes "Vohumanañhâ," not with the Great Ameshaspend, but "with His direct Benevolence";—He rules "Khshathrâ," not with the Arm of His splendid Creature, but "with His Divine Authority";—He moves constructively "Aramaiti", i. e., "with His Inspiration," and not as encouraged by His daughter. He possesses "Haurvatât," Completeness, and Ameretatât, i. e., Eternity, by implication, and in the passages here meant never as living beings.

Here the very mental things themselves are uttered, and have their course with no help or hindrance whatsoever from any one of the impersonations. *The August Immortals are the common terms of language,* with the other uses however at the next breath or sentence. It is hard to believe it, but read the passages; they are few. The documents themselves are scant, though so weighty in the sense of higher thought. I have collected the special places in the *Journal of the American Oriental Society,* Vol. 20. Where does the like appear? The personifications, as I say, occur, and this is the chief marvel of it, side by side with their linguistic uses, such as we ourselves might follow every moment, close beside them, alternated with them, and parallel; almost interwoven with them, as one might say;—so much so that it is often quite difficult, if not next to impossible to tell when Zarathushtra meant ashâ "truly" in the common meaning of the noun—Ashâ rhetorically as the figure "with His truth," or Ashâ as the veritable Archangel of the Law. Nowhere in any literature do I remember such a thing. The ideas are positively, almost inextricably, interwoven in many a place, though the original force of them is never lost, either in the figure or the believed-in persons,—not in the Gâthas. Strange, and yet not strange to say, this very circumstance helps on my contention;

perhaps my friends can see it, too. Of course it shows a gross blunder in Zarathushtra's diction,—this great confusion in the sentences: in fact it is the crux of the Gāthic point, and long since so recognized, while it contains the secret of the theme. The ideas so filled the mind of the impassioned prophet, who had culled them out of the earlier lore, (see, too, the Veda,) that he could not keep them out of anything he wrote on a kindred subject; least of all out of these things personified. His ardor for justice especially carried the idea through every lineament and fibre of the form of Asha as the Angel, nor is it ever really lost sight of in many of the later reproductions of it through every age, as witness Plutarch. Nor does Zarathushtra ever name a single one of the other Five Beings without bearing in mind the things they symbolize,—so that at times we cannot tell whether he really means the Angel or the principle.

I will go one step further on beyond my colleagues and say, after all my studies, that Zarathushtra himself could not have always at a sudden sight of them have made clear his own intertwining thoughts, not even to himself. Had he laid his strophes by, forgotten them for the moment in his rush of cares, let them get "cold," as we might say of it, and then come suddenly upon them; he, Zarathushtra himself, I veritably believe, could not himself have always told at his first new glance at them which new thought was uppermost in the tangled sentences, the thought itself in its pure reason, or the supposed living Being, the spiritual Archangel who upheld the thought; that is to say, he could not have told this always.

I call this wonderful from my present point of view and also valuable, and I think that historians of religion will agree with me. Here is the first systematic grouping of such abstracts in the world's religious literature, and they are each and all of signal character.* I call it wonderful, for it shows how deeply the man was possessed with his noble purpose; and his followers agreed;—the hymns themselves were worshiped doubtless for this reason, and it is a good one.

What effects these hymns must have had on millions and throughout centuries! for "Truth" was held up in such a way as to attract the attention of the far-off Greeks, and give it strong influence. How can engineering, for example, thrive in a land with all things shuffled? Even the Tay Bridge broke down, they

*Think what fame Jonathan Edwards reaped in the History of Philosophy from that one great thought of his upon the human will.

say, for want of testing;—and then as to Judgment and the Law;—will any man, gifted with one iota of sagacity here needed, doubt for a moment that this creed had influence on justice and its administration.

Even the Greeks again reported this Persian aspiration to speak truth with the kindred manly instincts.

The Persians led the world as horsemen, and the Roman legions never felt their chances even till the Persian archers had shot all their shafts. No more virile figure existed upon Earth than Cyrus;—and look at Darius's *point* on Behistān. He goes straight at all his objects, and the tablets ring with curses on the Lie. Periods of degeneration of course ensued as they do everywhere,—but even the last Persian king made an astonishing struggle for existence. I call it wonderful indeed as the enthronement of the best instincts of our race.

In Veda we have the same ideas, often also not personified; and with a throng beside them left too in their simple state, but there they are loosely scattered, neglected as it were. Here they are compacted, selected, guarded and protected, focused, so to express it, made dominant, effective, consecrated; and above all, as the seal of them, made sacrosanct, for they are sacrificed, too, at times in the Yasna service as the most sacred objects in its course. Surely this lifts the Gāthas out of and above all such like competing schemes.

Where elsewhere. let me repeat the question, have we the like in literature save in its daughter systems? God, the Life—Spirit-Lord, Ahura, one of the noblest names well possible,—Mazda, the Great Creator, or as others say, "the Wise One"—and—with *His character! What* would He be without it?—though divided in six attributes; and this at a time when Jupiter was beating His annoying spouse, and Indra hiccoughing from too much Soma! We do not worship God because He is a person; but because He is Supreme in Truth, with Love and Power, Eternal, Active and Complete.

YAKUMO KOIZUMI: THE INTERPRETER OF JAPAN.

BY K. K. KAWAKAMI.

"Yakumo tatsu;
Izumo yaye-gaki;
Tsuma gome ni
Yaye-gaki tsukuru:
Sono yaye-gaki wo."
"Many clouds appear:
Eightfold clouds a barrier raise
Round the wedded pair,
Manifold the clouds stand guard;
Oh, that eightfold barrier-ward."

IN Izumo, the Land of the Issuing of Clouds, Susa-no-wo-no-mikoto, in the ages of the gods, built a bridal palace. Clouds rose up thence, and the god-bridegroom sang the august song of "Eightfold Clouds." Here it was that Japanese history first gleamed through the mist of mythology. Attracted by its enchantment, an imaginative soul started on a pilgrimage from the far West—from the shores of the Atlantic, unto this Land of the Issuing of Clouds, a land of awesome ghost-stories, of marvelous traditions, of grotesque yet charming folklore. Short in stature, the pilgrim had but one eye, carrying about him a weird and unearthly air. His poetic temperament was so captivated by the unspeakable charm of the land that he renounced his Christian name, adopting the Japanese name "Yakumo," the very first word of the sacred song, "Eightfold Clouds." Touched with the rare picturesqueness and graceful simplicity of Japanese life, he married a daughter of a samurai, whose family name, Koizumi, he then assumed.

Ere long, Yakumo Koizumi converted himself into a subject of the Mikado, determined to devote his maturer years to those intimate delineations and charming pictures of Oriental life that were destined to give the Western nations a new conception of the Eastern spirit, revealing noble qualities, and inspiring ideals either unde-

veloped by Occidental civilization or overshadowed by its commercialism.

It was in the fifth month of the twenty-third year of Meiji (1890) that this strange pilgrim, whose original name was Lafcadio Hearn, first set his foot in Japan. His first day in Tokyo was one of those Japanese spring-days of divine beauty, converting the landscape into a bland expanse of soft lucidity under the wide canopy of a speckless azure sky. Thither he arrived as correspondent of some American newspaper syndicate, but it was not long before he severed his connections with the syndicate, deciding to remain indefinitely in this fascinating land.

Soon he wended his way to the Land of the Issuing of Clouds, and in the autumn of the same year we find Hearn teaching a high-

MATSUYE IN THE LAND OF THE ISSUING OF CLOUDS. 5011

school in Matsuye, the metropolitan city of this historic province. Here he made a little Japanese home with his Japanese bride, winning and dainty, yet with all the noble qualities fostered by a Spartan training of old. The view from this home was superb. Before his tiny paper windows glimmer the broad, placid waters of the grand Shinji Lake, framed in a dreamy dim gray of hills and peaks, while, skirting his garden, the grand Ohashi River glides slowly and majestically toward the lake, tremulously mirroring the trees and houses upon its further side. It was here that Hearn wrote the most of the chapters in *Glimpses of Unfamiliar Japan*—his first book written in Japan.

In the Matsuye high-school Hearn was required to teach Eng-

lish composition, conversation, and pronunciation. The work would have been a tiresome routine, were it not for the fact that, through the medium of compositions and conversations in the class-room he strove to unearth the hidden treasures of legends and traditions, to coax out the psychological peculiarities of his strange pupils, to enter into the emotional life of a race much read of, yet all unknown. Thus, he took a profound interest in the naive, often unintelligible, writings of his youthful students which he scanned with the eyes of a keen critic.

Hearn's stay in Matsuye did not last longer than a year. The harshness of the elements and the winter blast sweeping the northern coast, told upon his constitution so harshly that before a second winter had set in he was forced to leave this historic town, with all its endearing surroundings. Accompanied by his dutiful Japanese spouse, Hearn journeyed thence to the city of Kumamoto to accept a position in a higher middle school, a counterpart of the German *gymnasium*. The metropolis of an island stretching in a southerly direction from the outlet of the world-famous Inland Sea, Kumamoto enjoys the mild climate which was essential to the health of the *litterateur* long accustomed to semi-tropical climes. Here his work was of more advanced nature than in Matsuye, and included English rhetoric, conversation, history of English literature, and Latin.

These six years in Kumamoto were the most fruitful period of his literary career. His crowning works *Glimpses of Unfamiliar Japan* (1894), *Out of the East* (1895), *Kokoro* (1896), and *Gleanings in Buddha Fields* (1897), all appeared in this period.

The pervading subtlety and exquisite delicacy of his style and workmanship are perhaps yet further enhanced in his later writings, but by far the most serious of his thoughts,—his exposition of the Japanese spirit,—his critical study of Japanese estheticism,—his philosophical examination of Buddhist philosophy and Shinto cult,—his attempt, in short, to interpret Oriental life and ideals in the light of modern theory of evolution as expounded by Spencer, Huxley, and others, are all clearly set forth in these four books. The first, *Glimpses of Unfamiliar Japan,* though essentially descriptive, is yet replete with those thought-provoking observations, which bespeak a man of rare imaginative reach and extraordinary insight. In those early years, devoted to the production of this book, Hearn was no doubt bewildered with the maze of this strange world which must have appeared to him a marvelous fairy-land full of baffling enigmas. But after a sojourn of four years our pilgrim sees Japan

without its glamor. Thus, in the three books, following *Glimpses of Unfamiliar Japan,* we find the most admirable expositions of the inner springs of Japanese life, which have so far issued from the pen of foreign writers. In *Kokoro,* in *Out of the East,* in *Gleanings in Buddha Fields,* he has infused a unique spirit into English literature in his delicately chiseled style reflecting what his critic, Mr. Paul E. More, aptly terms "the meeting of three ways,"—a fusion into one compound of Hindu philosophy, the esthetic sense of Japan and the Western theory of evolution. In soft reverberating eloquence, the true significance of Karma and Nirvana is unfolded in the light of empiric philosophy, and in terms of evolutional psychology we are apprised that the tiny mortuary tablet in the household sanctuary and the miniature lamplet nightly kindled before it are the emblem, indeed the fountain of the strong national spirit inherent in the Japanese. Even his later *Japan: An Attempt at Interpretation,* regarded by many as his monumental work, possesses perhaps no greater merit than these early works, save that it systematizes what was there set forth, linking them together into one thread of historical discourses.

But to come back to Kumamoto. Here Hearn continued his Japanese life, declining the offer of an official residence built after the Western fashion. His paper-screened home, his dainty *futon,* his picturesque *kimono,* his tiny smoking-pipes, his artistic landscape garden—these and many other things touched with the simple serene taste of his Japanese wife, were adapted to realize a genuine Japanese home. As Hearn deeply loved everything Japanese, so intensely did he dislike those ugly foreign things so common in new Japan. His antipathy towards the Christian missionaries and churches was truly invulnerable. In fact, he had vowed never to permit a church to appear in his sight, and avoided all intercourse with his missionary colleague in the Kumamoto school. His conviction was that in the practice of virtue, in purity of life and outward devotion, the Japanese quite outdo the Christians and have nothing whatever to gain by conversion to Christianity, morally or otherwise. "Old Japan came nearer," says Hearn, "to the achievement of the highest moral ideal than our far more evolved societies can hope to do for many a hundred years." To him, those simple, happy beliefs of the natives were far preferable to the Western fancies of "an unforgiving God and an everlasting hell." Even the commonest superstitions of the simple-minded people were, to him, of rarest value as fragments of the unwritten literature of their primitive efforts to find solutions for the riddle of the Unseen—

some of which are even comparable for beauty of fancy to those Greek myths which still furnish an inexhaustible source of inspiration for the noblest of our Western poets. He was not blind to the darker side of Japanese life, but believed it compared very favorably with the reversed side of Western civilization. To be brief, his attitude towards Japanese life is summed up in this single sentence, "It has its foibles, its follies, its vices, its cruelties; yet the more one sees of it, the more one marvels at its extraordinary goodness, its miraculous patience, its never-failing courtesy, its simplicity of heart, its intuitive charity."

Six summers had passed before Hearn resigned his position in the Kumamoto higher middle school to assume the chair of English literature at the Imperial University of Tokyo. In the University,

5014 KAZUWO.
Hearn's oldest son.

SUZU. 5015
Hearn's fourth child and only daughter.

he was an inspiring teacher, sparing no effort to encourage his students. He had come to understand that to be a teacher in the full Oriental sense it was not enough to lecture skilfully,—not enough, indeed, to impart his knowledge or his art as a trader sells his merchandise for a certain price. No, he must do something more, something nobler than that. In days of old the Japanese teacher was expected to take a parental interest in his students, to look after their welfare with fond sympathy even at the sacrifice of his own happiness and comfort. To his pupils, he was an instructor, a guardian, a confidant, a wise and affectionate adviser. A precious bequest of a vanishing world, this beautiful relation between the teacher and his students has not yet wholly disappeared before the

devastating onslaught of Western commercialism. This the foreign teacher must understand first of all, or else he will surely toil in vain, and this in spite of his utmost endeavors to come into touch with the emotional life of his students, or to evoke that interest in certain studies which renders possible an intellectual tie. In fact, many a foreign professor, long resident in Japan, often wonders why he is so utterly unable to come into close contact with his students, why they so persistently maintain an attitude of apparent indifference towards his efforts, finding himself, as our author observes, "in the state of Antarctic explorers, seeking, month after month, to no purpose, some inlet through endless cliffs of everlasting tie." In Lafcadio Hearn we find a gratifying exception. His students, both in Kumamoto and Tokyo, looked upon him with fond

5012 IWAWO.
Hearn's second son.

KIYOSHI. 5013
Hearn's third son.

esteem, referring to him with the touching honorific *sensei*, expressive of profound Oriental reverence toward the teacher. When the Imperial University decided to discontinue Hearn's chair, all his students rose in strong protest against this decision of the Government. Their protest proved unavailing, and Hearn's connection with the university was severed in the spring of 1904, never to be resumed. Upon his death, a literary magazine under the auspices of the university published a memorial number devoting its entire pages to the life and reminiscences of the deceased scholar.

During his seven years in the Imperial University, Hearn published six works, *Shadowings* (1900), *A Japanese Miscellany* (1901), *Kotto* (1902), *Exotics and Retrospectives* (1898), *Ghostly Japan* (1899), and *Kwaidan* (1904). The greater portion of his last book

Japan: An Attempt at Interpretation (1904), was also written in this period. All these books, excepting the last one, are largely made up of short stories, legends, folk-lore, and popular songs common in Japan, which the author interprets with his imaginative sense of the weird and picturesque coupled with the Spencerian philosophy. Entertaining, and at the same time instructive, and with all the delicacy of mellowed workmanship, they can hardly be compared in depth of thought to his earlier works already noted. *Japan: An Attempt at Interpretation* contains doubtless many suggestive ideas, but only after making great concessions could we call it an authoritative work. It is easy to point out many a sweeping conclusion which is scarcely warrantable from a sound Japanese point of view. Nevertheless, it constitutes an invaluable contribution to the critical study of Japanese history still deplorably neglected by native scholars. In this book, as in others, Hearn looks back with reluctant eyes towards a disappearing world governed by the simple code of *Samurai* whose moral precepts were welded together by the Shinto cult and the teachings of Buddha and Confucius. "Where Japan has remained," says he, "true to her old moral ideals, she has done nobly and well; where she has needlessly departed from them, sorrow and trouble have been the natural consequences." But was it possible for Japan to plunge into the whirl of economic competition—and she was bound so to do if the basis of her new departure was to remain solid—without at the same time radically changing her moral conceptions? Is it not unreasonable to expect the nation to retain the graceful simplicity, the amiability of manners, the daintiness of habits, the delicate tact displayed in pleasure-giving, the bright smile and courteous bow at once so artless and so faultless—to retain all these and other charming old customs and ideas, when her green valleys are murked by the sooty breath of countless factory chimneys and her sunny towns and picturesque villages are startled by the busy tumult of the spinning jenny, the power-loom weaving, the steam-hammer, and the locomotive engine? Does not the introduction of the factory system, the advent of a constitutional government inevitably spell the dissolution of those ideas, however winsome, which are the fruitage of a paternalistic conception of society? And is not the knell of the old régime an invocation withal for a new spirit, on the whole more salutary than the old? Verily, in the same breath lamenting the passing away of the old Japan, Hearn unmistakably admits that without individualism no modern nation can grow prosperous, that the future Japan must rely upon the efficacy of this new principle for

success in the universal struggle for predominance, political and economic.

Hearn was essentially an ascetic soul, restricting his acquaintances into a very narrow circle. Many a foreigner, attracted by his literary fame, wended his way to the suburban home at Tokyo only to meet with a blunt rebuff at his portal. At the Imperial University he seldom participated in the conversation in the private chamber where the professors retired between hours, but alone would direct his steps to the campus, strolling among the trees or poring upon the face of the pond. In later years he completely withdrew from society, even denying himself the comradeship of old and tried friends, even of those to whom he had in an earlier period dedicated his works. It is not perhaps altogether just to liken Hearn, as does an American critic, to a sensitive plant which can not bear a breath of rudeness. His asceticism was the asceticism of many original thinkers whose preoccupation permitted no leisure for relaxation of society. When some of his former students undertook to organize a society for the study of English literature, Hearn addressed to them a touching letter, earnestly opposing their undertaking. "The study of literature or art," wrote he, "is never accomplished by societies of this kind. The study of literature and art requires and depends upon individual effort, and original thinking. The great Japanese who wrote famous books and painted famous pictures did not need societies to help them. They worked in solitude and silence. No good literary work can come out of a society—no original work, at least. Social organization is essentially opposed to original effort, to individual effort, to original thinking, to original feeling. A society for the study of literature means a society organized so as to render the study of literature, or the production of literature absolutely impossible."

Not only did Hearn object to the organization of a literary society, but he did not encourage the students to choose literature or philosophy as a special study, believing that Japan for at least fifty years to come must bend all her energies to practical matters. Writing to one of his students in Matsuye high school, he once expressed the same opinion as follows:

"I think you ought not to study what would not be of practical use to you in after-life. I am always glad to hear of a student studying engineering, architecture, medicine—or any branch of applied sciences. I do not like to see all the fine boys turning to the study of law instead of to the study of science or technology. Hundreds of students leave the University without any practical ability

to make themselves useful—their whole education has been of no use to them, because it has not been practical. Men can succeed in life only by their ability to do something, and three-fourths of the university students can do nothing."

Hearn was probably led to this belief by the disappointing career in after life of most of the Japanese students of literature or metaphysics or psychology, in marked contrast to the conspicuous success of the scholars of applied science. In a comparatively brief period, Japan has achieved signal progress in the field of medical and military, and engineering and physical, sciences, and even practical law and administration. In the case of literature and philosophy it has been otherwise. That the Japanese mind lacks idealism, taking but little interest in philosophical problems, Hearn does not believe, as does many a cursory observer of Japan; but he points out that the young Japan, like the United States of some forty years ago, is impelled and ought to absorbingly engage herself in practical undertakings.

Hearn died at the age of fifty-six but a few months after his withdrawal from the Imperial University, leaving four children with his Japanese wife. His funeral ceremony was conducted in strict observance of the Buddhist rites at the Buddhist monastery, Jishoin, Tokyo. In the register of the monastery, you search in vain for the name of "Lafcadio Hearn," but an acolyte apprises you that a foreigner by the quaint name of "Yakumo Koizumi" lies interred here, leading you presently into the inner sanctuary where stands a tiny lacquered tablet bearing in gold the "spirit-name" of the deceased parishioner in artistic Chinese ideographs. The acolyte then curiously remarks, "I wonder what his original nationality is; he seems to have come from everywhere—some say he was a Greek, some a Frenchman, some an Englishman, but many believe he was an American." Verily, Yakumo Koizumi was a citizen of the world —this devout herald of Japanese culture to the Occidental nations.

CHINESE BOOKS BEFORE THE INVENTION OF PAPER.*

BY EDOUARD CHAVANNES.

IT is known that the Chinese are the inventors of paper. The idea occurred to a certain Ts'ai Lün in the year 105 of our era, to manufacture out of waste materials a substance both light and economical which could replace with advantage those that had been used for writing purposes previous to that time. The passage of the *Hou Han Shu* (XVIII) which relates this memorable discovery tells also of the methods to which the people had recourse before the existence of paper:

"Since antiquity, written documents consisted mostly of bundles of bamboo strips; when silk tissues were used instead, the name *chih* was given to them. The silk was expensive and the bamboo strips were heavy; both were inconvenient. So Ts'ai Lün conceived the idea of utilizing the bark of trees and hemp, as well as old rags and fishing-nets to make *chih*. The first year of *Yuan-hing* (105 A. D.) he offered his invention to the Emperor, who praised his cleverness. From that time every one adopted the use of his paper, and that is why all over the empire it was called the *'chih* of the honorable Ts'ai.'"

The expression "bamboo and silk" meaning "writings," confirms the evidence of the *Hou Han Shu* that those two materials were both used before the invention of paper. Tung-Fang So, in a literary work which he wrote in the year 100 B. C., says that innumerable dissertations of his contemporaries "are displayed on bamboo and on silk."

* Translated from the French by Amélie Sérafon. For a more detailed account, and for quotations in the original Chinese, see the author's monograph "Les livres chinois avant l'invention du papier," republished from the *Journal asiatique*, Jan.-Feb., 1905.

WRITINGS ON SILK.

Of the two materials bamboo was more frequently used. Silk, on account of its costliness, was rarely made use of and only at a later period. My impression is, that it was not employed until after the invention of paint brushes in the time of Ts'in Shih-Huang-Ti (220-210 B. C.); at least I have not found any text that alludes to writings on silk before that date.

According to Text No. 1 we might conclude that the word *chih* which nowadays means paper, was formerly applied to the silk material on which they wrote. Paper was first known under the name of "the *chih* of the honorable Ts'ai," to distinguish it from the real silk, *chih*. I believe, however, that the *Hou Han Shu* text is not rigorously exact, and that a distinction should be made between the *chih* which, before Ts'ai Lün, was real paper made out of silk refuse, and *po* which was a silk fabric.

The refuse from the cocoons was beaten in water until it was reduced to a paste, and the cruder parts floating on the surface of the water were eliminated. Then they used a mat to separate the purer silk which clung to its surface, and which after being dried formed a sheet of paper. So, according to the texts, it seems that Ts-ai Lün, like most inventors, only improved upon former processes. His chief merit appears to have consisted in substituting for the expensive silk refuse, materials of no value which at the same time gave better results; for even before his time the principles of manufacturing paper had been known.

Concerning the silk papers previous to Ts'ai Lün's, we have no documents; it is thought, however, a similar paper may be recognized as referred to in a writing on *hsi-t'i* mentioned in the *Ch'ien Han Shu,* in the year 12 B. C.

If the existence of silk paper is proved by the *Shuo Wen,* we must not identify it (as is done in Text No. 1) with the silk fabric which was used for writing. In 119 B. C., when the imposter Shao-Wang pretended that a wonderful manuscript would be miraculously found in the abdomen of an ox, he had first made the animal swallow a writing on silk; considering the vicissitudes to which such a writing would be exposed, we must suppose that it had been traced on silk fabric, and not on paper, which would have been reduced to a pulp.

In 82 B. C. a Chinese envoy to the Hsiung Nu invented a stratagem in order to have the ambassador Su Wu whom he knew to be living, restored to him, in spite of the denials of the barbarous

sovereign. He told how the Emperor, while hunting, had captured a wild duck, to the foot of which was tied a writing on silk in which Su Wu indicated exactly the spot where he was. Here again, the writing on silk (which moreover was imaginary) could only have been a strip of cloth.

We may feel sure, then, that when they tell us of writings on silk, writings on silk cloth are meant in the majority of cases. As to the writings on silk paper, they are hardly ever mentioned, so we are led to suppose that such a material had but a very short existence before Ts'ai Lün's invention.

The use of silk, which could be rolled up, seems to be the origin of the word "roll" as applied to books or writings. It is by a similar metaphor that the Latin word *volumen* acquired the meaning of "book" or "volume." The word "roll" continued to have the same meaning after the use of paper had become general, for, until printing became common, that is, until the tenth century of our era, books written on paper were rolled, as the manuscripts on silk had formerly been.

WOODEN TABLETS.

Let us consider now the processes employed by the ancient Chinese even before they used silk. Most of the texts were written on bamboo strips, but reliable evidence reveals to us the existence of wooden tablets differing widely from the former both in form and use.

With regard to the messages that mandarins sent to each other the *Yi Li* states: "[When a message] had more than a hundred words it was written on a *ts'ê* [a bunch of bamboo strips]; when it had less than a hundred words it was written on a *fang* [wooden tablet]."

A later commentator of ancient texts says that the *fang* was very like the prayer-tablets of the period of the T'ang dynasty. This is very instructive to us, as the prayer-tablets alluded to are still to be found. I had the good fortune to see two of them fifteen years ago in Peking. They belonged to Dr. Dudgeon who received them from a court eunuch who had been one of his patients. One of the tablets was painted red and the other blue, and the prayer was written in the Manchu language. The tablets were intended to be burned with the sacrifice so that the prayer might rise to heaven. It is very likely that this comparison is quite accurate since religion in every country is a principle which is preservative of ancient customs.

Since only texts not exceeding one hundred words could be written on a tablet, and since it was not the custom to fasten two or more together, it is evident that they could not take the place of books. Only short documents, such as royal messages and official prayers, could be written on them, as we have previously seen. In fact it seems that these slabs were reserved for acts of public authority. In the *Lün Yü* we read that when Confucius was on his chariot, he bowed as a sign of respect when he passed by a man carrying the tablets. "The man who carried the tablets," says the *Cheng Hsuan* (122-200), "held in his hands the official acts of the principality."

THE BAMBOO STRIPS.

In order to know how a Chinese book was usually made before the invention of paper, we must study the bamboo strips, the importance of which has been already revealed to us by the *Hou Han Shu* text concerning Ts'ai Lün (No. 1).

The question is: What were the dimensions of these strips? The length appears to vary according to the period in which they were written and also to the importance and dignity of the writings. According to the records they varied from one to three feet. The great classics were written on strips two feet and four inches long, whereas works of lesser importance were entitled to strips only half the size. The laws seem to have been indited on strips two feet four inches long, with exception of the penal code for which strips three feet long were used. There is no exact evidence as to the length of those feet and inches compared to a modern measure—what we assert is only conjectural.

The width of the strips must have varied from one eighth to one sixth of an inch (English measure) and was usually filled by one line of characters, but in some texts strips bearing a double line are mentioned. As only one side of the strip was written on, we may conclude that, even in the exceptional cases when two rows of characters were painted side by side, a considerable number of strips must have been required for a complete work, thirty words being the utmost one strip could hold.

Books written on bamboo strips fastened together with silk or leather were exposed to many causes of destruction. But very few have been handed down from antiquity. Among those still in existence we must mention those which have been buried in the sands of Turkestan since the third century of our era and were

dug up only quite recently, some by M, A. Stein, some by Sven Hedin.

Since the strips are narrow some may very easily have been lost,—or their order may have been changed in case the tie which held them together broke. In controversies of textual criticism this fact should never be lost sight of.

Another disadvantage of the bamboo books was their weight. In 212 B. C. two men summing up their complaints against the Emperor Ts'in Shih Huang Ti, say that he carried the love of personal authority to such a degree that he gave himself the task of examining a *shih* (120 pounds) of writings every day.

CONTRACTS BY MEANS OF NOTCHES.

How did they write on strips of bamboo and wooden tablets? Before answering this question let us say a few words about more ancient methods of notations. The *Hi Tz'ŭ* appendix of the *Yih King* says: "In remote antiquity business was carried on by means of knotted cords for which later generations substituted written contracts." The great preface of the *Shu King* attributes this innovation to the mythical sovereign *Fuh Hi.* There is no doubt whatever as to the knotted cords,—a similar mode of record has been found among the Peruvians whose *quippos* are well known. In the south of China, among native tribes the use of knotted cords lasted till the twelfth century. Chu-Hi (1130-1200) informs us that "as to the knotted cords, the various barbarian tribes Ch'i T'ung still have this custom nowadays, while others make notches in boards. All that which concerns dates in years, months and days, as well as numbers of men, horses, grain, forage, is set down by means of notches cut in boards and there is no confusion whatever."

So we may wonder whether Hi Tz'ŭ does not omit to mention an intermediate system, which would be the notches still in use among the Ch'i T'ung when he tells about written contracts being substituted for knotted strings.

Even after writing had come into general use contracts by means of notches were still made in very simple transactions. Those contracts were made on two boards, the creditor keeping the left and the debtor the right.

A special knife was used for this; it was a foot long and an inch wide; its shape was bent so that six of them could form a circle called *hsiao.* At a later period this knife was used as an eraser. Hence the expression "officer of the *pi* (brush) and *hsiao*" used in the time of the Han dynasty to designate a scribe.

The invention of the brush is attributed to Mêng T'ien who died about 210 B. C. Still in texts dating further back we find the word *pi* mentioned, and some Chinese scholars assert that before the brush, a wooden stick or small bamboo, also called *pi,* was dipped in ink or varnish and used to trace characters with.

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

Richard H. Geoghegan, author of a learned article on comparative folklore in the current number of *The Monist* (Oct. 1906), in which he traces similarities between the Chinese and the Mayan calendars, has made an extended visit to the Aleuts, and writes as follows concerning their language:

"The Aleutian speech interests me much, and I am surprised that it has not been more closely investigated by English-speaking students; the tongue of the people who form a connecting link between the new and the old worlds surely merits consideration. While usually classed by linguists as an offshoot of the Eskimo, it is worthy of note that only two words (father, water) in the language bear any resemblance to the corresponding Eskimo terms. In common with the Malay, Polynesian and Malagasi, it makes use of denominative verbs (to be good, to be a man, not to have a father) instead of predicative substantives and adjectives. In contradistinction to the Polynesian, but in exact conformity with the Malay, it has an extensive system of infixes; and the majority of its primitive words are dissyllables, like the Malayan. It makes use of possessive suffixes in place of separate possessive pronouns, just as the Malay, Philippine and certain Melanesian and Micronesian tongues do, and like these prefers a circumlocution (there is to me) rather than direct use of a verb 'to have.'"

In our frontispiece we reproduce from the Japanese art periodical, *Bijutsu Gaho*, (The Magazine of Art) for October 20, 1905, an illustration of a bronze group called "The Old Farmer and his Family." We prefer to call it in our reproduction "The Japanese Man with the Hoe," and we think that this Oriental conception of the man with the hoe is by far superior to the same figure in Western civilization. We can see that the Japanese laborer is hard worked, and inured to toil, but what a ray of light shines in the faces of these poor parents when the child on his mother's knee stretches out his hand to the dear father who earns a living for his little family by the sweat of his brow!

(The *Bijutsu Gaho* is published twice every month for 5.40 yen per year by Gahosha, Tokyo, Japan.)

THE LAUREL MUSIC READER. Edited by *Wm. L. Tomlins.* Boston: Birchard, 1906.

The present volume supplements a *Laurel Song Book*, which has become justly famous, and the public is justified in expecting a rare collection of

songs for young people when W. L. Tomlins gives the result of his wide experience in editing a "Music-Reader" for the use of schools.

Careful consideration has been given to the best interest of the voices of growing girls and boys,—especially the latter at the critical period when their voices change, and in a few "Suggestions" placed opposite the first page, teachers of young choruses are urged to bear these special needs in mind in a wise choice of selections and alternating assignment of parts such that all the natural tones of the voice shall receive continuous and systematic exercise.

One consideration that the editor rightly thinks important in a study which trains the child to the best self-expression, is that of the relation of text and music. He has therefore undertaken to make the choice of good literature one of the essential qualifications, as the opening with "Pippa's Song" will testify. Many of the most beautiful lyrics of our language are incorporated from Shelley, Southey, Wordsworth, Keats, Shakespeare, Browning, Whittier, Longfellow, Riley, Field, Emerson, Poe, Wm. Watson, Stevenson, besides many operatic selections and the simplest folk songs. Because man's nature finds most complete expression in music, "it follows that any collection of songs, to be superior must be characterized by a many-sided content, and therefore the editor has so compiled this work as to give voice therein to all the emotions of hope, love, worship and joy, and to all the immemorial thoughts and feelings of home, fatherland, religion and beauty in which our humanity finds its best and truest ideals." The result is that we find between the same covers, "Old Black Joe" and Handel's "Largo," the "Pilgrims' Chorus" from Tannhäuser and "When First I Saw My Peggy," "Lead Kindly Light" and "Dixie's Land."

Buddhist Texts in John. Buddhist Texts Quoted as Scriptures by the Gospel of John. By *Albert J. Edmunds.* Philadelphia, 1906.

Since sending the manuscript of his *Buddhist and Christian Gospels* to the Tokyo publishing house, Mr. Edmunds has continued to find parallels between the two religions, and is struck with the fact that in two passages in the Fourth Gospel (John vii. 38; xii. 34) the evangelist quotes as Scripture phrases which it has not been possible to trace to any source of Jewish literature, and which now can be clearly identified as portions from Buddhist writings, though in one case from a distinctly apochryphal work. The citations in John "as the Scripture hath said," and "We have heard out of the law," have puzzled many exegetists who tried in vain to find the original in Jewish, Greek or Roman literature. Mr. Edmunds makes the noteworthy comment, that "while one case of the mysterious Fourth Evangelist quoting a Buddhist text as Scripture would be remarkable, two such cases are significant, and almost certainly imply historical connection, especially when taken together with the fact that other parts of the Gospels present verbal agreements with Pali texts."

We learn through Mr. C. O. Boring, of Chicago, that the annual convention of the World's New Thought Federation will meet in that city on the twenty-third of October.

FOUNDATION OF A LAY CHURCH

What is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

PROGRAM FOR THE ESTABLISHMENT OF A LAY CHURCH.

GENERAL PRINCIPLE.

It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

This congregation shall be known by the name of The Lay Church, or whatever name may be deemed suitable in our different communities, and a characteristic feature of it shall be that it will have no minister, but the preaching will be done by its own members or invited speakers.

Far from antagonizing the religious life of any Church, The Lay Church proposes to bring to life religious forces that now lie dormant. Religious aspirations have as many aspects as there are pursuits in life, and it is the object of The Lay Church to have representatives of the several professions, of business, the sciences, the arts, and the trades, express their religious convictions upon the moral, political, and social questions of the day.

The Lay Church will establish a free platform for diverse religious views, not excluding the faiths of the established Churches: provided the statements are made with sincerity and reverence.

Since The Lay Church as such will, on the one hand, not be held responsible for the opinions expressed by its speakers, and, on the other hand, not be indifferent to errors and aberrations, monthly meetings shall be held for a discussion of the current Sunday addresses.

The man of definite conviction will find in The Lay Church a platform for propaganda, provided it be carried on with propriety and with the necessary regard for the belief of others: while the searcher for truth will have the problems on which he has not yet been able to form an opinion of his own ventilated from different standpoints.

It is the nature of this Church that its patrons may at the same time belong to other Churches or to no Church. And membership does not imply the severing of old ties or the surrendering of former beliefs.

The spirit of the organization shall be the same as that which pervaded the Religious Parliament of 1893. Every one to whom the privilege of the platform is granted is expected to present the best he can offer, expounding his own views without disparaging others. And the common ground will be the usual methods of argument such as are vindicated by universal experience, normally applied to all enterprises in practical life, and approved of by the universal standards of truth—commonly called science.

(Reprinted from *The Open Court* for January, 1903.)

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A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler. Mary Carus.

VOL. XX. (no. 11.) NOVEMBER, 1906. NO. 606

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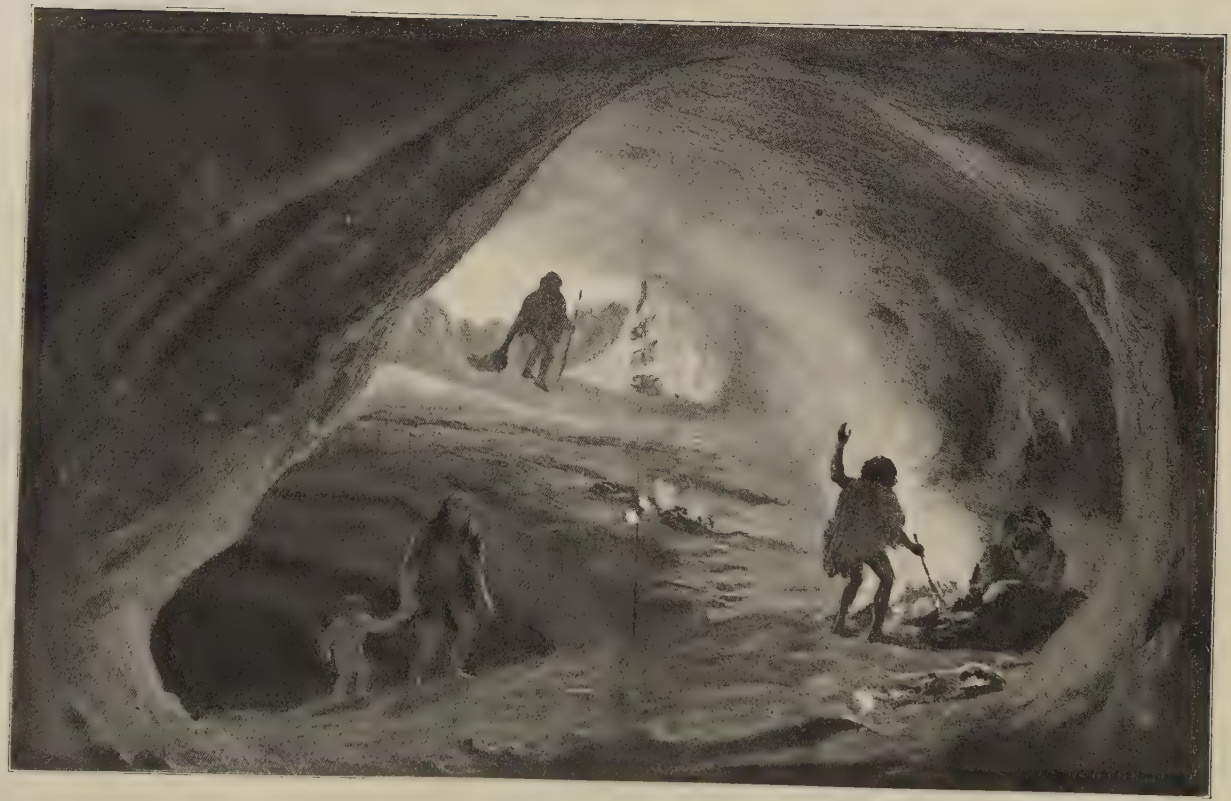

THE HOME OF THE CAVE MAN.

BY W. KRANZ.

Frontispiece to The Open Court.

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BURBANK'S PRODUCTION OF HORTICULTURAL NOVELTIES.

BY HUGO DE VRIES.

THE commercial catalogues of the horticulturists contain, yearly, a certain number of novelties. Some of these are introduced from foreign countries, others are due to accidental sports, but many are the results of artificial improvements. They are produced either by nurserymen or by private persons who charge the seedsmen with their sale. As a rule, this production of novelties is a subordinate matter. It is very rare to find a man who devotes his whole life and all his energies to the introduction and production of new, beautiful or useful, horticultural plants.

Such a man is Luther Burbank of Santa Rosa in California. He is a nurseryman, but has no nursery in the ordinary sense of the word. He is a tradesman, but sells nothing besides his novelties, and these only to other dealers who will multiply them and offer them to the general public. His aim is not the accumulation of wealth, but to contribute to the welfare of other men by giving them better food, better fruits and more beautiful flowers. He is especially interested in the production of cheap ornamental plants for private gardens, in order to disperse their enjoyment as widely as possible. He is not engaged in pure scientific research, but of late he has consented to have his methods and cultures published, that they may become a guide for other men in their work along the same line. The Carnegie Institution of Washington has accorded him an annual grant of $10,000 for ten years, thus enabling him to extend his cultures on as large a scale as is possible for the work of one man. Moreover, the Institution will take in hand the recording of the history of his experiments and thus create a source

of practical and scientific information of the highest importance upon many questions of plant-breeding.

Such a standard work is the more needed, since the methods and results of European horticulturists are, as a rule, accessible to American breeders only with difficulty. Burbank has had to rediscover many of the rules and practices which in Europe were more or less universally known. His science and methods are his own work, although in comparison with those of other horticulturists they do not contain essentially different procedures. It is a most

BURBANK, DE VRIES, SHULL.* 4950

interesting study to go into the details of such a comparison, especially since, by the same principles, he has obtained such striking new results. If his work does not enlarge our knowledge of the general rules, as it is not intended to do, it at least provides us with such numerous illustrations that a description of his experiments, even if but brief and incomplete, may be considered as a review of almost the whole field of horticultural plant-breeding.

From this point of view I shall now give a survey of Burbank's

*Dr. Geo. H. Shull is one of the two men appointed by the Carnegie Institution to watch Burbank's work and record the results.

work. In doing so it is not my aim to recommend his fruits or his flowers. They recommend themselves, and their world-wide appreciation gives the best proof of their high value. I am concerned only with the methodological side of the work and my aim is to describe such details as will best contribute to the establishment of the full agreement of Burbank's experience with the agricultural methods of Nilsson on the one side, and with the latest results of biological investigation on the other.

Luther Burbank was born March 7, 1849, in Lancaster, Mass. His father was of English and his mother of Scotch ancestry. He was reared on a New England farm and indulged in the breeding of American grapes and of new potatoes, which was quite a common pursuit in Massachusetts about the year 1873. He succeeded in raising some new varieties of potatoes in that year, multiplied them during the two succeeding summers and offered them for sale to the well-known seedsmen Messrs. J. J. H. Gregory & Son at Marblehead, Mass. They selected one variety among the three he had offered and paid him $125 for it. This happened in the summer of 1875, and in September of the same year Burbank left Massachusetts and settled at Santa Rosa, California, partly on account of his health, partly on account of the bright prospects which the climate of that part of California offered him for his most beloved occupation, the improvement of plants. For at Santa Rosa almost all the garden plants which require greenhouses in the Eastern States, can be cultivated in the open, and therefore on a much larger, or even on an almost unlimited scale. As an instance I mention the Amaryllis.

In the beginning, Burbank rented a small nursery near Santa Rosa and cultivated market flowers and small fruits, but had to look for work on other farms also, in order to gain money enough for maintenance. It was only after thirteen years, in 1888, that he had saved enough to buy his present farm. Here he organized a large nursery and soon accumulated a small capital which enabled him to sell out his business, in the year 1890, and devote his whole life to the introduction and production of novelties. Three years afterward (1893) he published his first catalogue on *New Creations in Fruits and Flowers,* which gained for him a world-wide reputation and brought him into connection with almost all the larger horticultural firms of the whole world.

In 1905 he accepted the Carnegie grant and was appointed an honorary lecturer on plant-breeding at the Leland Stanford Junior University. Here he delivered two lectures a year before a score

of advanced students and professors, illustrating his new creations by means of specimens and photographs and explaining the experiments by which they were won.

In the meantime, the potato which he sold to Messrs. Gregory had proved to be a great success. It had rapidly increased in importance and supplanted many of the older cultures. According to an official statement of the United States Department of Agriculture at Washington made a few years ago, this Burbank potato is adding to the agricultural productivity of the country an annual amount of $17,000,000. In the Eastern States it is cultivated alongside with other varieties and is often indicated by local names instead of Burbank's name. But along the Pacific coast, from Alaska to Mexico, it is now the standard of excellence among potatoes. In fact, it is almost the only variety cultivated in California, where the culture of potatoes for cattle-feeding or for factories is of hardly any importance. Its tubers are of a large and (what is more important) almost uniform size.

The evidence which is set forth in this discussion I gathered mainly during my visits to the Santa Rosa and Sebastopol farms of Burbank, where he was so kind as to explain his cultures to me and to answer all my questions about them. I visited him twice during the summer of 1904 and had the privilege of a four-days' intercourse with him in July 1906. Of course, I had prepared myself for these visits by studying the magazine articles on his work published during the last few years, among which those of E. J. Wickson in *Sunset Magazine* may be cited as the most complete and the most reliable. Wherever possible, however, I submitted the statements once more to my host, asking him such questions about them as would meet the doubts which might offer themselves from the standpoint of a biologist. As a rule, the answers covered my wishes and led to the conclusion that notwithstanding the widely divergent, and on some points quite opposite methods, the main results of practice and science are the same.

In order to understand the kind of evidence which will be discussed here, it is necessary to have a clear idea of what a visitor can see on the farms. As soon as Mr. Burbank has originated a new kind of useful or ornamental tree, flower, fruit or vegetable, he sells it to one of the great seedsmen, florists and nurserymen with whom he is in constant relationship. They take the whole stock, multiply it and offer it to the trade. They buy the exclusive right of selling the new variety, and nothing of it is left on the farms of Burbank. Hence it follows that a visitor cannot expect to have

a survey of the achievements that have already been made. There is no collection of these in living condition. One may study the commercial catalogues of Burbank or inspect his numerous photographs but the perfected varieties themselves are no longer there.

On the other hand, the visitor to the experiment-farms will become acquainted with the novelties destined for the immediate future. Burbank will explain to him his aim and his hopes as well as the methods by which he expects to fulfil them. The future, however, is uncertain, and the real value of a novelty can be judged only after some years have elapsed after its introduction into general culture. The spineless cactus opens the brightest prospects for the cultivation of the arid deserts, but the trial to determine whether it will succeed under those unfavorable conditions and will reward the expenses of its cultivation must still be made. So it is in many other cases too. Burbank himself is the most exacting judge of his productions and insists that they shall stand all tests of culture and trade and shall survive exacting trials or perish.

From this discussion it may easily be seen that my evidence relies, for a large part, on experiments which are not yet finished and the ultimate result of which cannot yet be estimated. For the description of the methods used this is of no importance, and in many cases the older experiments with their practical results will have to be alluded to.

Burbank's first catalogue was published in 1893. It is now thirteen years old. The varieties described therein are, of course, older, but they are only a small number in comparison with his present stock. The larger part of his experiments are younger, and only a few of his pedigrees cover more than ten years, as, for instance, those of the plums.

A special feature of Burbank's work is the large scale on which his selections are made. It is evident that in a variety of mixed condition or in the offspring of a hybrid and even in ordinary fluctuating variability the chance of finding some widely divergent individual increases with the number of the plants. In some hundred specimens a valuable sport can hardly be expected, but among many thousands it may well occur. The result depends largely upon these great numbers. In one year he burned up sixty-five thousand two- and three-year old hybrid seedling berry bushes in one great bonfire and had fourteen others of similar size. He grafts his hybrid plums by the hundreds on the same old tree, and has hundreds of such trees, each covered with the most astonishing variety of foliage and fruit. Smaller species he sows in seed-boxes and selects

them before they are planted out, saving, perhaps, only one in thousands or ten thousands of seedlings. Thornless brambles, spineless cactus, improved sweet grasses (*Anthoxanthum odoratum*) and many others I saw in their wooden seed-boxes being selected in this way.

The same principle prevails in the selection of the species which are submitted to his treatment. Here, also, the result depends chiefly upon the numbers. He tries all kinds of berries and numerous species of flowering plants. Some of them soon prove to be promising and are chosen, others offer no prospects and are rejected. The total number of the species he has taken into his cultures, amounts to 2500. The list of the introductions of last year shows 500 species, mostly from South America and Australia. Formerly he often made excursions in order to collect the most beautiful wild flowers or the best berries of Northern California, but for several years he has had no time to spare for this work. He has two collectors who collect only for him, and many relatives who send valuable bulbs and seeds, from time to time. One of his collectors travels in Chile, the other in Australia, preferring the regions in which the climate corresponds best with that of Santa Rosa. The Australian plants are usually sent to him under their botanical names, the South American often without any names at all, only the date and locality of collection being indicated. This insufficiency of denomination is of no importance at all for the practical work, but often diminishes the scientific value of the experiment, as for example, in the case of the spineless cactus. The thornless species with which he crossed the edible varieties have been sent to him from Mexico and elsewhere without names and they have been eliminated from the cultures as soon as the required crosses had been made. Hence it is evident that a scientific pedigree of his now renowned spineless and edible cactus will always remain surrounded with doubt as to the initial ancestry.

Besides his collectors in other countries and his correspondents widely scattered through the United States, he is constantly on the look-out for odd sorts of fruits or flowers, in order to combine them with the existing varieties. He procures seeds from the nurseries of all countries, from Europe and Japan as well as from America. He brings together, in each genus, as many species as possible before starting his crosses. Of Asclepias I noted about twenty species on a plot, of Brodiæa four, of Rhodanthe, Schizanthus and the fragrant Tobacco all the best and newest European varieties and hybrids. Many other instances will be given in the special descriptions. Among grasses he is now trying species of

Lolium, Stipa, Agrostis and Anthoxanthum, partly for forage and partly for lawns. Of evening primroses he had received a large flowered form of the creeping white *Oenothera albicaulis,* which he has now selected along with other small- and large-flowered yellow primroses. Many wild species afford deviations, which are ordinarily considered as monstrosities, but which in his hand may be improved to yield valuable ornamental plants. He showed me a beautiful yellow papaveraceous plant, the *Hunnemannia fumariæfolia* from Mexico, which in some specimens doubled its flowers on the outside instead of within, in the same way as some Gloxinias. Many other introduced deviations and hundreds of beautiful species I saw, but there is no reason for mentioning their names here. Very often a wild strain supplies some valuable quality or perhaps only the vigor of growth which fails in its cultivated allies. Many a weak race was made strong by this means.

Among the species and varieties introduced from foreign countries some proved to surpass the corresponding American forms without needing any improvement. In this way very valuable contributions to American fruit-culture have been secured. In the beginning of his work, a Japanese agent one day sent him some plum-pits. From these he grew two varieties which he has since introduced under the names of Burbank and Satsuma plums. The first of them was named for him by the United States pomologist at Washington. It was exceptionally suitable to American conditions and has justified its selection by its present wide distribution and economic value. The Satsuma plum is now commonly cultivated in California and is a most delicious preserve on account of its sweet flesh and small pits. The Burbank plum, on the other hand, is one of the best and most popular Japanese plums throughout all the United States; it is early and heavy bearing, free from insects and diseases, and a market fruit of large size and attractive color.

Other species needed only sowing on a large scale and a selection of the best individuals, and could then be introduced without artificial improvement. The common French prune, of which California has produced one hundred and fifty millions of dried produce in a year, is a small fruit and late in ripening, although it is rich in sugar. In order to enlarge the size and to change the time of ripening, Burbank sowed large numbers of seeds of this French prune d'Agen, grafted the seedlings on older trees in order to force them to yield their fruits soon and finally chose among the thousands of grafts, the type which is now known as the sugar prunes, a

large fruit ripening a month earlier and prolific in bearing. In the same way, the crimson rhubarb, or Mammoth pie plant, was secured

FIELD OF IMPROVED AUSTRALIAN STAR FLOWERS. 4952

which is now grown on a large scale all around Los Angeles, whence it is shipped, during the winter months, to the markets of New

York. It is a continuous bearer throughout a large part of the year and has a peculiarly delicate flavor. It was sent to Santa Rosa by Messrs. D. Hay & Son, Nurserymen in Auckland, New Zealand, about 14 years ago. Burbank sowed the seeds on a large scale, and selected the best type for introduction as soon as he perceived its excellent qualities.

THE IMPROVED AUSTRALIAN EVERLASTING STAR FLOWER. 4951

Among flowers, the Australian star flower or Everlasting (*Cephalipterum Drummondii*) is now being introduced after only a few years of multiplication and selection. It is a composite, and its apparent flowers are in reality flower-heads, the bright red color of which is due to the bracts of their involucres as in other species of everlastings. It is recommended for millinery purposes and may supplant a large part of the trade in artificial flowers. I admired,

on each of my three visits, the large beds full of the shiny red flowers, and saw the selection of the largest and brightest specimens going on.

The main work of Burbank, however, consists in producing

AN ENORMOUS HYBRID FROM CALIFORNIAN AND NEW ENGLAND BLACK WALNUTS. 4954

new varieties by crossing. The aim of crossing is the combination of the desirable qualities of two or more species and varieties into one strain, and the elimination of the undesirable characters. In

the most simple cases this can be produced by one cross and without selection; but, ordinarily, many crosses and the production of a more or less chaotic progeny are required, and selection has to decide what is to live and what is to be rejected. It is a well-known fact, discovered by Koelreuter and Gärtner, and confirmed by numerous other scientific hybridologists, that hybrids often surpass both their parents in the vigor of their growth and the profuseness of their flowering. Taking advantage of this rule, in more than one instance, Burbank has produced hybrids of extreme capacities. The most astonishing instances are afforded by his hybrid walnuts. In the year 1891 he crossed the English walnut and the Californian black walnut and afterwards planted a row of them along the road before his residence. At the time of my first visit, six gigantic trees were seen growing. They had reached twice the height and size of ordinary walnut trees. Three of them he has since been compelled to cut down, because they increased too rapidly. This summer (1906) I saw the three remaining specimens, eighty feet in height and two feet in diameter. He showed me sections of the cut stems. Their wood was of a fine grain, very compact and of silky appearance. The annual layers measured 5 centimeters, a most extraordinary thickness. Fast growing trees are usually of soft grain, but these hybrid walnuts have a wood as hard as that of the ordinary species.

HYBRID FROM ENGLISH WALNUT AND CALIFORNIAN BLACK WALNUT.

By recrossing them the qualities of the wood have been still further improved, and selection in this direction produces a broad variety

of hard and soft, coarse and fine, plain and beautifully marked, straight and wavy grain. In driving me to his Sebastopol farm, he pointed out an enormous walnut tree in one of the gardens along the road. It far surpassed all the surrounding trees, though many of them were older. It is a hybrid between the native Californian black walnut and the New England black walnut. It is, next to the redwood and big trees, perhaps, the largest tree and fastest grower I ever saw.

Another tree which displays the vigor of hybrids is the Wickson plum. It is a little more than ten years since Burbank distributed the first grafts of this variety, and it was the first of his plums to make a deep impression on California fruit growers. It was produced by crossing the above-named Burbank plum with the Kelsey, both parents being varieties of the Japanese *Prunus triflora*. The flesh of the Burbank is red, that of the Kelsey being dull pink and green. The special merit of the breeder lies in the choice of the parents from which to produce his hybrid. The Wickson plum is, at present, most largely grown in California for shipping purposes on account of its high durability. It has the unique heart shape of the Kelsey but the flesh of the Burbank, a rich garnet and yellow color, a large size and a perfect shape. It is very juicy and delicious but its firm skin insures good shipping and keeping qualities. Its first sales in Chicago made the record for plum prices in the United States. It is widely distributed over the world, though somewhat less hardy than other varieties. It has the best qualities of both parents and in many respects surpasses both of them. It is one of the best illustrations of what can be obtained in a single crossing by a man who thoroughly knows all the qualities and characteristics of his trees and how to combine them, and who is guided by this knowledge in the choice of the parents for his cross.

It is exceedingly difficult to gain a correct idea of the influence which the introduction of such novelties can have over the horticulture of some definite country or state. The Burbank, Satsuma, sugar and Wickson plums are now largely cultivated in California as well as elsewhere. They have partially supplanted old varieties and have, also, been the means of increasing the acreage devoted to plum culture. But it is manifest that the change of varieties requires the regrafting of the orchards and cannot be performed at once. It often requires ten years or more to revolutionize an established and profitable industry on any large scale. It takes some years to prove the trustworthiness of the new sorts and to convince the fruit-growers of the desirability of the change. The

production of a new variety is one great step, but its introduction and distribution is another equally important one. The whole fruit-growing industry of California amounts to an aggregate value of about sixty millions of dollars annually, and of this sum hardly one per cent. is represented by the varieties imported or created by Burbank.

If we compare these figures with those given for the importance of the Burbank potato, we find a great difference. But for a fair appreciation we must realize that the Wickson plum is scarcely older than the ten years required for its first wide distribution and that most of the other hybrids created by Burbank are much younger. We must leave it to the future to decide what will be the real significance of the improvements in fruits and flowers, of which this one man has produced such an astonishing number of excellencies.

TAOISM AND BUDDHISM.

BY THE EDITOR.

TAOISM is a religion which professedly recognizes the authority of Lao Tze and preaches the noble doctrines of lovingkindness and general good-will to all beings. Lao Tze's *Tao-Teh King,* though regarded as authoritative, is little studied by Taoist priests. The books best known are those containing the moral doctrines of Taoism, especially the *Kan-Ying P'ien,* "The Treatise on Response and Retribution,"[1] and the *Yin-Chih Wen,* "The Tract of the Quiet Way."[2] These are supposed to contain all that is essential in the Taoist faith; the former book is highly esteemed above all, and its distribution is considered a religious duty. In the English-speaking world Bibles have been published in countless numbers, and some think that Shakespeare's works have appeared in even more editions than the scriptures, but scholars familiar with Chinese literature claim, not without plausibility, that the editions of *Kan-Ying P'ien* are even more numerous than those of the Bible or Shakespeare. Edition after edition is constantly appearing from local presses at the expense of Chinese philanthropists, who by this means hope to gain merit and the assurance of the prosperity of their family.

A few quotations from the *Kan-Ying P'ien* will show the nobility and high character of its ethics. It begins with the following sentence:

"The Exalted One says that curses and blessings do not come through gates, but man himself invites their arrival. The reward of good and evil is like the shadow accompanying a body."

From the moral maxims we quote the following sayings:

"The right way leads forward; the wrong one backward."

[1] *T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

[2] *Yin-Chih Wen, The Tract of the Quiet Way.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

"Do not proceed on an evil path."

"With a compassionate heart turn toward all creatures."

"Be faithful, filial, friendly, and brotherly."

"First rectify thyself and then convert others."

"Be grieved at the misfortune of others and rejoice at their good luck."

"Assist those in need, and rescue those in danger."

"Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss."

"Do not call attention to the faults of others, nor boast of your own excellence."

"Extend your help without seeking reward."

"Give to others and do not regret or begrudge your liberality."

While there is much good in Taoism, we must not forget that the general ignorance which prevails in the middle and lower classes of China, and also among the Taoist priests, favors the development of superstition, and the practice of Taoism is not as pure as one ought to expect from so profound a leader as Lao Tze and such noble principles as are contained in their sacred books. The Taoist priesthood forms a powerful hierarchy under the guidance of a Taoist pope, whose rights are respected by the imperial government. The Taoist papacy is hereditary in the family of Chang Tao Ling, "the Heavenly Teacher," who is venerated as the vicegerent of God, the Pearly Emperor in Heaven.

An essay on Taoism which came from China was read at the Religious Parliament at Chicago and is published in the official report of Dr. Barrows, from which we quote the following passages:[3]

"If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overcrowded this; Taoists left the right way and boasted wonders of their own. Legends of gods and genii became incorporated with Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion (magic and spiritualism), though still called Taoism."

"Taoism and the genii religion have deteriorated. Taoists only practise charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy sages of the past. If we ask a Taoist what

[3] *The World's Parliament of Religions*, Vol. II, pages 1355 ff.

is taught in the *Yin Tu King,* he does not know. If you kneel for explanation of the *Tao Teh King,* he cannot answer.

"Oh! that one would rise to restore our religion, save it from

TAOIST PRIEST AND PRIESTLY CROWN. 2302

errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Ro-

man Catholics and Protestants assemble the masses to hear, and to explain the doctrines that their followers may know the ends for which their churches were established! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tsze, Chang-tsze, Yin Hi, and Lie-tsze might shine forth brightly. Would not this be fortunate for our religion?"

Buddhism, as is well known, has been a no less potent factor in the religious development of China than Christianity in Europe. Buddhist monasteries and Buddhist pagodas are seen everywhere, and, strange to say, its institutions remind one very much of mediæval Christianity. The history of Buddhism in its several phases is a most striking evidence of the truth that the same law of development sways the fate of mankind in all countries.

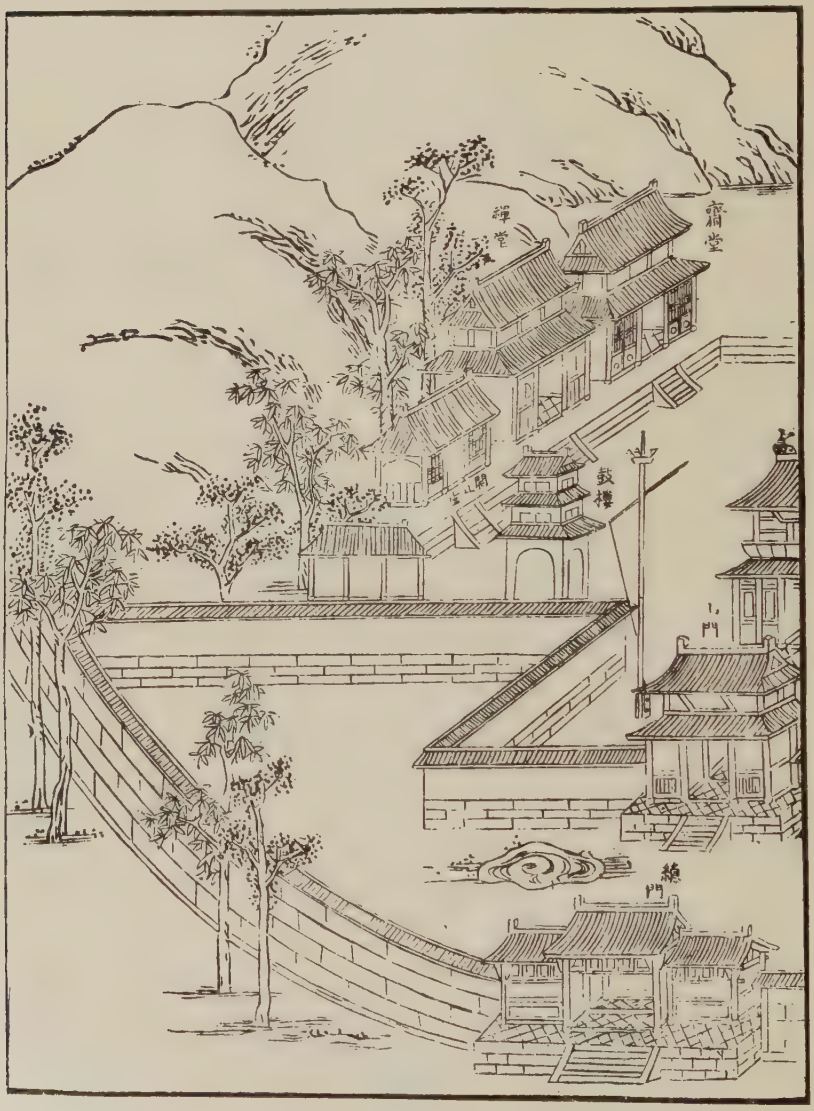
The Buddhist form of worship is not carried on in the simple spirit of its founder; it is modified not only through priestly interests but also by popular superstitions, and it has incorporated the legends and mythology of pre-Buddhistic times.

Under these conditions it is but natural that the resemblance of Buddhist institutions to Roman Catholicism has been noticed both by Roman Catholic and Protestant missionaries. It is too remarkable not to be apparent at first sight. Monks live under an abbot in monasteries according to the same or very similar rules that we find in mediæval monasteries.

The Buddhist monasteries in China are private institutions and receive no support from the government. They are endowed with some land and with the buildings on it which may be a donation or bequest of some pious man. Whatever needs they may have for the support of their institution must be collected by begging or contributions of devotees. The lower class of the monks have as a rule to work hard to keep the monastery in order, or to cultivate the garden or fields that may be connected with the institution.

After entering within the walls of the monastery pictured here, we would see on the right a small pagoda with five roofs, corresponding to the five elements. We enter through the gate and before us stands the main building which is used for ceremonies of any kind or religious services. Behind the main building we see the temple which is the sanctuary proper. At the farther end of the court stands the abbot's residence, and to the left of it is the kitchen. The house to the right of the abbot's residence is called the "guests' house" and the wing that extends from it toward the front is the building of officials. We see two bell towers, one

on either side of the inner court. The little huts at the extreme right are bath houses, and the buildings on the left hand are suc-

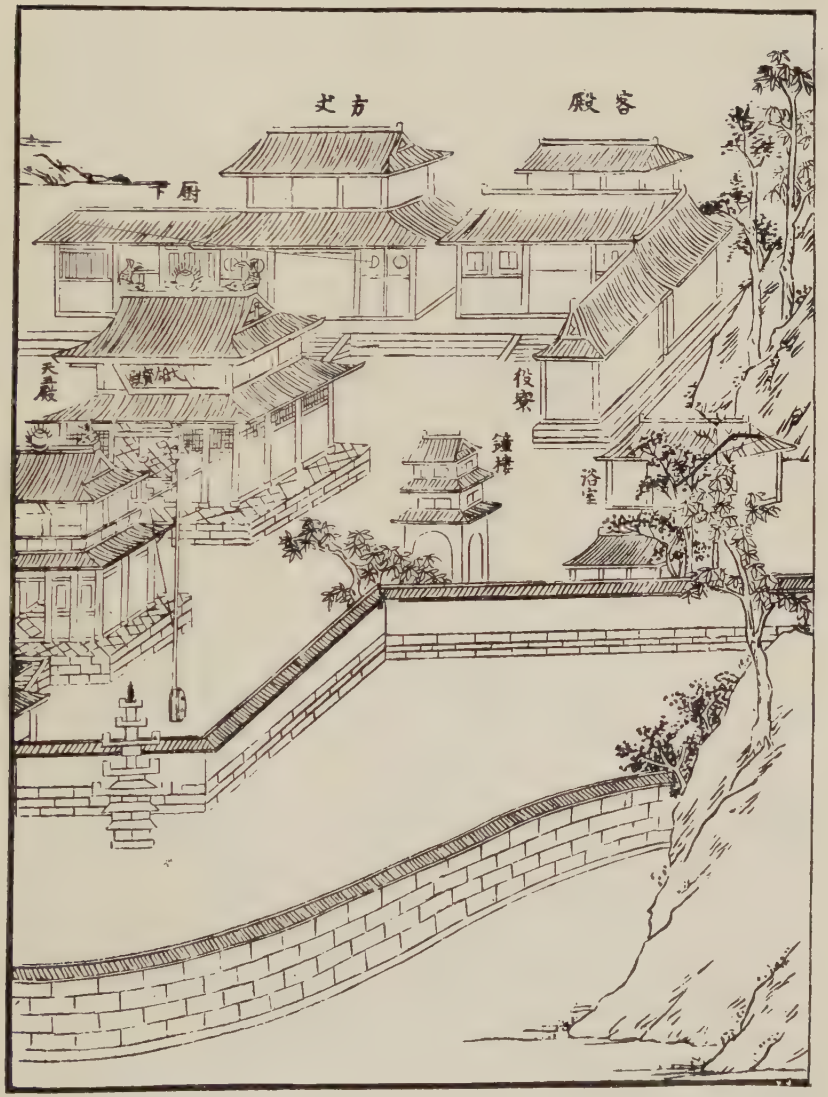


2273 BUDDHIST

cessively a shrine sacred to the founder of the sect, the meditation hall, and the dining hall of the monks.

Of the two tablets here represented, the one to the left is found

outside of the temple walls and it reads in the order of the Chinese words: "It is not permitted odorous things and liquors to enter

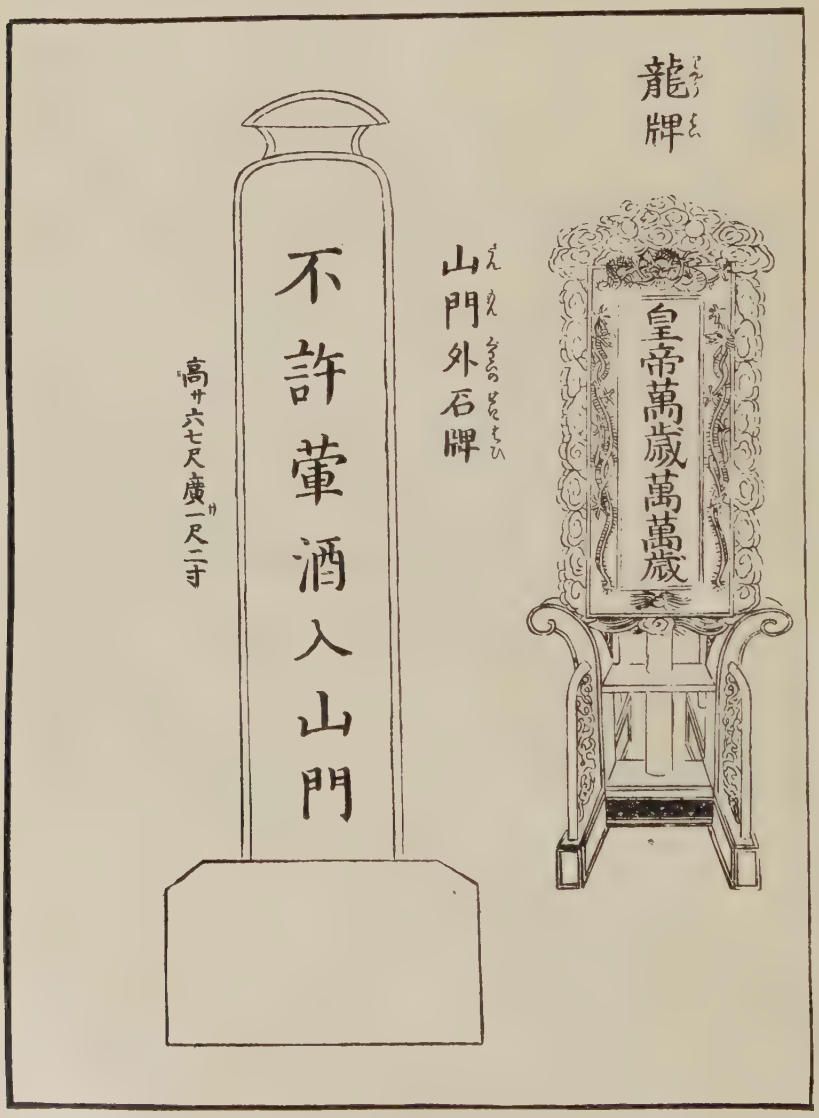


MONASTERY. 2301

into the mountain gate."[4] The tablet to the right is a prayer for the Emperor of China which is found in every Buddhist temple.

[4] "Mountain gate" is the usual expression for temple gate.

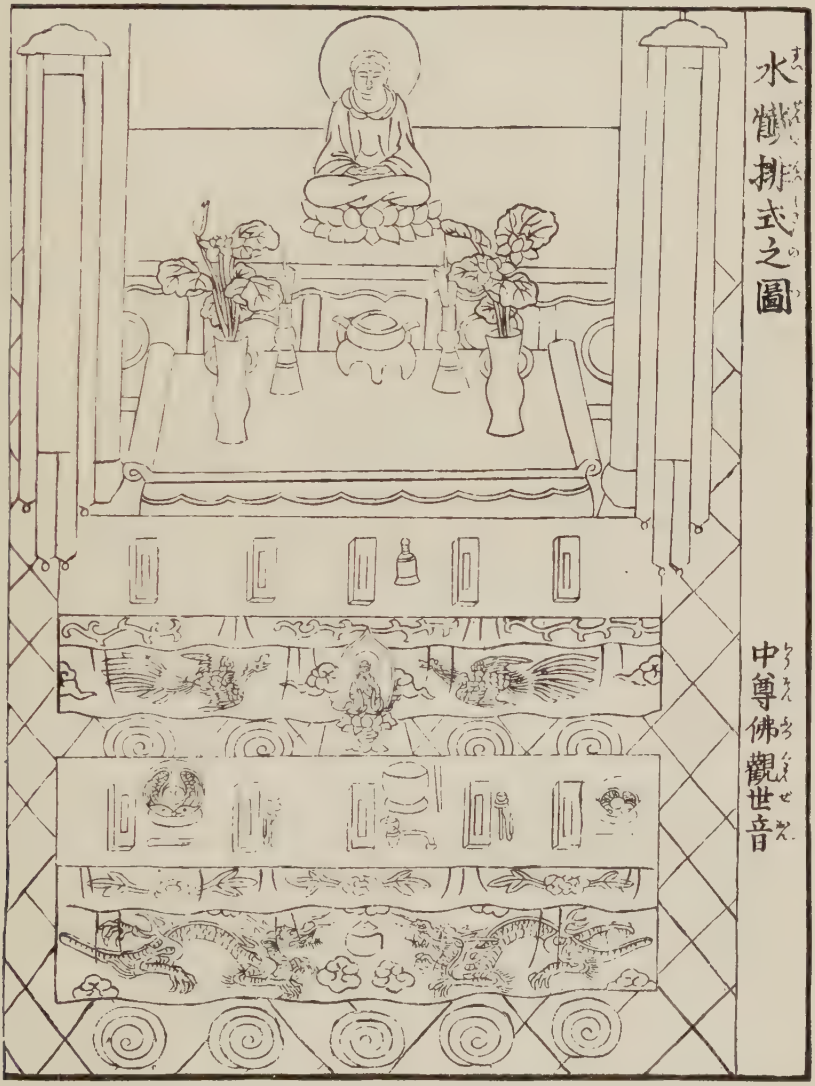
It reads, preserving again the consecutive order of words: "To the august | Emperor, | myriad | ages | and myriads | of myriads | of ages," which in brief means, "Long live the Emperor."



TWO TABLETS. 2290

Masses are read for the dead and for other purposes. Our picture represents a Buddhist mass for vagrant spirits. To the

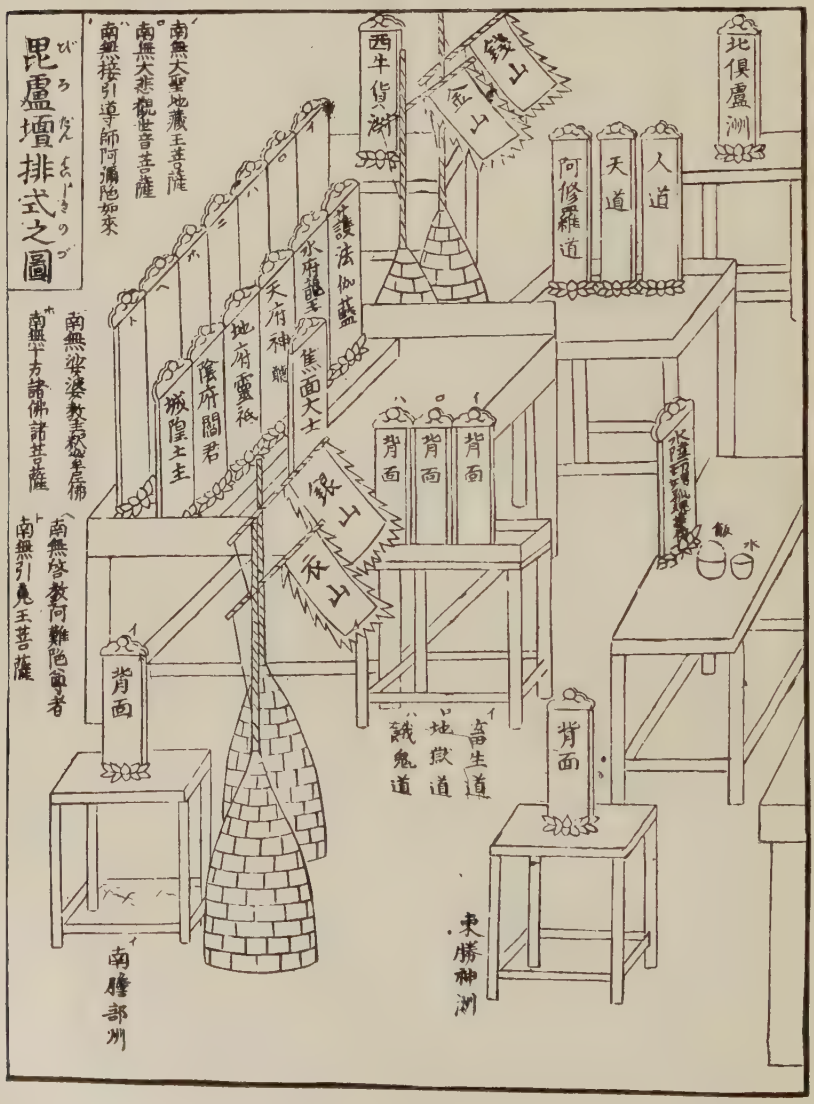
right we see a table with seven chairs. On the table stands a statue of Buddha and before every chair is placed a book of the Sutras. The presiding priest sits in the center, and all of them



A TABLE SET FOR DEPARTING SOULS, PREPARED FOR THE CELEBRATION OF BUDDHIST MASSES. 2294

read the Sutras in unison. The arrangement on the left side is a representation of the world and contains invitations for all beings

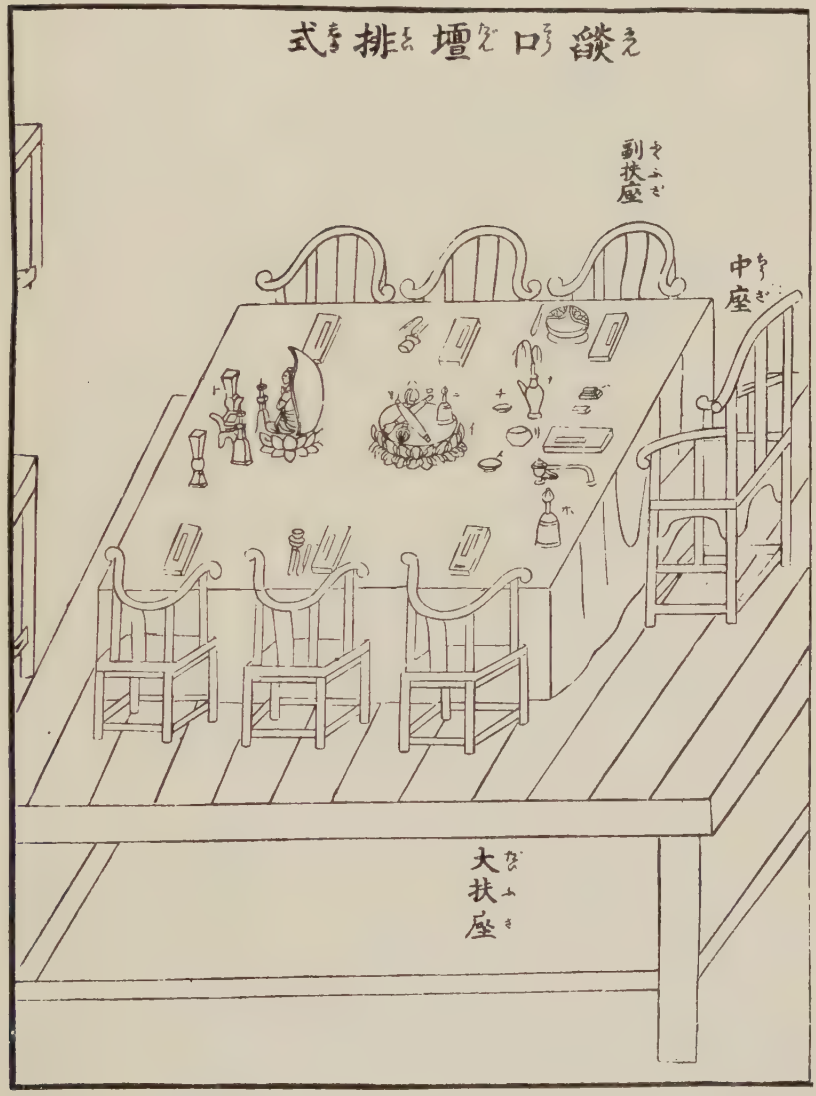
and spirits to be present. The upper inscriptions in the center of the altar call on all the Buddhas, "Shakya Muni, Amitabha, Kwan Yin, etc." The tablets underneath bear the names of the temple



BUDDHIST MASS FOR

guardians, "the Dragon King, the Heavenly Master, the Earth God etc." On the right wing of the altar are recorded "the human

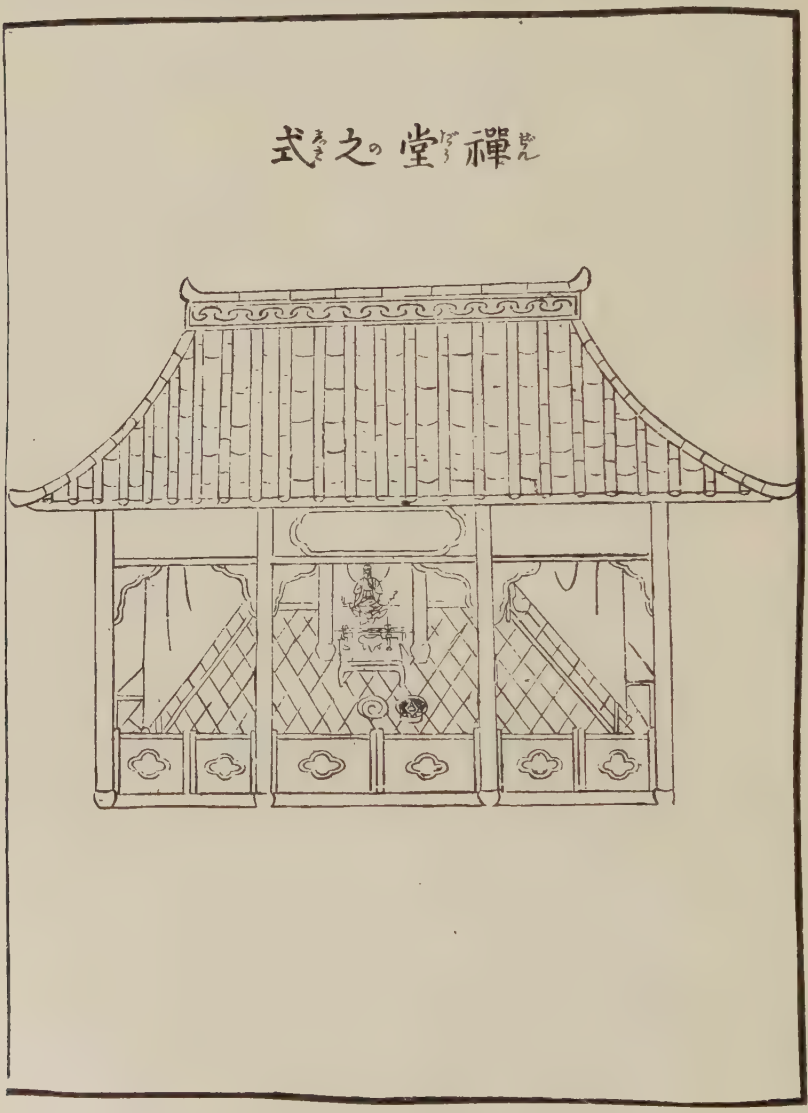
world, the heavenly world and the world of fighting demons"; on the left wing is the "domain of animals, of the denizens of hell and of hungry ghosts." The four turret-like buildings with



VAGRANT SPIRITS.

flags represent the four mountains of the world, called, beginning from below, "the cloth mount, the silver mount, the gold mount,

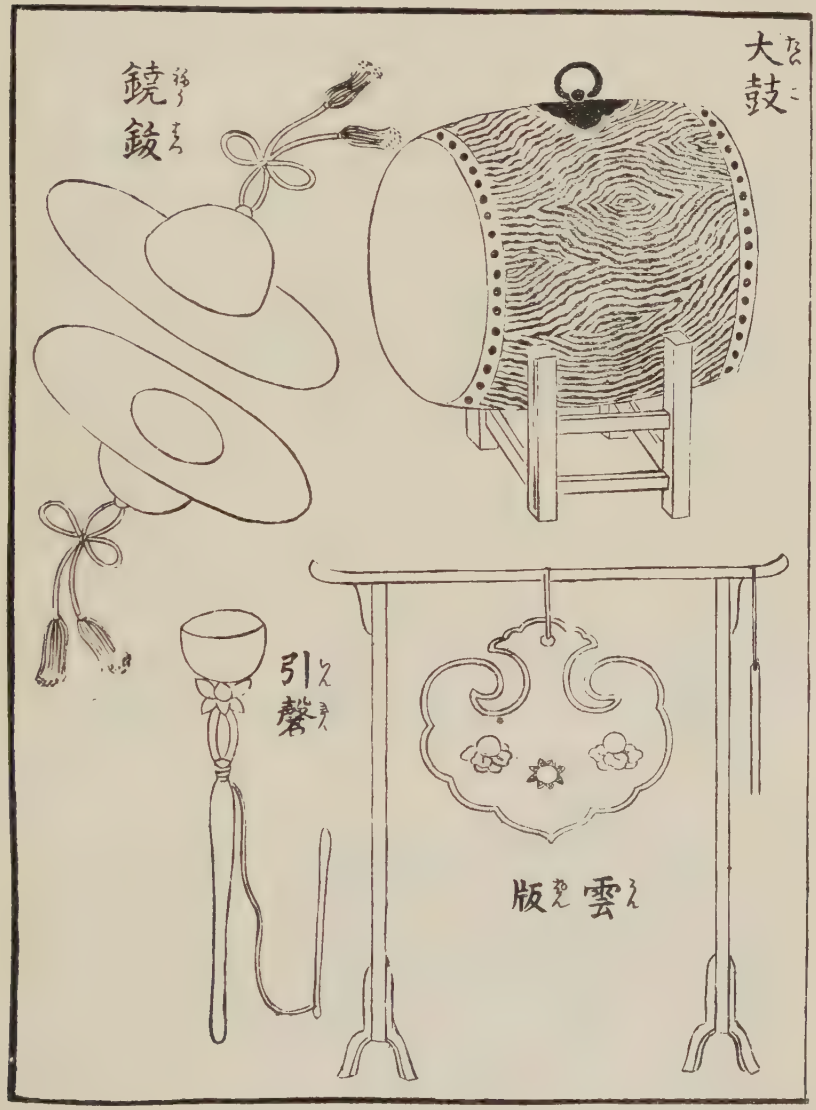
and the money mount." The four square tables at the four corners mark the four quarters of the world, "south and east" being below;



MEDITATION HALL. 2279

and "west and north" on the upper part of the picture. On the table in front of this arrangement are placed two cups, one containing rice and the other water.

Much time is given by the monks to meditation. They sit down in silence in Meditation Hall and ponder over the problems



UTENSILS OF A BUDDHIST TEMPLE, A HAND GONG AND A DINNER GONG IN THE SHAPE OF CLOUDS. 2291

of life, or try to discover the meaning of difficult passages. Their exercises are guided by their superior, the abbot of the monastery,

or an older member of the brotherhood and when they think they have solved the problem they discuss it again with their father confessor. While the monks of the Hinayana or southern school devote

FISH-SHAPED GONG AND CENSER. 2288

themselves chiefly to meditation on the vanity and transiency of life, the northern Buddhists of China and Japan prefer the subtle

problems of philosophical speculation, on the origin and nature of the universe, the purpose of life, the relation of the Tathagata to the world, the cessation of being, the foundation of morality, and kindred subjects.

The tendency of asceticism prevails and pagodas and monasteries are richly endowed while Buddhist priests perform upon the whole the same functions as the Catholic clergy.

Further, it is strange that in its higher evolution Buddhism also enters into a phase which offers an exact parallel to the development of dissenting churches in Christendom. The reformation started in China with the Pure Land Sect, which set all their hope of salvation in faith alone in the Buddha Amitabha. In China, upon the whole, the Roman Catholic form of Buddhism prevails, while Japan, with regard to its Buddhist institutions, may be characterized as a Protestant Buddhist country. The main representative of Protestant Buddhism is the Shin Shu sect, an offshoot of the Pure Land sect, in which the priests marry and are allowed to eat fish and flesh. Like Luther, they insist that man is justified by faith alone, not by his deeds, but that good deeds will follow the right faith as a matter of course.

There are as many different kinds of Buddhist monks with different regulations as there are orders and congregations in the Roman Catholic Church, and Buddhist Lord Abbots have played a part in the history of both China and Japan proportionate to that of the abbots and bishops in Christian countries during the Middle Ages.

CHILDHOOD AND EDUCATION IN CHINA.

BY THE EDITOR.

FAMILY life in China as much as in all other countries is centered in the nursery, and if there is a difference we may say that the interest in education is even higher than in the West. When a child is born it is tended with as much love as in Europe and America, though scientific insight into medical affairs may frequently be lacking.

How similar the affection of the parents of Cathay is to our own appears from their nursery rhymes, the spirit of which may be seen in the following lines which we quote in Isaac Taylor Headland's translation:

"Heh, my baby! Ho, my baby!
See the wild ripe plum,
And if you'd like to eat a few,
I'll buy my baby some."

Another jingle which reminds one of our own children's verse on the lady-bug, runs thus:

"Fire-fly, fire-fly,
Come from the hill,
Your father and mother
Are waiting here still.
They've bought you some sugar,
Some candy and meat,
Come quick or I'll give it
To baby to eat."

What the Saxon says of his home is literally true in China. The typical Chinese residence is a little castle and all its arrangements show that it has been built for family life. It consists of several one-story structures that are shut off from the outside world by a wall. Having entered through the gate, we find three buildings one after another separated by court yards. First, we reach

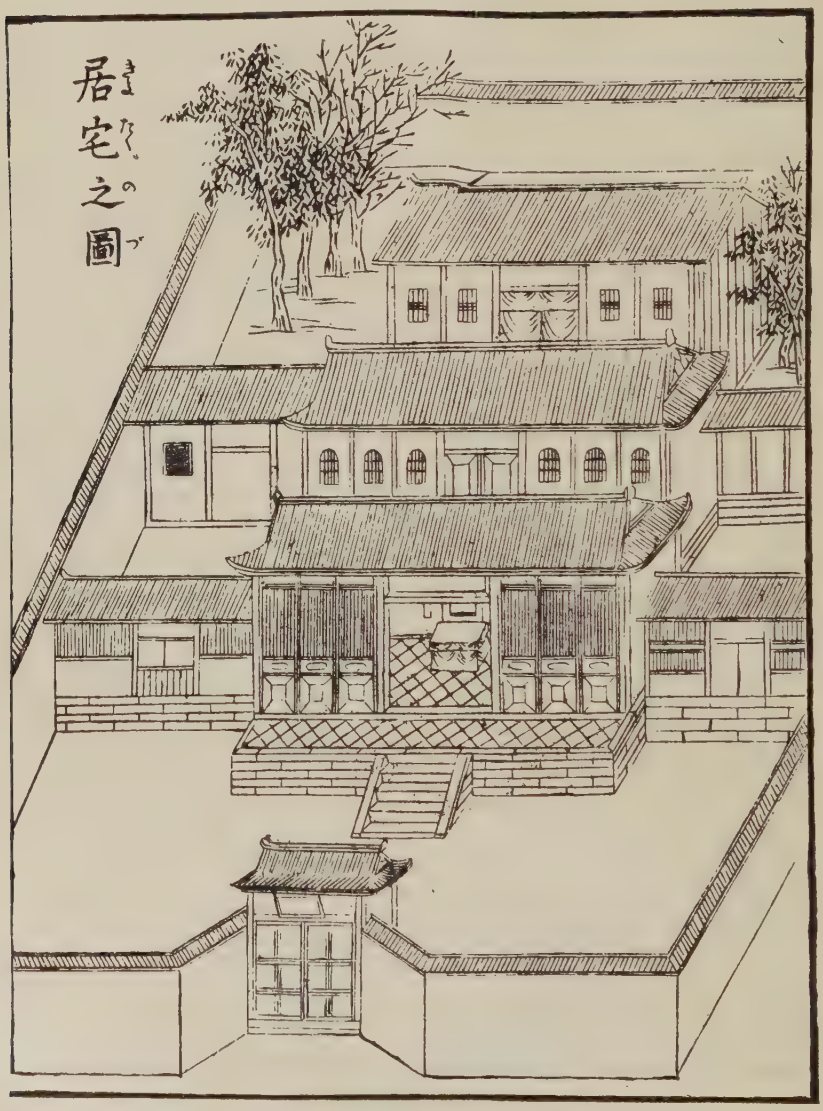
the reception room; having crossed a second court yard, we come to the main dwelling house; and behind that we will find the apartments for women and children.

THE BIRTH OF THE BABY. 2261

When children grow up, the boys are sent to schools, while the girls receive the most of their education at home.

The sexes are separated at the early age of seven, and while

the boys are trained to behave and speak in a straightforward way the girls are taught to be first of all demure. The Chinese language has even a different form of affirmation for them; while the boys



A CHINESE RESIDENCE. 2312

say *wei*, the girls should answer *o*, when they intend to say "yes." The former is an unequivocal and definite declaration that it is so,

while the latter is a submissive assent. Lao Tze who condemns the ceremonialism of China so vigorously insisted upon by the Confucian school, denounces the difference made between *wei* and *o*[1] and calls this zealous clinging to tradition "the mere flower of reason."[2]

From earliest childhood much time is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, patience, obedience, diligence, thrift, frugality, kindness toward all beings, but also to minute rules of good breeding, relating to behavior toward themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals, etc.; for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere.

We quote a few passages from the *Hsiao Hsio,* "The Juvenile Instructor," which is the standard book on education. There we read:

"Let children always be taught to speak the truth, to stand erect and in their proper places and listen with respectful attention.

"The way to become a student is, with gentleness and self-abasement, to receive implicitly every word the master utters. The pupil, when he sees virtuous people, must follow them; when he hears good maxims, conform to them. He must cherish no wicked designs, but always act uprightly; whether at home or abroad, he must have a fixed residence, and associate with the benevolent, carefully regulating his personal deportment, and controlling the feelings of the heart. He must keep his clothes in order. Every morning he must learn something new, and rehearse the same every evening."

When a boy is entrusted to a teacher, he is impressed with the significance of the new period of life, upon which he is about to enter by receiving a literary appellation called *shu ming* or book name, by which he will be called for the rest of his life.

The great authority in school affairs is Confucius. His picture is set up in a conspicuous place over an altar, and when the father entrusts his boy to the care of a teacher, the child's first act is to show reverence for the great master of Chinese morality by kneeling before his effigy.

Though the figure of Confucius has not been deified as other religious leaders have been under similar circumstances, he may be

[1] *Tao-Teh-King,* Chapter 20. See the author's translation, p. 106.

[2] *Ibid.,* Chapter 38. See the author's translation, p. 116.

regarded as a kind of Christ to the Chinese people, and he is looked up to as the ideal of proper behavior.

Confucius was not an originator but a preserver. He established the Chinese canon by collecting those writings which he

WORSHIP OF THE MASTER. 2317

deemed authoritative, and he characterizes his own development in the *Analects* (II, iv) as follows: "At fifteen, I had my mind bent

on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right."

THE TEACHER INVITED. 2323

His moral maxims are tersely characterized in one of his sayings which is preserved in the same place and reads as follows (*loc.*

cit. I, vi): "A youth, when at home, should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the

2309 FOUR MODES OF OBEISANCE: PROSTRATION,

good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

Teachers are highly respected in the community and are frequently invited by the parents of their pupils.

Instruction should not be limited to words, but must be given

KNEELING, CLASPING HANDS, BOWING. 2313

mainly by example. Confucius pointed out that Heaven's teaching is done in silence as we read in the *Analects* (XVII, 19):

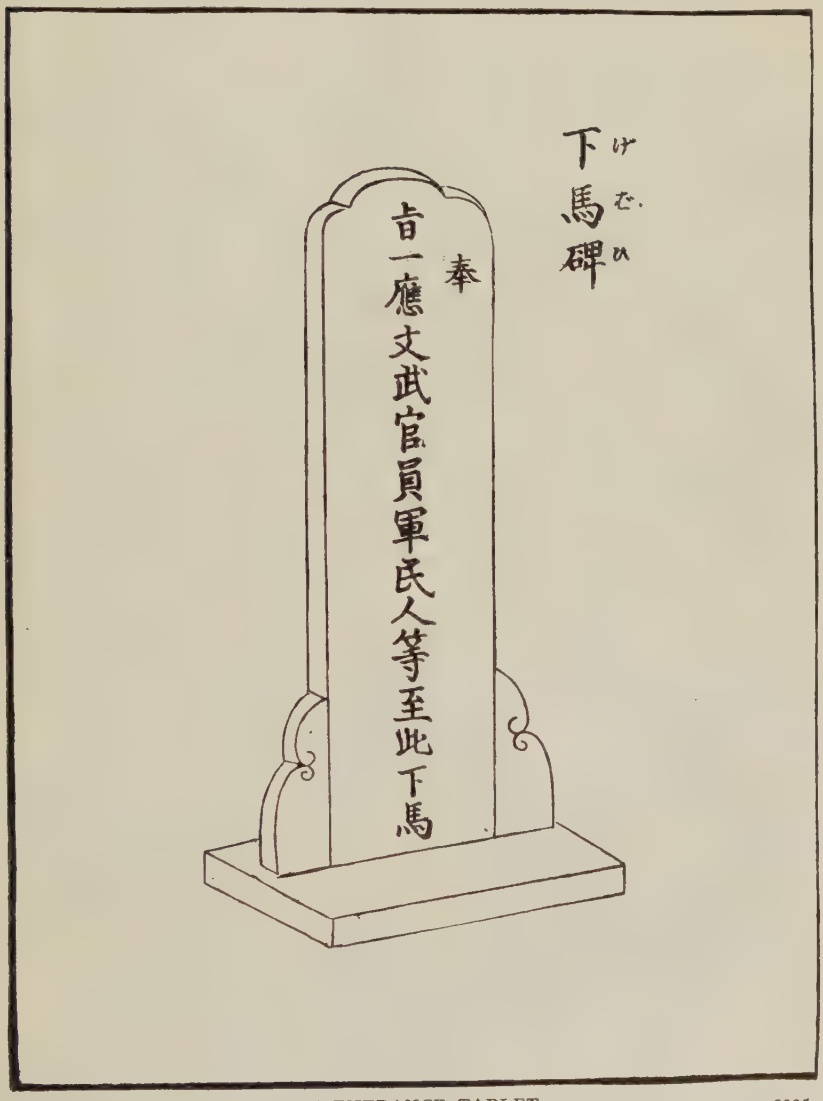
"Once said he, 'Would that I could dispense with speech!'

"'Sir,' said Tsz-kung, 'if you were never to speak, what should your pupils have to hand down from you?'

A LESSON IN EDUCATION HALL. 2333

"'Does Heaven ever speak?' said the Master. 'The four seasons come and go, and all creatures live and grow. Does Heaven indeed speak?'"

There are four kinds of obeisance: one is simply a bow, *hsing*;[3] the next is the clasping of hands, *kung shou*[4] or *i*[5]; the third one is kneeling, *kwei*,[6] and the most reverential attitude is prostration,

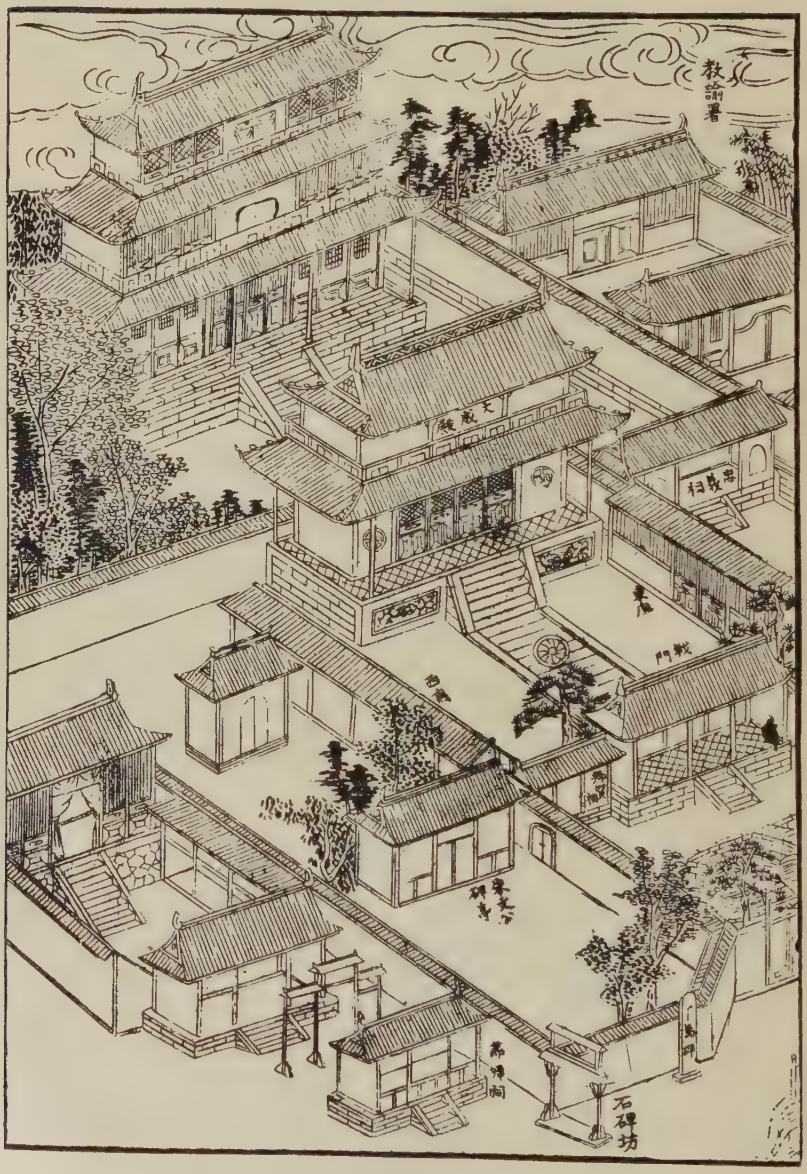


THE ENTRANCE TABLET. 2335

pai,[7] known as "kowtowing," i. e., touching the floor with the forehead.

[3] 興 [4] 拱手 [5] 揖 [6] 跪 [7] 拜

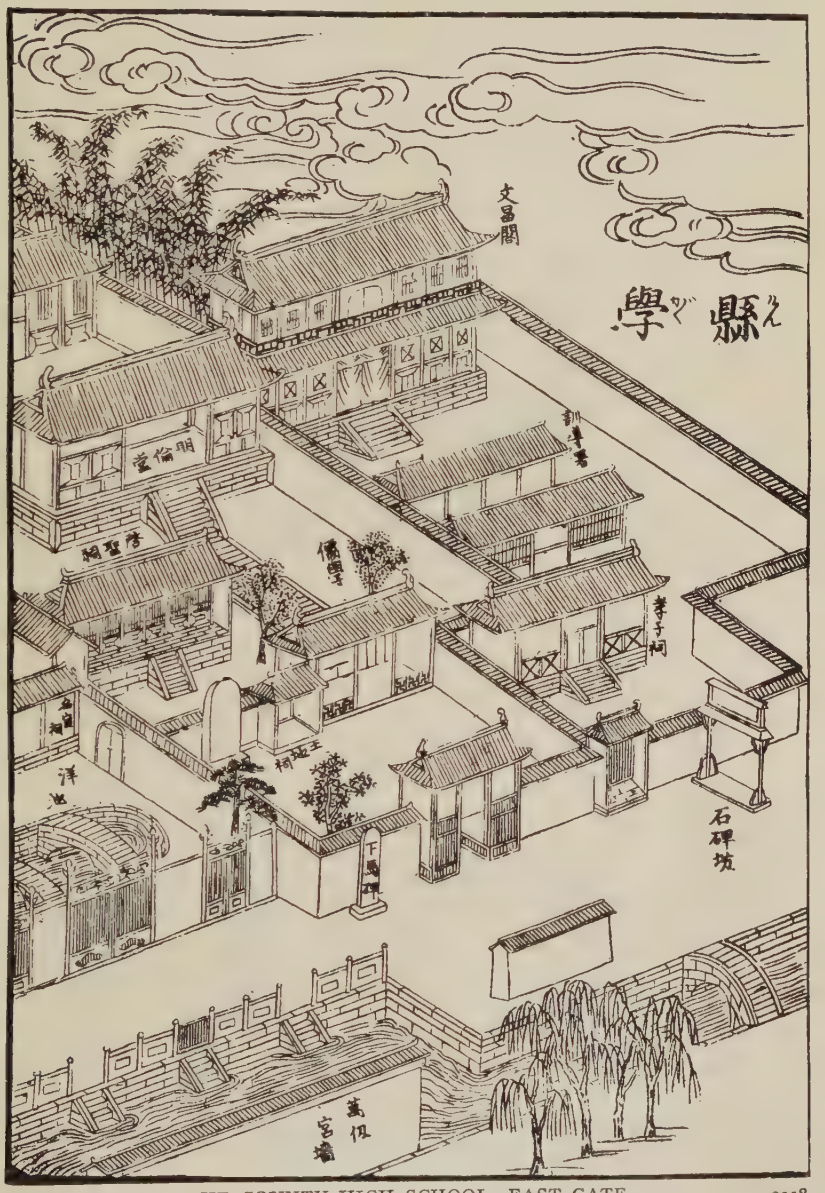
Rich families build a special education-hall in their homes and



THE COUNTY HIGH SCHOOL: WEST GATE. 2334

engage a private tutor for their children, but there are also public schools which might be compared to our high schools and colleges.

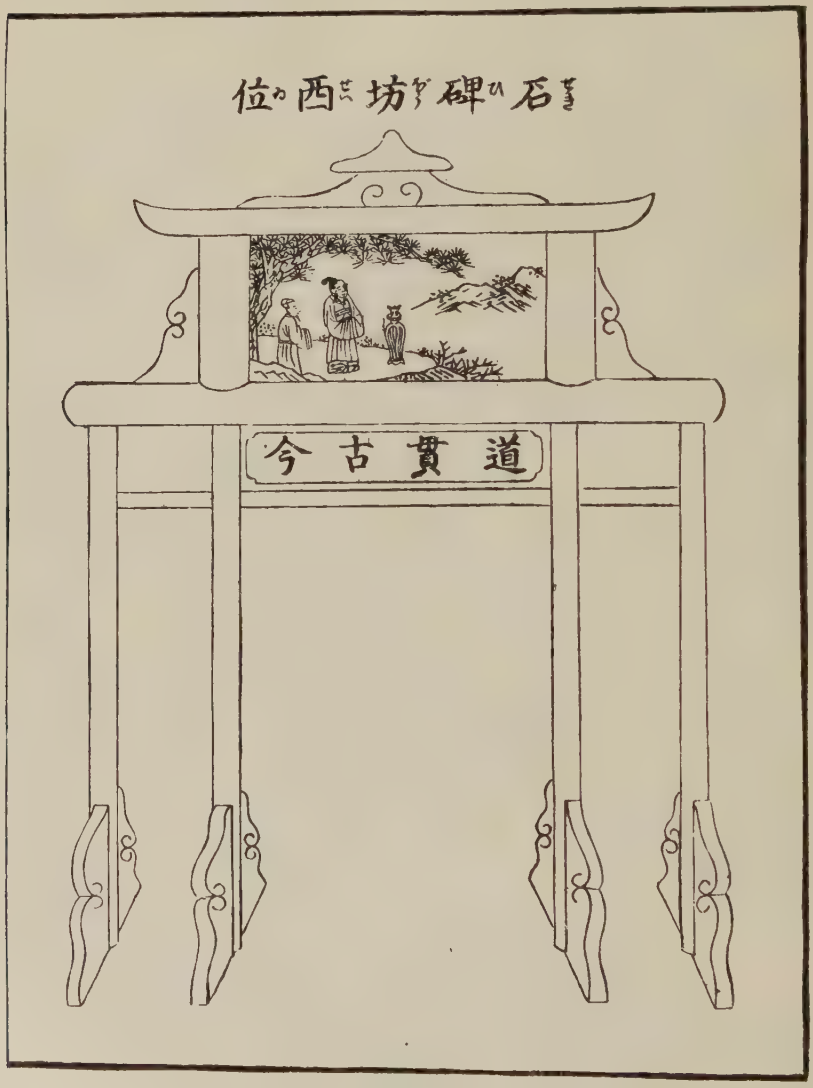
They form a large complex of many edifices built and maintained by the government.



THE COUNTY HIGH SCHOOL: EAST GATE. 2318

Our illustration shows a county high school such as we may find in many Chinese townships. We approach it on a high road,

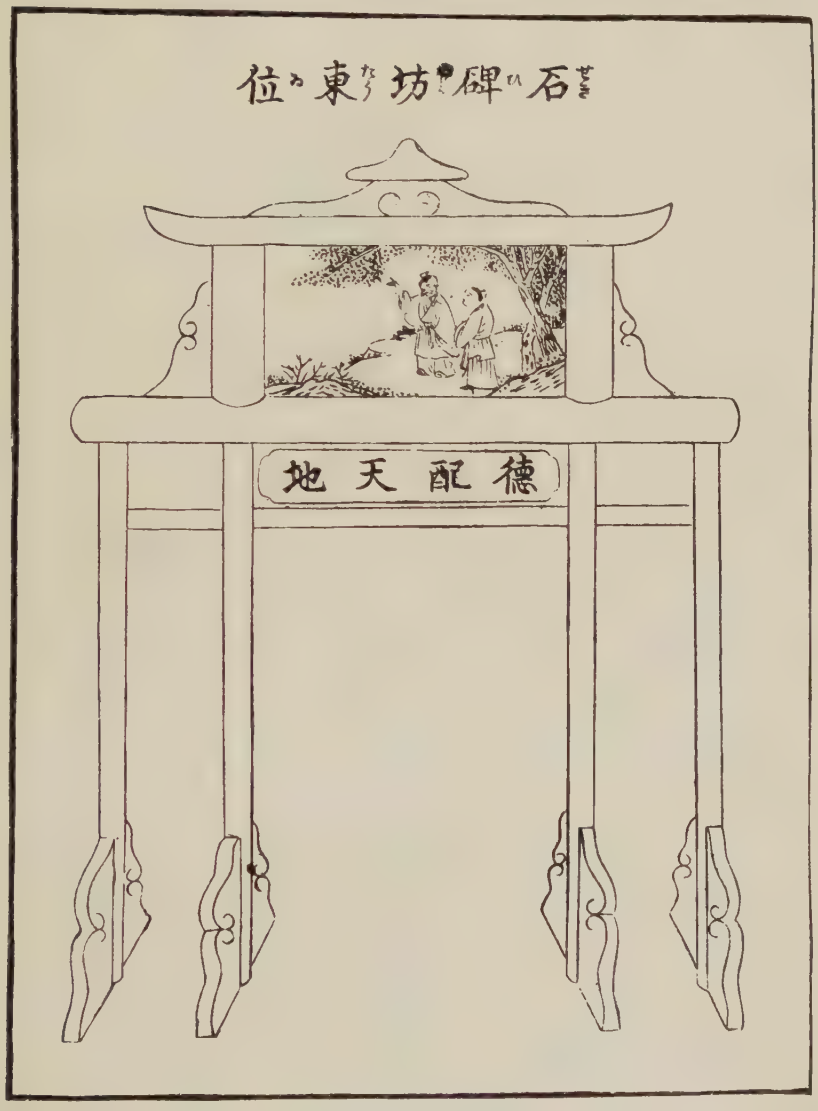
along which a small river runs. When we come from the west we see a gateway bearing a tablet, which is called the tablet of the west. A picture above the tablet shows a teacher with his pupil under a



TABLET OF THE WEST GATE. 2324

pine tree and the inscription reads: "The *tao* (i. e., the heavenly reason) penetrates the past and the present," which means it is eternal. This saying is proverbial in China and reflects the spirit

of the Chinese canonical books. A few steps beyond the gate we see a stone tablet, standing against the wall, which warns us to "dismount from our horse," for it would be highly disrespectful



TABLET OF THE EAST GATE. 2263

to enter the premises of the school on horseback or in a carriage. The character which stands out by itself on the right side of the entrance tablet means "have respect," and then the sentence con-

tinues in the inscription which reads from the top down: "Ordinance for every one, civil and military officers, soldiers, men of the people, etc., coming here: Dismount from your horse!"

2248 A LESSON IN

The eastern gateway on the high road bears a similar picture of a teacher under a tree pointing heavenward. The inscription reads: "Virtue takes rank with heaven and earth."

The building on the extreme east is "Literary Hall," as we may translate its inscription, and is dedicated to the patron god of literature known as *Wen Chang,* which means "Scripture Glory."

EMBROIDERY WORK. 2336

Other buildings serve for class rooms, and, on the extreme north, the largest building is called "Hall of Great Perfection," and is probably used for what we would call commencement exercises.

The girls are educated in needlework which is considered one of the greatest accomplishments of their sex. Rich and poor endeavor to excel in it, and Western trade knows that Chinese ladies can do most remarkable embroidery.

The idea prevails generally that the education of woman is much neglected in China, but we find in Chinese history many educated ladies praised for their talents as well as for their learning. In fact, there are in Chinese literature not a few poems of great beauty recorded as the productions of princesses and noble women. If the poorer classes do not furnish similar instances of brilliant women, it is not due to a prejudice against the education of women but solely to lack of opportunity and inability to imitate their betters. It is true, however, that the emancipated woman who would have all considerations of a difference in sex abolished does not exist in China, for domestic virtues are deemed indispensable even for women that have become famous.

In China all people without exception from the emperor down to the poorest beggar show an unbounded respect for education, and this spirit is well set forth in an ancient poem put into the mouth of King Ch'ing who ascended the throne as a child. His prayer reads thus:

"Reverent, reverent I will be,
For the will of Heaven I see.
Oh, how great my duties are!
Will not say that Heaven is far,
Since we're compassed by its light[8]
And live always in its sight.
I'm a little child, and hence
Still unskilled in reverence;
But I'm daily growing fast
And will wisdom gain at last.
Help me bear the burden mine,
Teach me Virtue's path divine."

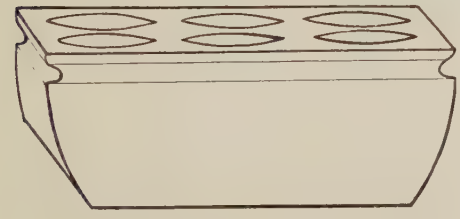
[8] The context of this passage suggests that it speaks of the close connection which obtains between Heaven and us. The words however are obscure. A literal translation would be as follows: "Lifting up | letting down | its | scholars," which, if the text is not corrupt, may mean that Heaven is in constant communication with us, it lifts up the scholars (i. e., the young king's counselors or teachers) and sends them down again.

INLAID AND ENGRAVED VASES OF 6500 YEARS AGO.

BY EDGAR JAMES BANKS.

Field Director of the recent Expedition of the University of Chicago to Babylonia.

IT was 4500 years B. C. or nearly 6500 years ago, that Babylonian, or rather pre-Babylonian or Sumerian art was at its height. Four thousand years later, toward the close of the Babylonian empire, after intercourse with the Persians and Greeks had been established, during the reign of Nebuchadnezzar, there was a revival in art, yet while the last of the Babylonians may have excelled in some respects, in others they were inferior. Even to the archæologist accustomed to study the things most ancient, these statements will seem strange, yet my own excavations at Bismya, in Central Babylonia, have



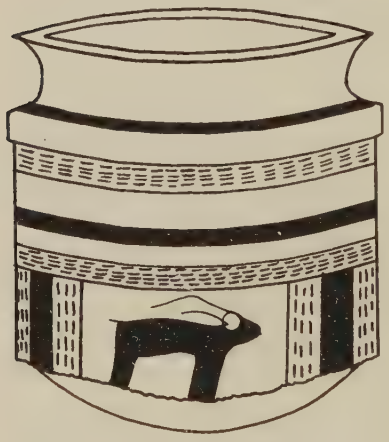
INCENSE CASE OF CALCITE. 5007-8

COSMETIC CASE OF MARBLE.

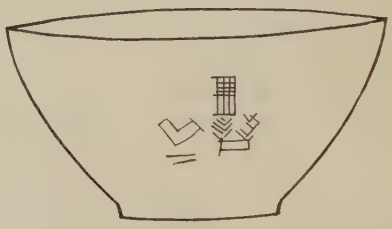
shown that the early dwellers of lower Mesopotamia possessed an artistic skill which was hardly surpassed during the forty following centuries before Babylonia fell into the hands of the Persians. The building bricks of that early age, if not so well formed, were finer moulded and better baked. Pottery was more durable. The engravings upon the early seal cylinders are far superior to those of a later date, and the only recovered Babylonian statue in the round, with the arms at the elbows free from the body, adorned the Bismya

temple about 4500 B. C.* Engraved and inlaid vases of marble, alabaster, onyx, porphyry, granite and of softer stones scarcely appear excepting in the earliest times; the few of a later date, which have been recovered, generally lack the graceful form, and especially the designs and inlaid work which beautifies the vases of the fifth millennium B. C. It is these early vases from Bismya which the present article would describe.

The archæological treasures with which the Babylonian excavator enriches the museums of Europe and America, are in most cases objects which were discarded by the ancients as worthless, or because they were broken and no longer of use. Therefore the ex-



5009 TERRA COTTA VASE.
Gray with heavy lines in red and short light lines in white



ALABASTER VASE. 5010
Streaked with red veins. 21×10½ inches.

cavator who finds the ancient dump heap where the broken or discarded utensils of antiquity were thrown, is indeed fortunate. Such was my own lot at Bismya. At the edge of a large platform upon which the first great temple at Bismya was constructed during the fifth millennium before our era, in an angle formed by an inclined plane which served as a stairway, was the ancient temple dump. It had been covered deep by the ruins of the later structures which had been reared on the site, and it was only by accident, while digging down through them to learn the depth of the platform foundation, that we came upon it. For ten days a gang of nine men worked at the old dump, and dozens of baskets full of fragmentary and

* See the author's article, "The Statue of King David and What it Teaches," in *The Open Court* for April, 1906.

entire vases, and other objects of stone, ivory, mother-of-pearl and bitumen, were recovered. This old dump gave us our first picture of the magnificence of the early temple service and the highly developed art of the greatest antiquity.

Naturally most of the stone vase fragments were plain, and they needed no adornment other than the beautifully streaked onyx or pure alabaster of which they were made. About forty of the fragments were inscribed with the earliest forms of cuneiform writing, and a hundred or more were engraved with the figures of men, animals, buildings and plants, or inlaid with stones of another color, ivory, mother-of-pearl and bitumen.

The forms of the inscribed and engraved vases were generally identical with the plain, yet the shape given to those of a soft stone,

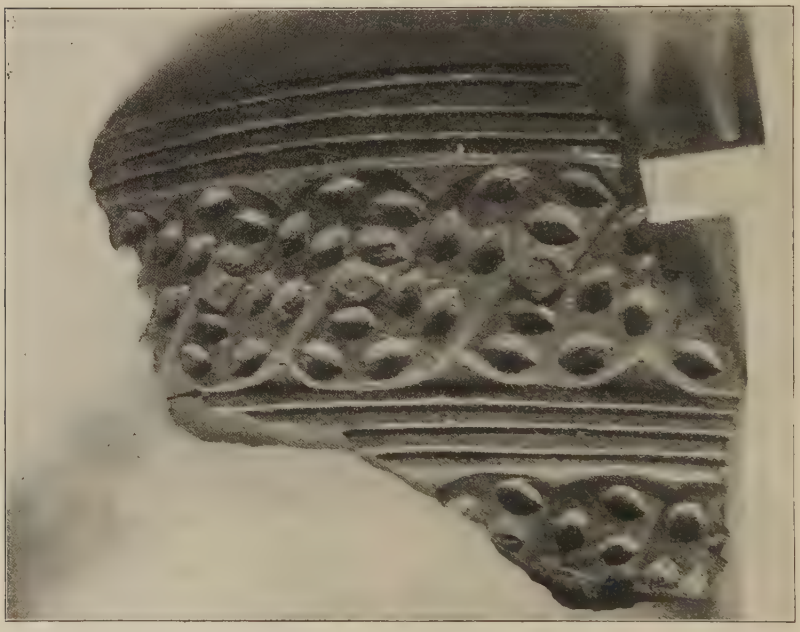
DESIGN ON AN INLAID STONE. 4999
Drawn by E. J. Banks.

as alabaster, free-stone and sand-stone, was more complicated than those of harder stones, as onyx, porphyry and granite. Judging from the examples which we recovered it would seem that few modern forms were unknown to the ancients, yet Bismya yielded no stone vases which were provided with handles other than holes for the purpose of suspension. In size the vases varied as greatly as in form. Some were as small as a modern egg cup; of others fragments were found showing walls nearly two inches in thickness, and a diameter not far from two feet.

Of all the engraved, inlaid vases, one represented by three fragments of a soft, dark-blue stone, with vertical walls, is perhaps the most remarkable. The entire exterior is covered with figures of men, and upon the three fragments at hand are parts of thirteen.

The design represents a procession of exceedingly grotesque figures, headed by two musicians playing upon harps. The first figure behind the musicians may be the king, and running to meet them are others bearing branches, and holding them on high.

It is not the grotesqueness of the figures, nor their unusual costumes, nor the unknown event which the engraving would describe, which gives the vase the greatest interest. Although the figures, the costumes, the harps and three branches were all engraved, they were also partly inlaid with ivory and stones. Fortu-



FRAGMENT OF DARK BLUE STONE VASE. 5000

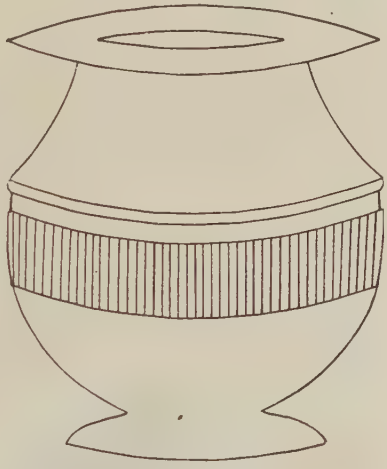
The vase was inlaid with stones to represent the spots on the intertwined serpents.

nately one square piece of ivory which was found with the vase, fitted into the place made for it in the dress of one figure. That figure wore a skirt of ivory, as did probably the others. In one of the branches a few small pieces of lapis-lazuli are still held in place by means of bitumen, the common cement of antiquity. What material was employed to represent the eyes of the figures, the bracelets, the hat-bands, the braids of hair, and the harp-strings. for they were all inlaid, we can only imagine. The fragments of

this remarkable vase, now in the museum of the University of Chicago, form one of the most inexplicable, unique, and valuable treasures of the most ancient art. A small fragment of a similar vase upon which an inlaid cow's head is engraved, was also found in the temple dump.

A second inlaid vase, also of a dark-blue stone, is represented by a single large fragment broken from the rim. Running parallel with the edge, and apparently encircling the entire vase, are two large serpents, gracefully entwined. At close intervals along the serpents were inlaid pieces of some other material, as if to represent

5001 ALABASTER VASE INLAID WITH LAPIS-LAZULI.*



5002 VASE OF BITUMEN. Largest diameter 27.5 in.; height 15 in.

the spots upon the skin. Between the coils, larger circular pieces, probably of a different material, were inlaid.

Two vases, each originally standing about seven inches in height, and identical in shape, were recovered from the temple dump. One is of white marble, and the other of alabaster, and both are inlaid. The same geometrical design appears upon them. The grooves which were cut upon one to receive the inlaid material still contain a few bits of lapis-lazuli; upon the other the black bitumen which contrasted sharply with the white marble, is still clinging.

In general, the more richly the vase was decorated, the more

* A duplicate of this vase in size and design is of white marble inlaid with bitumen.

simple was its form. The vases whose fragments were literally covered with engravings, possessed walls which were vertical or nearly so, while the more complicated forms and the more beautiful stones, were left unadorned. A small fragment of a light-blue soap stone vase bears an engraving which is of value to the student of early architecture. It has long been supposed that the square staged tower which was a prominent part of every Babylonian

FRAGMENT OF A BLUE STONE VASE. 5003
Showing that the staged tower existed in Babylonia as early as 4500 B. C.
Photograph by E. J. Banks.

5026 BLACK STONE VASE.* LAMP TERMINATING IN A RAM'S HEAD.
Photograph by E. J. Banks.

temple, was of comparatively late origin. This vase fragment from the early temple dump crudely represents a tower of four stages, and the excavations in the temple itself have shown that as early as 4500 B. C. the tower was perhaps its most prominent feature. Other vases were engraved with figures of animals, and one of a hard black stone, now in several fragments is represented with four

* Decorated with leaping rams and palm trees.

leaping rams in very high relief. Alternating with them are trees probably intended for the palm. The execution of the animals is especially good.

Also from the same temple dump were several marble and alabaster lamps, which if employed in the temple, might lead one to infer that as in the synagogues of later times, a light was continually burning. The lamps were given the shape of the conch shell from which they were copied, and the snout was curved that the wick which it supported might not easily slip back into the coil of the dish. Some of the lamps are plain; others are decorated with reticulated lines, and the snout of one terminates in a ram's head

5025 MARBLE LAMP. ALABASTER LAMP.

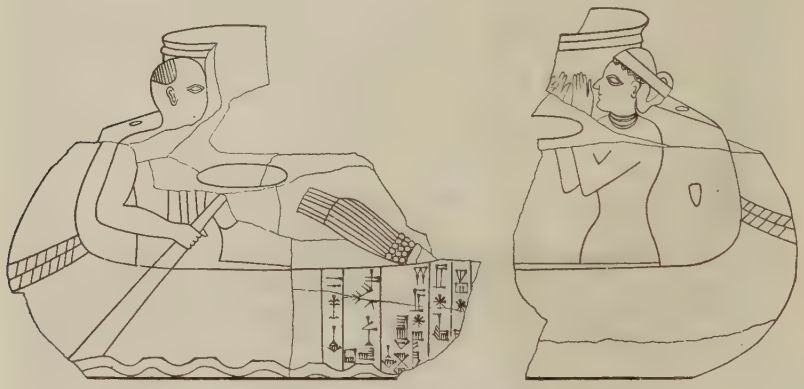
Photograph by E. J. Banks.

which held the wick projecting from its mouth. The eyes of the head, now represented by large holes, were only fitted with eyeballs of a different material, probably of lapis-lazuli.

Still another vase of a beautiful design was made of the bitumen which is still obtained in the hot springs of Hit on the upper Euphrates. The soft black pitch which oozes from the ground, is still collected and boiled, when it becomes hard and may be worked as if it were stone.

A large marble vase, also found in connection with Bismya temple, but at a distance from the ancient refuse heap, comes from a much later date. The character of the inscription which it bears

shows it to have been made not far from 2800 B. C. The fragments, about twenty in number, were discovered at different times, and fitted together until finally the general design became evident. It represents a double prowed boat which is being paddled along the water, and beneath it the waves are crudely represented. Upon the front of the starboard side is a dedicatory inscription. Within, upon the same side, sits a man holding an oar with which he is propelling the boat. Upon the other side, opposite the projection which forms the vase proper, is a woman holding her hands to her face in the customary attitude of worship. Although the vase is nearly two thousand years later than those described above, it shows less, rather than greater skill in its execution. It was never of practical use; the holes which pierce its ends show that it was suspended in the temple to which it was dedicated.

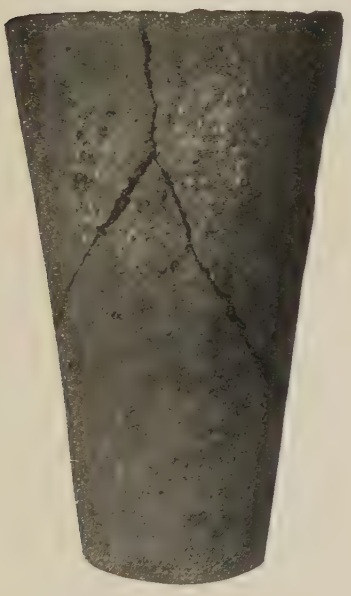


TWO SIDES OF A MARBLE BOAT VASE. 5004

The stones from which the Bismya vases were worked are of a very great variety, and the sources from which they were obtained were far distant, either in the hills of Armenia far to the north, or in the mountains which rise from the plateau of Central Arabia. Certainly they speak of long journeys to distant lands. Sargon of 3800 B. C. speaks of an expedition across the desert to the Mediterranean sea coast; the earlier Sumerians must have undertaken equally great expeditions.

It may seem surprising that the people of 6000 years ago were able to shape the hardest of stones into beautiful, perfectly symmetrical vases, and decorate their exteriors with complicated designs, and the question, how they did it, naturally rises. The only instruments which they are known to have possessed were of bronze

and of stone, and with these their work was done. They were acquainted with the lathe, and with it they turned the beautiful seal cylinders from stones as hard as jasper, lapis-lazuli and serpentine, and most of the vases from the temple dump also bear its marks. Just what the cutting instrument was, or how the lathe was constructed, is uncertain. In Bagdad at the present time, the workers of wood, brass and iron use a primitive lathe turned by a bow held in the hands, while the chisel is held and pressed with



A PORPHYRY VASE WITH INDISTINCT INSCRIPTION. 5005
Photograph by E. J. Banks. 5005-5006 Diagram with inscription restored.

the toes against the object to be cut. This instrument seems primitive enough to have survived unchanged during all of the sixty centuries or more since the beautiful vases from the ancient Bismya temple dump were made. These vases, perhaps more than any of the other antiquities which the ruins of Babylonia have yielded, speak of a high development in art and culture, and therefore of a general civilization which a decade ago would have been thought impossible at so remote an antiquity.

MISCELLANEOUS.

THE GOD-MAKER, MAN.

BY DON MARQUIS.

I.

Fallen mute are the lyres of Apollo
  And the lips of the Memnons are mute,
Nor ever Pan's shepherds may follow
  The moods of his reed-fashioned flute;
And the worship of Egypt's Osiris
  Was fated to wither and fade
Ere even the fragile papyrus
  Which called him eternal, decayed;
Sink to silence the psalms and the peans,
  The shibboleths shift, and the faiths,
And the temples that challenged the eons
  Are tenanted only by wraiths;
Swoon to silence the sackbuts and psalters,
  The worships grow senseless and strange,
And the mockers ask: "Where be thy altars?"
  Crying: "Nothing is changeless—but Change!"

II.

Yea, nothing but change seems eternal,
  And yet, through the creed-wrecking years,
That old word of some city supernal,
  Insistent, persistent, appears.
Multiform are the tale's variations,
  Time and clime ever tinting the dreams,
Yet the motive, through endless mutations,
  The essence, immutable gleams.

III.

Though one may bow down 'neath the Crescent,
  And one twirl the prayer-wheel of Buddh,
And one vow the Nazarene present
  When the wine is transmuted to blood;—
Though their trust be a part of it terror,
  Though between them exist little ruth,
Though all of them grovel in error,

Yet each of them glimpses a truth.
Though the priests that made merry are mirthless
And their temples are trampled by time,
And the names of their gods are grown worthless
But to round out the ring of a rhyme;—
Though we mark in the limitless Heavens
How the flames of the Avatars
But illumine their limited evens
To evanish like vanishing stars;—
Though we see that all altars and icons
Must at last lack for incense and wine,
And the liberal, cynical lichens
Veil the ruin that once was a shrine;—
Though nothing but change seems eternal,
Yet all have cried out for Death's death:
The desire for something supernal
Was drawn in with man's earliest breath.

IV.

Yea, deathless, though godheads be dying,
Surviving the creeds that expire,
Illogical, reason-defying,
Lives that passionate, primal desire;
The same through its every mutation,
The same through each creed and no-creed,
The base of each symbolization
That perished when perished its need.
'Tis the challenge of atom and plasm:
"Let the All kill a part—if it can!"
Flung forth down time's echoing chasm
From the lips of the god-maker, Man.

ARISTOTLE ON HIS PREDECESSORS.*

(Editorial Comments on Professor Taylor's New Translation of the First Book of the Metaphysics.)

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his Metaphysics; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the read-

* Published by The Open Court Publishing Company.

ings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

A HAVEN FOR WEARY MINDS.

Mr. Bignami, of Lugano, Switzerland, has in mind the accomplishment of an interesting communal project, the object of which he explains in a letter which has been printed in French for circulation among sympathetic spirits. The plan seems to be similar to the historic Brook Farm experiment in its ideals, but we hope it will prove more enduring as there is no doubt that there will always be many people not in sympathy with religious asceticism for whom the serenity of monastic life has great charm.

Mr. Bignami's circular letter translated into English reads as follows:

"We wish to draw your attention to a plan which is quite worthy of your interest, for our purpose is to supply an actual need of our civilization.

"He who looks below the surface of things observes that in the midst of the turmoil of the life of to-day a feeling is spreading beyond frontiers and across oceans among the most thoughtful minds, the most meditative souls, and especially those interested in studying the course of their inner life, the intellects tired of the natural uncertainties of science.

"That feeling is the craving for retirement, for isolation, far from the stormy billows of life, far from worldliness, business, the desperate struggle for existence, far from the madding crowd. It is also the need of devoting to something higher than aimless rushing, that brief moment of consciousness which, within space and time, nature affords us between two infinities of unconsciousness.

"Work has destroyed its rational aim, for by absorbing all our time, i. e., all our existence, it makes it impossible for us to enjoy intellectual pastimes as we would wish, or for each to follow his better inclinations, or to develop his intellectual and moral life to its highest possibilities. We can not devote our minds to meditation on the general problems of the universe, nor to the study of mystery in all its forms, which is so attractive to those who, in science, art or literature rise above commonplace observations and matter-of-fact reproduction of paltry facts, realities and ready-made truths. 'The best use of our life,' it has been said, 'consists in increasing the conformity of our intelligence to reality.'

"The origin, growth and continual spreading of this craving for temporary or permanent isolation and retirement are due to two reasons: First, the necessity of getting away, after long exhaustive work and intense struggle, from the accustomed routine of daily life, of resting in an ideal retreat, of recovering one's own strength in a more serene atmosphere, in a more intellectual sphere, of forgetting the fierceness of struggle and stopping to take breath to enable one to go on with renewed vigor, or to stay there as in a safe harbor, as in an oasis of peace; in the second place, the disagreement

which the divers phases of ethical life increase still more forcibly between the delicate, refined consciences and the soul of the crowd—a disagreement which manifests itself frequently among people who may have associated very intimately with one another in a mutual aim of a political or social nature.

"These feelings and cravings are experienced by a great number of people, for the sake of others or of themselves, and this may explain (without reference, of course, to the strictly religious sphere) certain calls to the conventual idea, modernizing, broadening, and harmonizing it to the demands and affirmations of the modern consciousness.

"This great conventual idea which all human nations seem to have entertained, manifests itself precisely at the highest point of their spiritual culture; among the Semites with the Essenians; among the Aryans in Asia as well as in Europe, with the Buddhists, the Stoics, Pythagoreans, and more recently with certain Anglo-Saxon communities on both sides of the Atlantic.

"And now, a group of workers, literary men, journalists, artists and even scientists have agreed to form a colony organized in the most practical fashion in order to satisfy this craving.

"The object is to gather together a number of people devoted to intellectual purposes, who would form a kind of international family, a sort of permanent or temporary colony, whose life would not be idle. Fraternal intercourse, exchange of ideas and artistic enjoyments,—in a word, elevation and thorough rest for the mind.

"This would be enough to employ usefully many hours in the day. Moreover our institution may start some congenial enterprises, maybe some publications of a collective nature, a true echo of some choice souls withdrawn from the passions of their usual sphere, from the requirements of their profession, and devoted to scientific problems, to truth and justice, in an atmosphere of tolerance, liberty and the friendliest brotherhood."

THE CART AND THE HORSE.

Every so often men readjust their ideas of God. That is what is happening to-day. Therefore the reviews are filled with the alarmed cries of Christians who think the passing of their faith spells the passing of a morality which they believe to have sprung from their faith, and the enthronement of brute force—materialism, they call it. They are needlessly alarmed. There is a something superior to both brute force and conscious reason in man which has been responsible always for what we call his morality and for his various religions. This "something"—not to put a name upon that which has been called by a hundred names—has been responsible for human pursuit of ideals, has resulted in the various symbolical systems which we call religions. The creeds are not responsible for morality. The "something"—the God-in-man—has been the creator of both morality and creeds—has shown man the need of his virtues and has impelled him to make symbols. And very often the virtues which have been acquired in the long ascent from the beast have taught man a slightly different and more noble wisdom than is pointed to by the symbols of that creed which he has inherited from his forefathers. Thus we see that at one time the Christian Church demanded celibacy and withdrawal from the world, but that humanity presently revolted, its higher sense teaching its work lay in this world and that refusal to reproduce the species

did not necessarily mean purity. Frequently, towards the latter end of a creed's domination, there has been no connection between man's instinctive morality and the things which the high-priests of his inherited creed say are its basic principles. That is true to-day. The knowledge, for instance, of the fact that Christ was born of a virgin, assuming it to be a fact, does not tend to make me more courageous, more just or more merciful. Neither shall Christ's resurrection nor Buddha's various incarnations make us virtuous. Whether true or not true, they are not pertinent. Or if I believed that the bread and wine, being blessed, became actually and physically the blood and body of Christ, as is still taught, that belief (though it should certainly prevent participation in a rite thus made horrible, disgusting, cannibalistic) would not inspire me to attempt to perfect myself.

The God-in-man has always led him to strive for virtues which his belly tells him are ridiculous and unprofitable. These virtues may have a temporary agreement with the tenets of any creed in vogue at any given time, or may not. When the desire for them is quickened in men, when these virtues are pronounced, and actually lived by some Jesus, then, in the sect which immediately springs up, there *is* apt to be an approximate agreement between the virtues and the creed. Later come the god-makers. Symbols grow up, they become distorted; and the end of it is that we find the priests asking humanity to believe that the virtues which it possesses have come to it through a faith in the manufactured symbols.

There have been many prophets; there will, perhaps, be other Christs; even if there are not other Christs it is certain that the God-in-man will lead humanity onward through the eons.

The dissatisfaction with Christianity and the weakening of faith which religious writers perceive and lament may precede the burgeoning-forth of a new symbolism more in agreement with humanity's real attitude, or it may result in a departure from all symbolism whatsoever for the space of a few centuries. But whatever it portends it is not the retrogression of humanity so far as the virtues are concerned. The same "something" which led man to adopt those virtues, which caused him to build all the temples which he has builded and set in them all the gods he has made, will not desert him. It is conceivable that humanity's torch-bearers may even be able to do without symbols for a space.

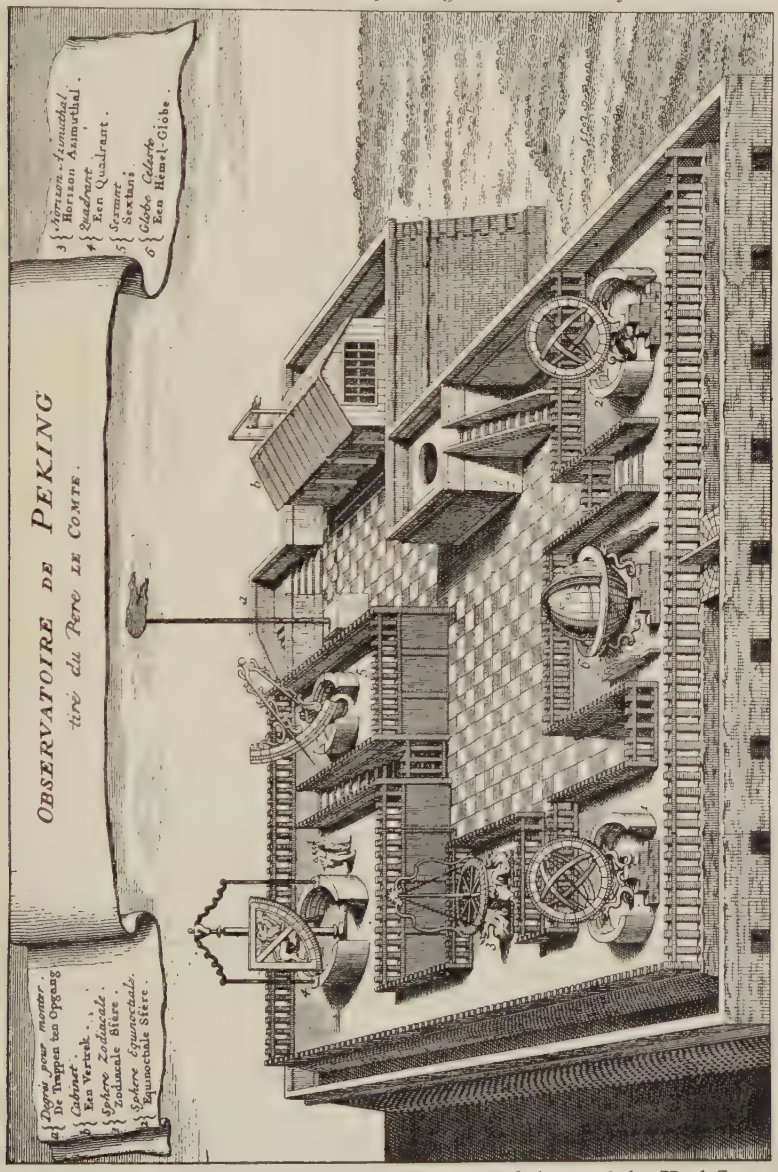
DON MARQUIS.

BOOK REVIEWS AND NOTES.

WELTALL UND MENSCHHEIT. Geschichte der Erforschung der Natur und der Verwertung der Naturkräfte im Dienste der Völker. Herausgegeben von *Hans Kraemer* u. a. 5 vols. Berlin: Bong & Co. Edition de luxe. For sale by The Open Court Publishing Co. $20.00 net, prepaid.

This is one of the best works on the development of life in the universe, the evolution of mankind, and the history of civilization, the siences and industries. In fact so far as we know it is the very best, the most scientific, most comprehensive, and at the same time the most popular work of its kind. It consists of five stately volumes in royal octavo, each of nearly 500 pages, and written by different leading German scientists. It is profusely illustrated not only with a view of explaining and elucidating the subject-matter treated,

but also and especially for the purpose of presenting historical pictures from the history of the sciences and civilization. In addition to innumerable illustrations in the text, there are a large number of colored plates of every description, reproduced from valuable paintings and artistically executed.



The first volume contains essays on the crust of the earth by Karl Sapper, and on terrestrial physics by Adolf Marcuse.

The second volume contains a treatment of the several anthropological

problems by Hermann Klaatsch, the development of the flora by H. Potonié, and of the fauna by Louis Beushausen.

In the third volume we find an article on astronomy by W. Foerster; and the first part of one on geography by K. Weule. The latter is continued in the fourth volume which also contains an essay on the ocean by William Marshall; and a treatise on the shape, magnitude and density of the earth by A. Marcuse. The fifth and last volume discusses the use which man makes of his knowledge of nature, the subject being divided into an essay on the beginning of technology by Max von Eyth and Ernst Krause (perhaps better known as Carus Sterne). Prof. A. Neuburger writes on the general utilization of the natural forces in our industries, physics, chemistry, transportation, etc., and also the use of natural forces in private residences.

Three shorter articles on the difficulties of scientific observation, on the influence of civilization upon the health of man, and a conclusion by the editor, Hans Kraemer, close the last volume of the work. The index is exceptionally well done. An English translation would be highly desirable, but considering the enormous expense which it would involve will scarcely be undertaken.

We will add that this great work is attractive not only because its contents are instructive, but also on account of its numerous and well executed illustrations, for which reason it will be welcome even to those who do not read German, and we can recommend it to our readers as an appropriate and valuable Christmas present.

As an instance of the many historical illustrations, we select a reduced reproduction of a copper engraving taken from the *Histoire des voyages*, 1747, which represents the Chinese observatory at Peking built by Emperor Kang Hi. The illustration is drawn by one of the Jesuit fathers who helped to build the observatory. The stairs lead up to *a; b* is an astronomical laboratory. The pieces of apparatus, beginning in the left-hand corner, are (1) the sphere of the zodiac, (2) the equinoctial sphere, (3) the horizontal circle, (4) the quadrant, (5) the sextant, and (6) the celestial globe. It is well known that these historical instruments were removed to Germany at the order of Emperor William during the Boxer troubles. (For recent photographs of these instruments previous to their removal see *The Open Court*, XV, 748 ff.)

Our frontispiece of the present number is a reproduction of a large colored plate (*W. u. M.*, Vol. I, between pp. 360 and 361) made after a painting by W. Kranz under the direction of Professor Klaatsch.

The manager of the The Open Court Publishing Company was so pleased with the solidity of the contents as well as the attractive appearance of the book, that he desired to make it accessible to American readers and has made arrangements to that purpose with the German publishers.

Walt Whitman and Leaves of Grass. By *W. H. Trimble.* London: Watts, 1905. Pp. 100.

These sympathetic chapters on Whitman were compiled from a series of lectures given by the author in Dunedin, New Zealand, in the winter of 1903, illustrating with what vigor the fame of the "Good Grey Poet" has extended to the uttermost parts of the earth. Mr. Trimble will be remembered by readers of *The Open Court* as Whitman's staunch defender in reply to some editorial criticism a few years ago, while our judgment has not changed materially in the intervening years.

In its present form the book supplies a very suitable introduction to the study of Whitman's works. It begins with a short account of the poet's early life, giving some idea of his personal eccentricities and relations with his daily associates, and then devotes a chapter to a discussion of the complete collection of *Leaves of Grass,* which the author divides for consideration into six divisions, explaining particularly Walt Whitman's own attitude towards his work, and what he meant it to stand for. The poet does not claim literary excellence for his writing, because he says, "No one will get at my verses who insists upon viewing them as a literary performance, or as aiming mainly toward art, or estheticism." What he attempts is "to put a human being freely, fully and truly on record," as he has found no similar record in current literature that he considers satisfactory. But he wants his literary form to express himself in his originality and speaks of putting his *Leaves of Grass* to press for the first time "after many manuscript doings and undoings (I had great trouble in leaving out the stock 'poetical' touches, but succeeded at last)." In the eyes of many Whitman has verily succeeded in this but Mr. Trimble speaks of the rhythm that he used as "the rhythm of nature, the sighing of the wind, the rustling of trees, the beating and restlessness of waves upon the shore."

His greatest aim was to give his fellow men a helping hand in the direction of purity, and although his method may not have been successful it seemed to him adequate, for after serious consideration he wrote in regard to the passages which have been considered questionable:

"I take occasion now to confirm those lines with the settled convictions and deliberate renewals of thirty years, and to hereby prohibit, so far as word of mine can do so, any elision of them."

Mr. Trimble thinks that Walt Whitman was more unfortunate in the titles of his poems than in any other respect. In many instances the names he gave his songs were their first words. Mr. W. M. Rossetti, who was the first English editor of a selection from *Leaves of Grass,* gave names of his own choosing to many of the poems, "fortunately for British readers," Mr. Trimble thinks. But we do not agree with him that this change is always, or even generally, an improvement, for the very quaintness of the wording adds greatly to the inviting aspect of the poem. Does "Assimilations" as a title allure as "There Was a Child Went Forth"? or "Nearing Departure," as "For the Time Draws Nigh"? Does "The Poet" indicate the originality of a Whitman as plainly as his own title "Song of the Answerer"? and is not "The Water" less forceful than "The World Below the Brine"? Even "A March in the Ranks Hard Prest," though too plainly a first line of the poem itself, promises better for what follows than "The Wounded," and Mr. Rossetti's substituted "Whosoever," though poetical and effective, loses, in our opinion, in contrast to Whitman's own direct "To You."

Mr. Trimble is so convinced, however, of the advantage it would be to have Mr. Rossetti's titles perpetuated that he prints the entire collection in an appendix side by side with the original ones. In a second appendix he gives a catalogue of his own collection of Whitman literature, which seems to be very complete. The present book is published in a very inexpensive paper edition and ought to be widely known among Whitman readers.

THE PIPE OF DESIRE AND OTHER PLAYS. By *George Edward Barton.* Boston: Old Corner Book Store. 1905. Pp. 81.

The first of these plays, which gives its title to the book, is already too well known to require much comment. Set to music by Mr. Frederick S. Converse it stands for a praiseworthy attempt at producing a type of American music drama, and as a piece of literature is exceedingly poetic, original and thoughtful. The peasant lover, proud of what he has accomplished by his own hand and the power of his youth and will, is willing to wager his strength and love against any magic pipe or power; but when contrary to divine commands and heedless of warning he snatches the pipe of desire from the hand of its keeper and plays on it himself, he finds that in gaining his desire he loses it. In reply to the anathemas to which he gives utterance in his despair, the Old-One declares:

"There is a God whose laws unchanging
No man may hope to disobey.
Upon His Pipe you blew your own desire,
Forced your own will upon the ordained way.
Man has his will,
Man pays the penalty."

The three other selections contained in the small volume are of very different character. "The Sewing Machine" depicts a pathetic tragedy whose setting is in a sweat shop to the accompaniment of one or more sewing machines, and whose leading character is an immigrant, a dying consumptive, and a murderer.

"The Image of God" is not in dialogue form but tells in Biblical phraseology of the prosperous man of fifty who in gratitude for his success wishes to make a new image for the object of his devotions to replace the small rough stone idol he had fashioned years before. Every stone he considers is larger and more suitable than the preceding one, but he casts all aside as unworthy to embody the greatness of his God, though he grew footsore and hungry in his search over the world. By a vision he is finally led to see that no image can be great enough to contain all the creation that should be included in the verisimilitude of deity, and so he "took the old image and smote it upon the rock; with the hands that made it did he break the image and cast it from him. And Klan fell upon his face, and prayed before the God which is God."

"The Thing to be Done" is an intense yet didactic drama in romantic mediæval setting, but although the artifices of its astrology pretend too much reality, they are not nearly so convincing as the beneficent sprites and their stern leader who figure so artistically in "The Pipe of Desire."

VISION. By *Frank Crane.* Worcester, Mass.: Davis Press, 1906. Pp. 55.

This attractive little book is truly a collection of fugitive verse which the author beautifully dedicates to his wife,

"To her who accompanies my life,
As perfect music makes poor words worth while."

No excuse is made for the minglings of light and shade, grave and gay; the sequence by which "A Figure8ive Tale" is followed by "Secret Woe" and "The Temple of Unbelief," or the flippant version of the vampire theme,

"The Little Green Snake," by "The Unchosen Cross"; for the prelude says that

"What is written in the book
Is all as inconsistent as life is."

The last four pages are filled with epigrams on equally varied themes. "Perfect faith is courteous; intolerance is a sign of a subtle disbelief in the power of truth." "Few rich men are worthy of riches; but for that matter few poor men appreciate or deserve the privileges of poverty." One of these terse sayings, to the spirit of which the author would not expect *The Open Court* to subscribe, is as follows: "Accuracy is far from being truth. What is true is often vague"; also "To put heart into one's work it is better to believe than to know; the man of faith works heartier than a man of experience." One of the rather daring tenets of the popular pulpit of to-day is epitomized in the following, "There is no such thing as sin, just as there is no such thing as cold; cold is the absence of heat, and sin is the absence of control over the forces from within us."

WHO'S WHO, 1906. An Annual Biographical Dictionary of Living Celebrities, Chiefly English and American. London: Black. New York: Macmillan. Pp. 1878. Price, $2.00 net.

Nothing more can be said to express appreciation of the annual appearance of this biographical dictionary of our contemporaries than what we have already said repeatedly, and what all reviewers continue to unite in saying. Particularly in libraries, publishing houses and editorial offices it has become almost as much a part of the office furniture as, for instance, "Webster's Unabridged" was perhaps twenty years ago.

FUNERAL SERVICES WITHOUT THEOLOGY. By *F. J. Gould.* London: Watts, 1906. Pp. 60. Price, 1s. net.

The title of this little book sufficiently characterizes its content and purpose. It is a series of addresses adapted to various occasions issued for the Rationalist Press Association and contains also an appendix consisting of examples of method of treating personal recollections besides some poetical quotations. The addresses are drawn from Mr. Gould's own experience when officiating at funeral services. The view of death which is embodied substantially in this collection though not in set formulæ is that of Positivism. Occasional expressions suggest dissent from current thought, and the exclusion of theology is complete; but even the orthodox would find themelves in sympathy with the main tenor of the sentiments expressed.

SUNDAY LABOR. By *Thorleif.* Mt. Morris, Ill., Kable Bros., 1906. Pp. 229. Price, $1.00. For sale by John Veiby, 427 Mosely St., Elgin, Ill.

This is not a dissertation on the observance of Sunday, from either a dogmatic or industrial standpoint, as might be inferred from the title. Instead it is the result obtained by putting into use the hours of the day of rest, and consists of essays and sketches on most topics of general interest, social, political, religious, from what the author is pleased to consider the point of view of the proletariat. The style is direct and the thought is often remarkably original.

THE EVOLUTION OF KNOWLEDGE. A Review of Philosophy. By *Raymond St. James Perrin.* New York: Baker & Taylor, 1905. Pp. xiii, 308.

Mr. Perrin's thesis is that the most general terms of existence, space, time, matter, and force can be resolved into motion, and in the work before us he compares the chief systems of ancient and modern thought, measuring the approach of each system to the ultimate goal of philosophy, the demonstration of this unity of all things. He divides the history of philosophy into two main divisions, "The Pre-Evolutionary Period," and "The Evolutionary Philosophy." This first division he treats from the dawn of philosophy represented by the thinkers from Thales to Pythagoras, through the Greek periods, pre-Socratic, Platonic, and the time of Aristotle and the Cynics, Stoics and the Academy, followed by the Alexandrian school and Scholasticism down to the Revival of Learning and Francis Bacon. Then comes modern philosophy represented by Descartes, Spinoza, Locke, Leibnitz, Berkeley, Hume, with a special chapter each on German philosophy and France and the Scotch school.

"The Evolutionary Philosophy" is represented only by Herbert Spencer and George Henry Lewes, and three or four chapters are devoted to the doctrines of each. Mr. Perrin concludes as follows:

"If formal creeds no longer inspire us, it is because they have ceased to represent nature. Theology has always been the best explanation of the universe that the Church could offer. What we need is a readjustment of spiritual teaching to the advance of knowledge. This most important of reforms will be achieved when our poets and artists, as well as our men of science, contribute, as of old, to the ceremonies of religion, for genius alone can guide us to the true and to the good through the beautiful."

THE DEWDROP'S SOUL. By *R. Hume Smith.* J. V. Dealy Co., Houston, Texas. 1906. Pp. 196.

R. Hume Smith, a teacher of Physiography in the High School at Houston, Texas, has published a book entitled *The Dewdrop's Soul,* which proves that the author is an enthusiastic teacher who appreciates the poetry of science, a subject to which an introduction of 53 pages is devoted. The book itself is a poem telling the story of evolution in the experiences of a dewdrop. The poetical part of the book consists of 141 stanzas written in different meters accompanied by explanatory comments and arguments. There is perhaps too much reflection and comment of the author's intentions, and we feel at once that it is his first effort. A critical reader will bear in mind the difficulty of the undertaking to create poetry of science, and considering all in all, we can appreciate the author's noble ambition and his good intentions. If the poem is not quite a success, it is certainly a promise.

Prof. Ernst Haeckel's friends have banded together to constitute a society called the "Monistic Alliance." They publish a periodical, the first number of which is out, under the direction of Dr. Heinrich Schmidt, Jena, Moltke Street 1, who will act as general secretary. Professor Haeckel is honorary president, and among the men who have entered the movement there are not only a number of prominent lay men but also some clergymen, the city of Bremen being strongly represented by four of its best-known pastors.

FOUNDATION OF A LAY CHURCH

WHAT is the reason that so many people, and sometimes the very best ones, those who think, stay at home on Sunday and do not attend church? Is it because our clergymen preach antiquated dogmas and the people are tired of listening to them; or is it because the Churches themselves are antiquated and their methods have become obsolete? To many these reasons may seem a sufficient explanation, but I believe there are other reasons, and even if in many places and for various reasons religious life is flagging, we ought to revive, and modernize, and sustain church life; we ought to favor the ideals of religious organizations; we ought to create opportunities for the busy world to ponder from time to time on the ultimate questions of life, the problems of death, of eternity, of the interrelation of all mankind, of the brotherhood of man, of international justice, of universal righteousness, and other matters of conscience, etc.

The Churches have, at least to a great extent, ceased to be the guides of the people, and among many other reasons there is one quite obvious which has nothing to do with religion and dogma. In former times the clergyman was sometimes the only educated and scholarly person in his congregation, and he was naturally the leader of his flock. But education has spread. Thinking is no longer a clerical prerogative, and there are more men than our ministers worthy of hearing in matters of a religious import. In other words, formerly the pulpit was naturally the ruler in matters ecclesiastic, but now the pews begin to have rights too.

Wherever the Churches prosper, let them continue their work; but for the sake of the people over whom the Churches have lost their influence the following proposition would be in order, which will best and most concisely be expressed in the shape of a ready-made

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It is proposed to form a congregation whose bond of union, instead of a fixed creed, shall be the common purpose of ascertaining religious truth, which shall be accomplished, not under the guidance of one and the same man in the pulpit, but by the communal effort of its members in the pews.

FOUNDATION OF A LAY CHURCH. (CONTINUED.)

NAME AND FURTHER PARTICULARS.

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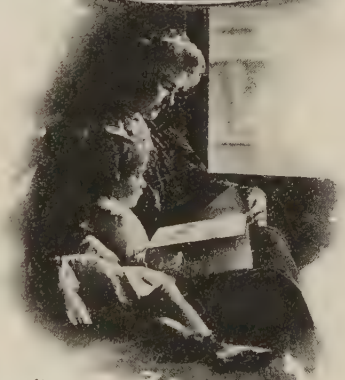

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By Raphael.

(See page 708.)

Frontispiece to The Open Court.

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THEOPHANIES.

BY THE EDITOR.

THEOLOGIANS, even those who believe in special revelation, are now commonly agreed that the God idea of ancient Israel is the product of a slow development, and that the appearance of a pure monotheism is of comparatively late origin.

In those Biblical passages which belong to the older period, God (or rather Yahveh) is humanized to such an extent that he (as for instance in the creation story) takes a walk in the garden for his recreation and speaks with Adam and Eve. God was believed to appear in fire and it was supposed to be dangerous or even fatal to see God or to hear his voice.[1]

The most important theophany is related in the third chapter of Exodus where Yahveh appears to Moses in the bush which "burned with fire and the bush was not consumed." Here God reveals to Moses his name Yahveh[2] which was regarded with so much awe that later generations ceased to pronounce it and in reading the scriptures substituted for it the word *adonaj*,[3] i. e., "my Lord," and so the rabbis introduced in this special passage (Ex. iii. 14) another substitution for the holy name (הָיָה אֲשֶׁר), which means "I am," or rather, "I shall be."[4]

Since the name "Yahveh" was always read *"adonaj,"* the three vowels of *addonaj* (shortness of vowel as *ĕ*, then *ō*, and finally the broad *a*) were written under the ineffable tetragram, which produces the form Jehovah,[5] a monstrous word, consisting of the consonants

[1] Theophanies are recorded in Gen. xvii. 1; xxxv. 6; Ex. iii. 6; xix. 21; xxxiii. 20 ff.; Judges vi. 22; xiii. 22, etc.

[2] יהוה [3] אֲדֹנָי

[4] The first part of verse 14 is obviously a gloss which has been inserted into the text. Cf. Arnold's "The Divine Name in Exodus, III, 14," in the *Journal of Biblical Literature*, XXIV, Pt. 2.

[5] יְהֹוָה

of *Yahveh* and the vowels of *adonaj*. No rabbi ever pronounced the word as it was written. The pronunciation *Jehovah* is of comparatively recent origin, for its transcription does not occur anywhere before the Reformation and was invented in the sixteenth century by Protestant Bible translators who knew enough Hebrew to read the letters as they were written, but not enough to understand the meaning, origin, and history of the word.

The controversy concerning the pronunciation of the holy tetra-

THE BURNING BUSH. 5048

gram reached its end when Ewald convincingly pointed out that it can only have been *Yahveh*, and its abbreviations *Yahu* and *Yaho*.

The Biblical etymology of the word as "the existing one" can not be seriously entertained, and most Hebrew scholars interpret it to mean " he who makes fall; he who smites (i. e., with lightning)" which would characterize Yahveh as a storm god. (See, e. g., Cornill's *Prophets of Israel*, pp. 20-21.)

Yahveh must be an old Semitic deity as the word appears in ancient Babylonian names such as *Ya've-ilu* mentioned by Delitzsch.[6]

[6] *Babel and Bible*, p. 150 ff. Chicago: The Open Court Publishing Co.

Among the Israelites its use was originally limited to the southern tribes, especially Judah, Benjamin and Dan. In northern Israel God was called Elohim and also Zebaoth, i. e., "[Lord of] the starry Hosts," but when the different Hebrew tribes of whom presumably only the southern ones had been in Egypt, coalesced into a nation called Israel, the three names were identified to mean one and the same God, the God of Israel, and Jeremiah uses all three at once calling God "Yahveh Elohim Zebaoth."

Yahveh was the God of Jethro, the priest of Midan, a Kenite, who lived near Mount Horeb, and there Yahveh revealed himself to Moses, Jethro's son-in-law.

Yahveh said unto Moses (Ex. vi. 2-3):

THE STILL SMALL VOICE. 5051

"I am YHVH, and I appeared unto Abraham, unto Isaac, and unto Jacob as *El Shaddaj,* but by my name JHVH was I not known to them."

El Shaddaj,[7] as well as Elohim, is a plural form derived from *shad,*[8] "strong," and is commonly translated "God Almighty." The same word slightly modified as *shedim*[9] (singular *shed*[10]) denotes pagan deities and is translated in the Septuagint by "demons."[11]

The summit of Mount Sinai or Horeb was regarded as the place where Yahveh resided and so Elijah visits Mount Horeb where he finds Yahveh in the still small voice. In Isaiah's remarkable vision (Is. vi. 1 ff.) Yahveh appears between seraphim (winged

[7] אֵל שַׁדַּי [8] שַׁד [9] שֵׁדִים [10] שֵׁד [11] *δαιμόνια.*

serpent-spirits), while Ezekiel sees him surrounded by winged cherubim; the sole of their feet was like the sole of a calf's foot, they had the hands of a man under their wings, and each had four faces, the faces of a man, a lion, an ox and an eagle (Ez. i. 5-10), and the color of Yahveh himself was of an amber above, and below as of fire. Raphael has given a definite form to Ezekiel's vision in a famous painting which has become classical, but he adapts the scriptural account to modern taste by avoiding the monstrosity of four-headed creatures. He gives only one head to each cherub, and in them typifies the living creation of God, as represented by the bull, the lion, the eagle and the angel. These four beings have become the emblems of the four Gospel writers.

Most naive is the description of Moses, Aaron, Nadab and Abihu, and the seventy elders of Israel meeting God on Mount Sinai (Ex. xxiv. 10), where we read that "they saw the God of Israel and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."

In a similar way Yahveh converses with Moses and members of his family, one striking instance being recorded in Num. xii. 1 ff., where God appears visibly in the shape of a pillar of cloud.

Again in Exodus xxxiii. 11 we read that "the Lord spake to Moses face to face, as a man speaketh unto his friend." In contradiction to these theophanies Yahveh says to Moses (Ex. xxxiii. 20): "Thou canst not see my face, for there shall no one see me and live." However, to show Moses an extraordinary favor, Yahveh will allow him to catch a glimpse of his glory from behind:

"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

Less comical but not less pagan and assuredly more barbarous is another theophany related in Exodus iv. 24-26, in which Yahveh's wrath toward Zipporah, the wife of Moses, is calmed only after the circumcision of their son Gerson. The crudeness of the God-conception preserved in this strange passage marks these verses as a relic of the savage age which has presumably been retained by the redactor only because the incident narrated might silence the objection that a mother would naturally have against the rite of circumcision; and the Jews of the Babylonian captivity regarded this

ceremony as an essential and indispensable part of their religion, for it was the sign of their covenant with God.

The passage reads:

"And it came to pass by the way in the inn, that the Lord [JHVH] met him [i. e., Moses], and sought to kill him.

"Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

"So he [JHVH] let him [Moses] go: then she said, A bloody husband thou art, because of the circumcision."

In the later period of Jewish monotheism, the invisibility of God became more and more part of the Jewish faith, and so theophanies in "any manner of similitude" were denied by the Deuteronomist (Deut. iv. 15). Still God was believed to have appeared to Abraham and Jacob and to have spoken to them (Ex. vi. 3).[12]

It has been suggested that many of the old theophanies have been modified by post-Exilic redactors into appearances of angels. The idea that God should appear in human form became offensive, and so the words "messenger of Yahveh" were substituted for "Yahveh." This view is supported by the fact that in Gen. xvi. 7, 9, 11, it is stated that "the angel of Yahveh" appeared to Hagar and spoke to her; yet in the same story (verse 13) we read that it was "Yahveh" himself who spoke to her. In the same way, "the angel of Yahveh" appears to Gideon (Judges vi. 22) but he calls him "Yahveh Elohim."

These inconsistencies may simply be a result of the redactor's carelessness in his alterations. At any rate the angel or messenger of Yahveh is frequently identified with Yahveh.[13]

One peculiar confusion which can only be due to the insufficient alterations of a late redactor occurs in the story of Abraham's theophany at Mamre, Gen. xviii, where we read of three men who are addressed sometimes in the singular and sometimes in the plural. One of the three is identified with Yahveh, while the other two are described (in xix) as two angels, yet these in turn too are addressed and also speak in the singular and indeed they speak and act as Yahveh himself (xix. 21).

In consideration of the probability that "the messenger of

[12] Cp. Gen. xvii. 1; xxxv. 9.

[13] See such narratives as Gen. xxii. 11ff.; xviii. 2; xv. 3 ff.; Num. xxii. 32-35, especially 35 to be compared with xxiv. 13; Judges xi. 1-5; vi, 11-24; compare especially verses 11 and 20 ff. Differences between Yahveh and his angel are made in Gen. xxiv. 7, 40 (compare verses 27 and 48); Num. xxii. 31; Judges xiii. 8; 2 Samuel xxiv. 15, 17.

Yahveh" is a later interpolation of Yahveh himself, we may very well assume that according to the ancient Samson legend, Yahveh himself appeared to Manoah's wife, and indeed, we may even ven-

ABRAHAM AND THE THREE ANGELS. 5093
By Doré.

ture the assumption that according to the oldest form of the legend, Samson was regarded as the son of Yahveh. It is a matter of course that this idea could no longer be countenanced by the

Deuteronomists from their rigorous monotheistic standpoint, and so we may regard the birth story of Samson as we have it now, to be an edition *ad usum delphini.*

It would be a mistake to conceal the fact which is so glaring and obvious in many Biblical theophanies, that at the initial stage of the development of Israel the Hebrew God-conception was saturated with pagan notions, but we must concede on the other hand

THE ANNUNCIATION OF SAMSON'S BIRTH. 4937
By Rubens.

that while other Semites preserved their polytheism and made no serious efforts to discard their superstitions the Jews worked out with an unparalleled zeal a monotheistic religion which became the center of their national existence. In other countries some philosophers had attained to a nobler faith and a purer God-conception. but the mass of the people remained superstitious. In Judea we have a whole nation, intoxicated, as it were, with the thought of the one God, creator of the universe and king of the world whose will is righteous and whose government will finally be recognized as a righteous enforcement of justice.

The Bible still remains a sacred book and we may continue to call it Holy Scripture. Though it is not a book dictated by the Holy Ghost, it is a record of religious development and the theophanies of Yahveh are milestones on the road which if we read them aright are full of significance to later-born generations who have ceased to believe in an anthropomorphic deity, and have gained a higher and truer, better and grander conception of God.

HUGO DE VRIES.

BY HENRI HUS.

AMONG the scientists who have followed in the footsteps of Darwin is one whom the future will hail as his rightful successor, one who at the present time is reckoned among the foremost botanists. This is the author of the "Mutation Theory," Professor Hugo de Vries, of the University of Amsterdam, Holland, whose visits to the United States in 1904 and 1906 brought him into personal contact with many who formerly knew him by name only. To these, among others, a brief account of the life and works of this genial scientist will perhaps be welcome.

The son of a statesman of note, Dr. G. de Vries, consecutively Member of Parliament, Prime Minister, and Member of the Council of State, Hugo de Vries was born at Haarlem, Holland, on the 16th of February, 1848. His father as well as other members of the family had given evidence of splendid brain-power, but their energies had been directed chiefly along juristic and theological channels. Yet from the earliest days did Hugo de Vries display a fondness for the lovely children of nature, for the flowers which grew so abundantly in the immediate neighborhood of his childhood home. Already at the age of twelve, de Vries was sufficiently acquainted with the local flora to successfully take part in a competition for the best collection of dried plants growing in the vicinity of his native town. This, at the present time, with an abundance of pocket-guides to local floras, is no exceptional feat for a boy of twelve to perform, but in those days it was hardly possible to gain access to useful botanical works, rendering the identification of plants a matter of no little difficulty.

When twelve years old, de Vries exchanged the primary school for the gymnasium* where most of his time was devoted to the

* In Holland a distinction is made between secondary schools where more attention is paid to literary work, especially to the classics, and those where

study of the classics, in the knowledge of which he attained pre-eminence among his fellow-students. Six years later he entered the College of Natural Science at the University of Leiden. But before this could be accomplished, parental objections based on the

DE VRIES, DR. MOORE (OF THE U. S. DEPARTMENT OF AGRICULTURE) AND THE AUTHOR. 5080

slight promise of social success held by the future for a student of botany, had to be overcome. It required much pleading to be allowed to give up the College of Law for that of Natural Science.

science is chiefly taught. The latter school is called "Hoogere Burgerschool," the former, "Gymnasium."

And even when this had been successfully accomplished, new obstacles were encountered.

At that time the late W. F. R. Suringar was professor of botany at the University of Leiden, devoting his entire attention to systematic work. Naturally he desired his students to do the same and promptly assigned to de Vries a systematic study of the lichens of Holland. And though it cannot be said that de Vries, at any time, in any way, did underestimate the value of systematic botany, yet he felt himself far more attracted by the study of the living plant. And when, during his second year at the University, he acquired a German translation of Darwin's *Origin of Species,* it but strengthened his desire to become more fully acquainted with the phenomena of plant life.

Few can realize what it meant in those days to acknowledge oneself a believer in the theory of descent as propounded by Darwin in his great work which had appeared some years earlier (1859). Among the scientific men who filled important chairs at the University of Leiden, none were ready to accept the new doctrine. It was only among the younger men that a belief in the new theory obtained. It was only among the fellow-members of de Vries's club, most of whom in different fields have attained distinction and renown, that the new theory was thoroughly discussed, at least until the late Selenka accepted the chair of Zoology at Leiden.

In March 1869 de Vries received his degree of *candidatus philosophiæ naturalis* and in the same year wrote an essay: "On the Influence of Heat on the Roots of Plants," for which the Senate of the University of Groningen (Holland) awarded him a gold medal. The experiments necessary to obtain data for this paper were conducted under great difficulties. The laboratory at Leiden afforded no opportunity, so recourse was taken to the garret of the house of the young naturalist's father, where without gas or running water, constant temperatures, in some cases for days, had to be maintained by means of oil-lamps. It was only then that the elder de Vries realized the genius of his son Hugo and became fully reconciled to his chosen calling.

To the study of physics and chemistry, so essential to work in plant-physiology, much time was devoted by de Vries. His contemporaries at the University speak of him as one thoroughly versed in what was then the new chemistry. That he is a first-class chemist is well proven by the fact that he succeeded in discovering a method for determining, with the microscope, and by aid of what he termed *isotonic coefficients,* the atomic weight of raffinose. This

proved a great aid to science, for three opinions regarding the molecular weight of raffinose existed at the time. Berthelot and Rittthausen believed it to be 396, Loiseau and Scheibler placed it at 594, while Tollens and Rischbiet regarded it as 1188. De Vries proved the opinion of Loiseau and Scheibler to be the correct one and the formula to be $C_{18}H_{32}O_{16}+5H_2O$.

In 1870 de Vries received his doctor's degree from the University of Leiden, on a thesis entitled "The Influence of Heat on Life-phenomena in Plants." For a thesis it is a bulky volume and

THE DOUBLE FLOWERED CORN-MARIGOLD (CHRYSANTHEMUM SEGETUM PLENUM.) 5076

B. A flowerhead of the original cultivated variety; C. the first result of selection; D. the first sign of doubling, E. a typical double flowerhead.

embodies the result of a continuation of the experiments on which his first paper was based. The reader cannot fail to notice two things, i. e., the evidence of an exceedingly large amount of reading by the young student, and the clear manner of presenting the subject to the readers. Both erudition and facility of address, as well as a genius for solving experimental difficulties incidental to scientific research were then as now distinctive characteristics of this eminent scientist.

Seeing far ahead of his fellow-students, he realized the need of university migration. Shortly after receiving his doctorate Hugo

LAMARCK'S EVENING-PRIMROSE (OENOTHERA LAMARCKIANA).

de Vries left for Heidelberg, there studying during the historic winter of 1870-71 with the famous botanist Hofmeister. The sum-

mer of '71 de Vries spent at Würzburg. Here he met the great plant physiologist Sachs, who, though at that time a comparatively young man, had the greatest influence on de Vries's later work. The study of heredity had to yield to the study of physiology. During the next ten years his entire attention was devoted to this subject.

From 1871-75 de Vries was instructor in natural history at the Hoogere Burgerschool at Amsterdam. Notwithstanding the many obstacles to private work, he continued his experiments, partly at home, partly, during the holidays, at Würzburg. So strong was Sachs's attraction for de Vries, that on the very day the vacation began he took the train for Germany, to return only at the last minute.

In 1875 de Vries left Amsterdam to devote his time entirely to study with Sachs. During this stay at Würzburg he wrote, at the request of the Prussian Department of Agriculture, a series of monographs on various plants of economic importance. Two years later de Vries became *privat docent* at the University of Halle. Before this was possible he had to take a doctor's degree in Germany and present an essay for habilitation, for which he selected the subject *Ueber die mechanischen Ursachen der Zellstreckung,* (Leipsic, 1877), which afterwards became one of his best-known works.

His residence at Halle was not of long duration, an appointment as lector in plant physiology at the newly created University of Amsterdam, resulting from the reorganization of the *Athenæum Illustre,* founded in 1632, following in the same year. In 1878 de Vries was appointed Professor Extraordinarius of botany at the same university and one and a half year later Professor Ordinarius this last to induce him to decline the offer of the chair of plant-physiology at the Landwirthschaftliche Hochschule at Berlin. And though at various times different European and American universities have offered him the greatest inducements to join their faculties, until this day he remains in the town of Amsterdam, of whose university he was Rector Magnificus during 1897-98, an office which he inaugurated with an address entitled "Unity in Variability, and which has been translated into various languages, being his first paper to be published in America.*

We cannot dwell in detail on the work de Vries has done in widely separated fields of investigation. But to give an idea of the immense capacity for work possessed by this indefatigable student

*For the English translation see *University* [of California] *Chronicle,* Vol. I, Sept. 1898, p. 329.

of nature, it may be stated that the approximate number of books and pamphlets written by him up to 1902 is 150, of which 62 are devoted to plant-physiology, 9 to agriculture, 6 to histology, 42 to variability and heredity, and 38 to various scientific subjects, while in addition he has published two text-books and numerous popular articles, the latter chiefly on horticulture.

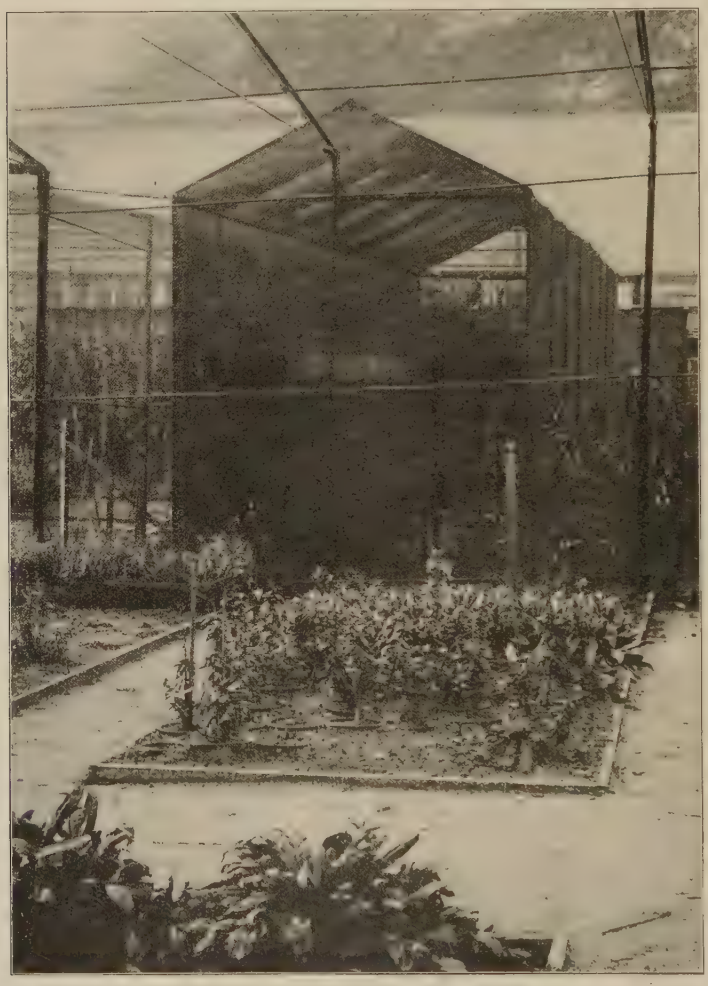
The two principal groups of investigations which have made de Vries's name famous, are his studies on turgidity and those on heredity. Shortly after the publication of his doctor's thesis, de Vries began to devote his entire attention to the study of the living plant-cell, and more particularly to the impermeability of the protoplast for dissolved substances. Extensive investigation taught him that water only could permeate the plasma-wall, and that in water, because of the strong attraction exerted upon it by the cell-sap, must be sought the cause of turgidity. De Vries expected much of a thorough knowledge of the nature of turgidity, since according to Sachs it exerted a great influence upon growth, i. e., on the lengthening of the cell. It was de Vries's opinion that to arrive at a satisfactory conclusion as to the importance of turgidity, a means must be found to temporarily suspend it. After a series of experiments a satisfactory method, i. e., the use of salt-solutions, was found. Their action upon the cell was called by de Vries plasmolysis.*

The value of the plasmolytic method to natural science can hardly be overestimated, and certainly cannot be done justice to in a few words. And a large part of de Vries's later work, on cell-growth, on the movement of growing stems, on root-contraction, his discovery of the tonoplast, is intimately connected with it.

It was not only the effect of turgidity, but also its degree, which received de Vries's attention. On his studies of *isotonic coefficients,* forming part of the article just mentioned, are based the electrolytic dissociation theory of Arrhenius as well as the law of van't Hoff (viz., that "dilute solutions obey the same law as gases") both of which in their turn form the basis of the physical chemistry of to-day. And van't Hoff, in a recent speech, when bringing thanks for the honor done him in awarding him one of the Nobel prizes, felt the need of acknowledging his great indebtedness to his friend and countryman, Hugo de Vries, at one time his fellow-member in the faculty of Natural Sciences at the University of Amsterdam.

* Hugo de Vries. "Eine Methode zur Analyse der Turgorkraft," *Pringsheim's Jahrbücher für wiss. Botanik,* Bd. XIV, Heft 4.

However interesting these physiological studies may have been to de Vries, gradually a larger and larger share of his thoughts was claimed by heredity and variability. To his work along these lines he chiefly owes his growing popularity in America as well as



INSECT-PROOF CAGE. 5081

in Europe. His first publication on this subject appeared in 1889, under the title *Intracellulare Pangenesis.* It found its origin in the pangenesis theory of Darwin, yet differs from it in one important point. While Darwin attempted to account for the effects of use

and disuse, for the direct influence of the male cell on the female cell, and for the properties of graft hybrids by a transportation of gemmules thrown off by the individual tissue cells, and thereupon based his transportation hypothesis, de Vries believed to be able to dispense with this part of the theory, as the facts brought forward by Darwin allowed of other explanation. De Vries arrived at the same conclusion as Weismann, who showed that the seeming proofs, which thus far had been brought to bear upon the hypothesis of the transmission of acquired characters, proved to rest on a, for science, insufficient basis. He further believed that in all cells the same properties (represented by pangens) must be present since under certain circumstances every somatic plant cell may produce a perfect individual, possessing the same characteristics as an individual originated from the union of two germ-cells. His theory, in short, presents the nucleus as the bearer of all hereditary characters, active as well as latent. Latent characters might sooner or later become active and thus cause what is commonly known as atavism.

De Vries had an opportunity to make a study of active and latent characters in his cross-fertilization experiments. When crossing plants bearing blue flowers with those bearing white flowers, he obtained hybrids which showed the blue color only. That these plants really were hybrids was proven by the fact that their seed, when sown, produced some plants with blue and some with white flowers. On the basis of the numerical relation existing between these plants, supplemented by several experiments with others, de Vries formulated anew Mendel's law of the dissociation of hybrids, which for more than fifty years had been buried in the archives of the Brunn society, and extended it. It was in his experiments with di- and poly-hybrids that de Vries found full confirmation of the opinion expressed in his *Intracellulare Pangenesis,* that hereditary characters are built up of separate units, something which seems to be borne out by recent cytological investigations.

In connection with the above-mentioned experiments attempts at hybrid-fertilization of the endosperm were made. For a long time it had been asserted that the pollen had some influence on the endosperm and in many cases transferred to it the characteristics of the father. By fertilizing sugar corn with the pollen of the common Zea Mais, de Vries obtained ears of corn composed partly of starchy grains, partly of grains containing sugar, something which was especially easy to demonstrate in the dried corn-cob, when the latter grains lost their bulging outline and shriveled up. This phenomenon to which the name *xenia* has been applied served to bear out the

opinion of Nawaschin and Guignard, that a fertilization, both of the egg-nucleus and of the endosperm-nucleus takes place. This opinion was based on their own observations on double fertilization in some of the higher plants, observations made independently and

VIEW IN THE EXPERIMENT GARDEN OF AMSTERDAM WITH CULTURES OF CORN AND EVENING PRIMROSES.

which initiated a new line of investigation yielding highly gratifying results.

Among de Vries's studies on heredity may be mentioned those on the heredity of fasciations, on torsion, on variability and Galton

curves. However important, the attention they attracted is entirely surpassed by that given to one of his latest books, *Die Mutationstheorie,* which was published in 1901-1903, and of which Professor de Vries has recently published an English version, entitled *Species and Varieties; Their Origin by Mutation,* which practically comprises the lectures delivered by him during the summer session of 1904 at the University of California, and which enjoyed so great a popularity that this year a second edition became a necessity.

These books deal largely with experimental observation and control of the origin of species. The chief subject for the study was Lamarck's evening primrose, *Oenothera Lamarckiana,* to the variability of which Professor de Vries has devoted the major part of his attention during the last eighteen years. His observations on fluctuating and sudden variability, and his experiments with *Oenothera Lamarckiana* have so recently been brought before the public that it is needless to here enter upon them. Suffice it to say that they have served as a basis for the splendid experimental work now carried on under the auspices of the Carnegie Institute, work which promises to bear rich fruit.

But it must not be thought that de Vries's attention is entirely devoted to scientific research and that, by close application to experimental work, he has become a Dryasdust. On the contrary, he is a man among men, and one of many-sided interests. Everywhere he is welcome, in his charming family circle as well as at the gathering of his fellow-workers, among practical men as well as among men of science. He is that *rara avis,* the scientist respected by the practical man. For a time even he was the editor of a horticultural journal, besides being a member of the boards of control on primary and secondary education and at one time having a seat in the Municipal Board of Health.

As professor, Hugo de Vries is beloved by his students. His lecture room, though large, is always filled to overflowing and yet silence reigns supreme. But no wonder. His lectures, especially those on variability, are of the greatest interest, and even systematic botany, which so often is made dry and uninteresting, he knows how to invest with great charm. For he has the gift of making a subject popular, something well shown in the course of lectures delivered by Professor de Vries in 1904 during the summer session of the University of California.

We hardly realize how much it cost him to give up his entire summer to an American tour. This would not have been possible but for exceptional circumstances. On October 15, 1903, de Vries

celebrated the twenty-fifth anniversary of his professorship at the University of Amsterdam, which gave his friends an opportunity

GLASS-COVERED PART OF THE EXPERIMENT GARDEN AT AMSTERDAM.
The biennial plants of the evening-primroses are flowering, the annual specimens are still very small. Tubes for spraying and sacks for artificial pollination.

to show their appreciation of his work. Royalty, learned bodies, eminent colleges tendered their homage by conferring knighthood,

honorary membership and other expressions of appreciation. But that which touched Professor de Vries most was the presentation, on behalf of many of his friends and former students, of a considerable sum "to be expended in the furtherance of his great work." For many years Hugo de Vries has contended with the climate of Holland for the welfare of his evening primroses, and after many experiments how to protect his favorite flower, the only solution of the problem seemed to be an immense glass house of peculiar construction. But a few minutes had elapsed after the donation when Professor de Vries decided to devote the material recognition of his students to this special purpose.

The erection of the greenhouse was begun in the spring of 1904, and since this seriously interfered with work in that portion of the Hortus Botanicus at Amsterdam specially set aside for the investigation of mutations, experimentation on a large scale was given up for that year. Thus Professor de Vries was able to accept the invitation of the President of the University of California at Berkeley to deliver there a series of lectures.

De Vries had long desired to visit America and for various reasons. First of all America is the birth-place of *Oenothera Lamarckiana*. In the second place there were many American horticulturists, among them Luther Burbank, whose acquaintance de Vries either wished to make or to renew. Then there was the International Congress of Science held at St. Louis during the World's Fair of 1904. These reasons, though perhaps not the only ones, were sufficient to induce de Vries to accept the invitation. It is not necessary to recount the honors bestowed upon de Vries in the United States, both in 1904 and in this year, honors which are fresh in the minds of all. They, like the honorary membership of the Deutsche Botanische Gesellschaft—the greatest honor that ever botanist may covet—which was bestowed upon de Vries in 1891, are but a just recognition of the debt due to this patient worker who does not consider himself, neither his convenience nor his health, who counts no exertion too great, but cheerfully gives his all in the furtherance of his science.

THE RED MONSTER.

BY F. W. FITZPATRICK.

[The International Society of Building Commissioners, of which the author is Executive Officer, is meeting with some success in having cities consider the re-vamping of their tax systems. As things are now, the more money a man puts into a building, the more precautions he takes against fire, for instance, the more is he taxed by the municipality. It is suggested that a more persuasive means should be employed by communities to get people into the notion of building better by graduating the taxes on property according to that property's safety or danger; that the man with a fireproof building should pay a less pro rata tax than the one owning a fire-trap. Such an arrangement of taxes would be equitable to all. It would put the burden of maintenance of fire departments upon those who needed the service, and would relieve those of that tax who are public-spirited and businesslike enough to build so as to not require such services. It is the one sane solution of the problem, and all right-minded men should join in the effort to bring about this much-needed reform in taxation, that would do so much for our cities and at the same time encourage the individual to look after his own interests too, for, after all, sound building, fireproof building is the only safe investment. Anything less than that is a gamble that, in the very great majority of cases, turns out disastrously for the gambler.—ED.]

NERO destroyed Rome to amuse himself, a little pastime that cost that nation many millions of its golden coins; French and other revolutionaries burned many cities; the Russians fired Moscow merely to cause that other devastator, Napoleon, some inconvenience, and in more recent wars whole cities have likewise been destroyed for strategic or other alleged reasons, but in our day and environment all our great conflagrations have been attributed to Accident. Erroneously however; for the real culprit's name is STUPIDITY.

Strange though it may seem our people have only begun to suspect him; like many of our institutions he is being investigated and there is some talk of indicting him, but alas and alack, there is scant hope of a speedy trial and still less probability of his being put away where he can do no further harm.

In the times of our fathers, the pioneers, it was economy to build of wood. That created a precedent. And so people got into other habits of construction then and in times immediately following,

habits that have stuck to them most tenaciously since, though the necessity or excuse for doing things in that or those particular ways disappeared years ago.

To build of wood to-day, and particularly in congested districts, and to do much else in our buildings that we do do, things that insure rapidity of combustion, that endanger life, that make destruction of property certain is no longer economical, but on the contrary is foolishly extravagant and positively criminal. At law ignorance is no excuse, but in this case it would seem that the most that could be laid against the people is that they are more or less innocent accessories before and after the fact. The architects are the most to blame for the fact that the people have remained in the rut of poor building. Indeed is not the profession chiefly to blame for nearly all the sins of bad building, insufficient building laws, resultant fires and our troubles and losses in that line generally?

Some people have recognized the condition, and frantic efforts are made to effect a cure. Most of them have been applying remedies, giving medicines after the trouble has started; few have thought of eliminating the disease or at least preventing its dissemination. Every effort has been made to put water on fire, to drown it, after it has started; few have ever even thought of cutting the fire damage down by giving it *less fuel* to burn.

Things have gotten to such a pass, however, that even if we should be sane enough to add nothing more that can burn there is already so very much fuel all about that we must perforce retain all the cures, the costly paraphernalia for fighting fire, in order to cope with the conflagrations that are bound to occur. But is it not the epitome of folly to keep on adding fuel? As the nation has grown in importance and prosperity so has increased its awful tribute to the Red Monster, though there is no more reason for that proportionate increase than there is for a proportionate increase of smallpox or the other pestilential diseases that have wellnigh been wiped off the list of our supposedly necessary evils.

The tribute levied upon us by fire has reached an appalling figure, something tremendous, and, mark you, unlike most "losses" that are, after all, mere exchanges of money or values from one man's or set of men's pockets to other pockets, this loss is absolute; all that remains after fire is—smoke! And so far, with all our vaunted inventiveness, no one has been able to turn the latter commodity into any commercial use.

Tabulations may be convincing but certainly are awfully tiresome reading, so let us eschew them. But we can well afford to give

a minute's time to a glance at the matter of the cost of fire, merely considering it in its general aspect and in round figures.

We actually have invested at the present moment $14,250,000,000 in the 11,400,000 buildings of which the nation boasts. Russia has 36,000 more buildings than we, but the total value of all her structures is but $3,500,000,000 (United Kingdom 7,100,000 buildings; France 9,000,000; Germany 6,000,000; Holland 1,000,000) so that we can safely say that we are the greatest builders of the age. Yet of all those millions of our buildings there are barely 4,000 that can

WRECKAGE IN BUILDINGS SUPPOSED TO BE FIREPROOF. 5097

lay any claim to being modern, up-to-date, and fire-resisting to the extent that their steel-frame and structural parts can not be over much damaged by fire, though all else about them is just as inflammable and damageable as the flimsiest construction of Slav, Mongolian, or other so-called semi-barbarian. In all this great country of ours there are probably not 20 what can rightfully be called moderately fire-proof buildings, and they are generally warehouses or structures of such character. Of the millions of homes throughout the land, palaces or cottages, there where we house those

who are dearest to our hearts and our most valued material possessions, there are but three hundred that would withstand for even a little while against even a moderately hot fire, and there are certainly not over ten that are fire-proof.

Intelligence, progressiveness. leadership, are words we frequently hear applied, aye, that we constantly use in describing ourselves, what application have they to our generally accepted mode of constructing buildings? True we have evolved the "skyscraper," no other people on earth have the conveniences in their homes nor do any other people bring such skill to bear in the utilization of every inch of space as we do, but, at the same time, let not those things make us over-conceited, for we have to acknowledge that nowhere else, not even in China or Japan, the lands of paper houses, is the annual fire loss in bulk or pro rata, anywhere near our own!

And what does this folly of flimsy building cost us? In the first place nearly 7000 lives are annually sacrificed to the god of fire. In property we have offered up over $1,000,000,000 worth in value on that same pyre in six years' time; our annual offering has reached the $200,000,000 mark. But, stay. That is our *normal* yearly loss. Now then, what constitutes a normal year? A period during which there are no extraordinary conflagrations. We have barely recovered from the Baltimore fire. That took up the year's total to $250,000,000. We were told that 1904 was therefore an abnormal year and probably would not have anything equal to it for the next twenty years. But here, just exactly two years later we are confronted with the San Francisco horror, a fire that has cost over $320,000,000. The year is but half over, yet if nothing else happens, no other great conflagration occurs, the year's losses are bound to aggregate over $500,000,000. Are we not more or less justified in calling these tremendous losses *normal,* and the years when they do not occur *abnormal?* True, the San Francisco fire was primarily caused by an earthquake, but the actual earthquake damage scarcely reached $10,000,000 of the enormous total we have just noted, and, earthquake or no earthquake, had San Francisco buildings been better built, had they offered less fuel for consumption there would certainly have been less to burn and therefore less total damage. But even in so-called normal years our average has reached three theaters, three public halls, twelve churches, ten schools, two hospitals, two asylums, two colleges, six appartment houses, three department stores, two jails, twenty-six hotels, one hundred and forty flat buildings and sixteen hundred homes burned every week. New

York averages 8700 fires a year, Chicago 4,100 and every day in the year there are 36,000 lives directly endangered by fire.

All on account of poor building!

We have built so wisely that 1,000,000 buildings have been destroyed by fire during the past ten years. What a commentary upon the intelligence of our architects!

Small wonder that we have to exhibit such wonderful activity in building as we do. Why, in New York alone there will be over $200,000,000 worth of construction this year, and in the entire country probably $750,000,000 will be spent in buildings during the year 1906. But what think you of the people, whatever its activity in the building line, that tolerates conditions that insure

RUINS OF BUILDINGS "PARTIALLY FIREPROOF." 5096

that there will be utterly wasted, destroyed, lost, in one year's time buildings equal to five-sevenths of the *entire* year's product?

But that is not the whole cost of fire.

We just noted that San Francisco has burned up over $300-000,000 worth of property, but her loss and the nation's, in business, in values, directly attributable to that fire can only be told in a figure of ten digits.

Then there is the costly paraphernalia we have to maintain to fight fire. In salaries alone we pay over $125,000,000 for our departments; then special water supplies, apparatus and all that sort of thing easily eat up another $200,000,000. And last but not least

is the tribute we pay to the gentlemen who condescend to gamble with us on the fire question, the insurance companies.

We have paid them in premiums $1,610,885,242 in ten years. True, they indemnify us for our losses to a certain extent, it is a case where we win sometimes, but as in all gambling operations "the house" gets and keeps the major share of what money comes within its door. For instance, last year, throughout the country we paid in premiums $196,352,374, and got back from the companies in paid losses $95,272,488. But in years like this their gamble is not so productive, it is a case where the bank gets broken. Some of the smaller fry simply close up and get out of business, others quibble and litigate, some pay up every dollar and try to look pleasant, and still others will try to effect compromises, but rest assured it will be many a long year before the San Franciscans will have gotten all that is coming to them rightfully from the insurance companies.

Perhaps I am captious in the matter and do not see the thing aright, but it does seem to me that to the insurance companies belongs very great blame for the deplorable condition of most of our cities. Those companies, to my mind, have been too complacent, or through design or through ignorance they have misled the people. The companies know what good building is and they expatiate much upon the subject but when it comes down to actual facts they do not refuse a bad risk, in fact they take it with surprising alacrity, and the difference in rates on a good building and a bad building is so little that the other gamblers, our average business men, are quite willing to take the chance. Why, in San Francisco, a notably poorly built city, a 90 per cent. "wood risk," the companies wrote a surprisingly low rate, because mark you, of the excellence of the city's fire department! A direct bait, an encouragement, a challenge to build poorly, and people seemed to gobble it up with avidity because there is only one other city in the country that built as shabbily, New Orleans.

The condition brought about by this insurance gamble is most distressing. People have kept on inquiring just how poorly they could build to get insurance, and the companies have seemingly vied with the municipal authorities in making the acceptable standard just as low as possible—allegedly for the benefit of the poor man—and the result is that the general standard is so very low that now people have to insure or are brought face to face with absolute, certain and total loss. The companies have the upper hand, and the people are in a species of bondage to them, a serfdom that is an outrage to our alleged intelligence. Did the companies know what they

were about? Was it a well laid scheme or have they simply blundered into it, is neither here nor there. The condition exists, and as the small boy says, "we are up against it."

Positively the only redress a sensible man has is to so build that he need carry no insurance with the companies, that his building be as nearly absolutely fireproof as possible, and that the only loss that can occur is from fire in the contents of some one unit of space in his building, an insignificant loss at best and one that he can insure himself. Such a building is possible, not prohibitive in first cost, indeed actually an economy ultimately and a very decided advantage to the individual and the community.

Of late the companies seem to have awakened to the realization that their own welfare really lies in the direction of better building, and they are offering some advantages and a lot of advice in that direction. But the greatest help can only be derived from people's own intelligence individually and collectively. Individually, they must see that such losses as we submit to these days spell, in spite of our great prosperity and seemingly inexhaustible resources, ultimate bankruptcy; collectively, communities must realize that the fire drain is intolerable and having come to that realization, it is only another step to an intelligent re-adjustment of taxation that, more than anything else, will bring about the much to be desired corrections in our mode of construction. Let our tax be adjusted against improved property on a sliding scale; let there be a certain standard of construction established; upon all buildings being built or in existence that are below that standard let there be assessed an increased rate, for it is on their account that costly fire departments and other municipal expenses are incurred, and let there be a decreased rate of tax levied upon buildings that are above that standard of construction, they require the minimum of protection and their owners should benefit accordingly. An equitable, sane and encouraging system of taxation.

The next question naturally propounded will undoubtedly be "What is a fireproof building?" The answer, strange as it may seem, will be to point to San Francisco: that of all places, would seem to be the one least qualified to aid us in our search. In that city of fire-traps there were perhaps fifty buildings, the newer and larger ones in which any attempt was made to minimize the ravages of fire. Think of it! fifty buildings, in which some little thing was done toward fireproofing, in all that great burned district of nearly eight square miles, 700 city blocks, probably 18,000 buildings. In 30 of that 50 the steel skeleton was protected with fireproof clay tiles or

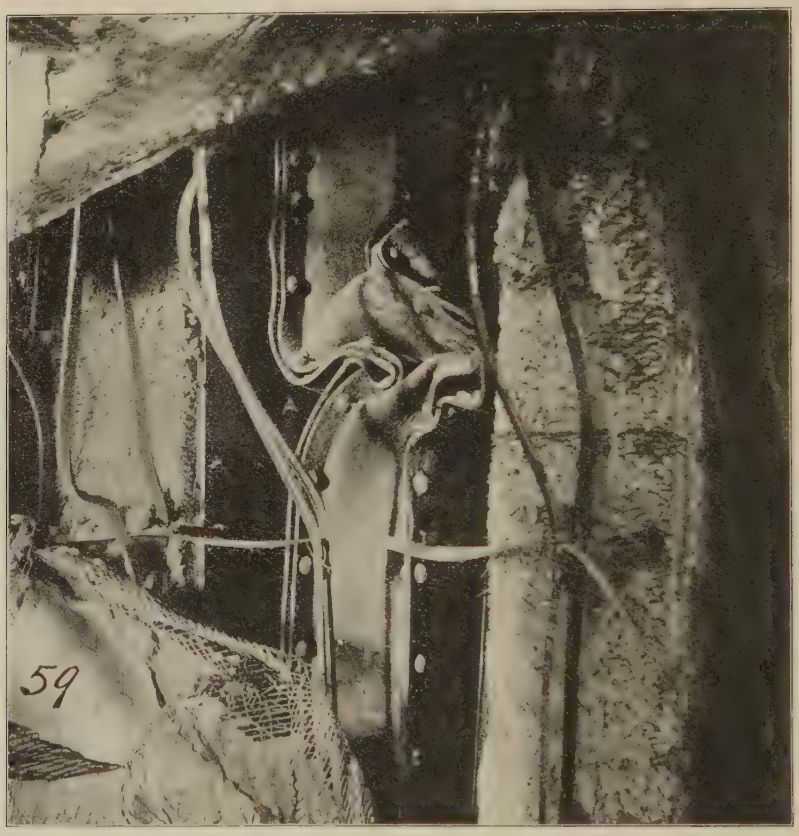
some one of the substitute concrete systems. Generally speaking throughout the country as well as in San Francisco, the moment a man makes that provision against fire, protects his steel work thus with tile and builds his floor and partition construction likewise of tile or of a substitute system of concrete he deems his building "fireproof," advertises it as such and people occupy it in that belief. All else about the building is as inflammable as the veriest tinder box, his interior finish, his doors, his windows, every thing that can

A BRICK BUILDING WHICH HAS WITHSTOOD INTENSE HEAT. 5095
The brick and terra cotta walls are virtually unscathed.

possibly be so is of wood, and the result is that sooner or later his building in all save the actual structural steel and tile is more or less seriously damaged by fire and the term "fireproof" receives an additional black eye and people swear there is no such thing.

See what happened in San Franciso. All the tall steel-framed so-called skyscrapers were more or less damaged, all the way from 5 to 60 per cent. of their total cost. Those buildings, in most part, were fireproofed only in so far as their skeleton structure was con-

cerned, and even that in many cases was most imperfectly done. (With the fire hazard, conflagration possibilities so imminent and with the added hazard of earthquake all San Francisco's buildings should have been from 15 to 30 per cent. better in construction than is the average of our Eastern building while as a matter of fact they were all, even their very best ones, and in all respects—excepting only in



A STEEL COLUMN TWISTED BY HEAT. 5094
The effect of fire on insufficiently protected steel-work.

the bracing of the steel work against the earthquake which was well done—fully from 15 to 50 per cent. inferior in construction to our best Eastern standard.)

But, and here is the lesson, when the quake and fire were all over the inferior buildings wiped out of existence and the better ones, as I say from 5 to 60 per cent. damaged, and a careful inspec-

tion and survey made, it was found that wherever special precautions had been taken against fire or quake, though seldom more than *one* precaution in each building, some detail well done, that particular feature did its work admirably. Not in our time has there been such a fire nor any such opportunity to display separately the efficacy of so many of the features some of us who have been termed "cranks" have been insisting upon, and so therefore never before have all the things popularly termed "theories" been fully demonstrated as thoroughly practical realities, necessities of proper construction.

San Francisco is the greatest lesson in building that this generation has had. We thought Baltimore a pretty effective one, and for a while there was an unwonted activity in building departments, but that lesson has wellnigh been forgotten, even Baltimore has profited but little by it. Will this most awful lesson be more productive of results? Will our architects realize that any system or mode of building that makes it possible to have wiped out of existence three hundred millions of dollars worth of buildings at one fell swoop is no longer a real economy; will they have intelligence enough to see and appreciate what really did the most effective work of fire prevention in San Francisco severally, in the different buildings and assemble those details or items collectively in some one building and make of that a structure, one that in very truth will deserve, without any qualification to be called a full fledged, *absolutely fireproof* building? It can be done and easily.

Will they do it? Of all my personal faults pessimism has never been deemed a prominent one, yet, by all that is holy, I do verily believe that yet many a year will roll by and full many a horrible lesson will be engrossed in letters of fire before our seemingly unseeing eyes, and yet many a thousand victims and gold in dazzling piles will be offered up on the altar of the RED MONSTER before we will have begun to know that lesson even passably well and begin in a faltering way to apply it.

THE TEST OF LOVE.

BY EDWARD F. BIGELOW.

Associate Editor *St. Nicholas,* Department of Natural Science.

"Hast thou....loved the wood-rose and left it on its stalk?"—*Emerson.*

AUTHOR'S NOTE:—When one so frequently hears of love pleas that, met by refusal, turn to hate and lead even to murder, one wonders just how much of love for the object is tangled up with selfish desire for possession. If the real *love* is disentangled wouldn't the young man prefer to have the young woman he loves remain unmarried or even be the bride of another, if thereby she would be happier?

Was Emerson right in advising that we show our love of the rose best if we leave it on the stalk? If so, should human love woo, even when the result of that love is not conducive to the happiness of the object loved? Or, was Emerson right? Is leaving the rose truly the higher love or is it indifference? For example, many people who admire birds in an occasional dilettante method claim to love birds more than the ornithologist who devotes a life to making a large collection.

I want you, who will read my story, if story it may be called (for it is mere reverie), to answer the question: Is there and should there be such a love that is free from entanglement of selfish possession?

"BIXBEE Street," shouted the conductor of the overcrowded electric car.

"Ting"—a few passengers crowded out of the door and more crowded in.

"Ting, ling"—"Step ahead, make room at the door," commanded the conductor. But not one of the passengers obeyed, for all went jerkingly backward as the car started briskly ahead.

She stepped on my foot. It was a pleasure for even the head clerk in the shipping department of Tinkell, Lathrop & Company to be trod upon by so fair a young lady. I often went back and

forth from the shipping department to the up-town office. This line was usually overcrowded and many times I had stood. But this time I had determined to keep my seat with the big bundle of books, papers, and two sample packages in my lap—all in response to a telephone message from the home office.

I was dreaming. I had been dreaming. I was in the habit of day dreaming. Was it a promotion, a reprimand, was it the wrong number; did the last shipment go by boat when it should have been rushed by train—I wonder—but that dainty foot on my little toe, and the apologetic squeal of chagrin, with a "I beg pardon," two dimples, two bright eyes, and the sweetest and briefest smile brought me to my feet at once, and then I went on and on—to the office.

But it turned out better than I expected.

"Ah, Wallace, we've got a rush in the New York office," said the President, as he looked down upon me beamingly as never before, it seemed to me. "You see, I thought I had better send you down there, so I have called Briggs to take your place. He's had a lot of experience in No. 2, and I guess he will do it all right. You can leave the books here. I'll explain to him.—Oh, yes, and I thank you for bringing up those two cases. Raymond's man is here from Boston. I was telling him about style No. 601 and the new counter support, and what was my surprise when I couldn't find one in the office—so I telephoned you to bring them with the books. I suppose you won't mind the New York office—salary is three hundred dollars more, you know. You won't mind the raise, nor object to its coming in this form. But then be a little careful. These green country boys, you know."

How his fat sides shook! He evidently thought it a good joke. "Have a cigar"—he caught up his glasses and began to wipe them on his handkerchief.

Pleased? Of course I was. This was exactly what I had dreamed of time and again, only the promotion was into a new quarter.

Why should I think of the little laugh, and the dimples, and the bright eyes, with a pang of regret mingled with it all?

But I consoled myself. I shall be at home over Sunday, and I shall travel on that line till I meet her again, and take my chances of finding out who she is.

I have it now. I recall that she spoke to the conductor when she came in, as if she knew him. It was strange how the thought of her ran through the plans of that first week in New York. I do not recall that she spoke to the conductor as if he were an acquaint-

ance, but as if she knew him only because she uses that route so often. I could recall that she had spoken to him before although it was only an inquiry as to transfer. Yet even in such a simple matter she made the inquiry graciously, with an apparently overflowing kindness of heart.

But why should I dwell so much on that little episode in the car while I am here in the New York office? Well, this change is something like. A good step ahead and three hundred dollars increase is not so bad after all. It really did pay to look carefully after those packages. I should never have had this increase if I had not. Who would have supposed that he would call me and send me here to New York. He was previously inclined to be austere and brusque. I can recall how my heart was beating with excitement, and how I dreaded the interview. Wasn't that funny how she stepped on my toe? Wonder if I'll ever forget it.

Yes, I have been at home over Sunday. "Here, Jim, file those papers and hustle, will you." Who would have thought it? Here I am in a big office in New York, making the city fellows hustle as if I owned the block. I went home over Sunday. I was right. The conductor knew her name. He often stops the car on Dover Street just half a block from her home. Her father is Colonel Tomkins, President of the Wayne County National Bank. Has things pretty nice although they do say that he lives close to his income.

And what do you think? As good luck would have it, Tom Colkins, my assistant, knows Ralph Wainwright who is teller in her father's bank. It was through him that I got the introduction. The Old Man deposits the firm's money in that bank. He must have spoken a pretty good word for me. I met her again on that car after I had the introduction, and the smiles and the dimples and the bright eyes, how charming they were. How time does go by. I have been up there twenty-seven Sundays, or for more than six months and I have called at her house for the past twenty-four. It is only four more before she will come to New York to live. It is all arranged. The flat is sixty-five dollars a month, but on eighteen hundred and prospects of more at the end of the year, I think we can get along. She says we can, and if she can, I can, and perhaps prospective Pa will help a little. "Ralph, come over here and read off these figures." I ordered him as if I had been there for five years. But I never staid anywhere for that length of time; not often more than one year.

When the firm failed, and after I had lost another position by

falling on the side walk and breaking my leg, things seemed to go against me, and have done so ever since. I obtained another situation, a fairly good one, and I have worked, Oh, so hard. The last five years seem like a dream. Her father has done all he could, but he seems like another man since the bank failed, because the cashier was a defaulter, and the securities of Brown, Golden & Company were found to be worth only twenty cents on a dollar. She has been brave. After the death of little Winnie the cheeks were paler, the dimple not so deep, the eyes not so bright.

But we have had our joys. Life has not been entirely discouraging, although the balancing of the account in the partnership has been rather trying. I have seen anxious moments in the footing —even more anxious than when I was taking the books up to the Old Man's office. It seems strange, that I should have stood beside her without daring to speak. Her dimples were so pretty, her eyes so sparkling and the smile so sweet. I suppose it was the troubles that followed the loss of my situation, the death of the little one, the fever, and all the other trials of life. The same smile, sweeter than ever,—she bears it all so faithfully. She seems like a rose, drooping, wilting, fading, yet never complaining. I have been footing up the account. I credited up her own sweet self as she was that day when I first saw her in all her magnificent richness of beauty and happiness. I have charged to her all the little bits of happiness, all the tender love I have given her, and all the care I have had of her, and somehow, figure as I will, the account still shows excess on the credit side. Her own sweet original self was worth more than I have been able to bring to her. Would the rose have faded in other hands? Sometimes I try to console myself with the belief that it would, and that I have done as well as others could. One day I told her of the account I had been trying to make come out on my side and it wouldn't, and she laughed, and for a minute was sad, and then she laughed, again, absent-mindedly, I thought, and kissed me.

Was it a tear I saw in her eyes? No, the same brightness, only, well, not quite so bright—but deeper. For a moment then I felt as I did when I was taking those books to the office. I am responsible. Have I responded to that responsibility? As I looked at the dimple, not so deep, and the pale cheeks, I said, "You make me think of a scamp of a boy that said he loved a rose, and broke it off. In his hands it wilted. He said he loved it, but even if so, his love cheated the rose. He was never able to give to the rose what the rose in its

own unaided self was worth." I looked at her. She didn't speak. She nodded to the conductor.

* * *

"Ting"—"Wilmington Street." The crowd on the car made way for her. I got off at the next block, and took the first car back. I had been day dreaming again and had been carried for twelve blocks beyond my point of transfer. As I walked down the street, to the Old Man's office, I thought of some one of whom the world would say, "How much he loved the rose!" And I pondered. Did he love the rose or himself?

BETROTHAL AND MARRIAGE IN CHINA.

BY THE EDITOR.

IN a girl's life the most thrilling event is her engagement and marriage. The period of courtship is filled with romance and poetry as much or even more than in Western countries. As evidence we quote a love song preserved in the *Shih King*[1] (I, XII, 8):

"How rises the moon in radiant glory!
And thou my lady, most charming and sweetest
Oh, listen kindly to love's story!—
Ah, poor my heart that vainly beatest!

"How rises the moon in cloudless effulgence!
And thou my lady, most winsome and purest
Oh grant thy lover more indulgence!—
Ah, poor my heart what thou endurest!

"How rises the moon in splendor most brightly!
And thou my lady, loveliest, fairest
Wilt never for my love requite me?—
Ah, poor my heart what pain thou bearest!"

This love ditty has been sung by lovers in Cathay for more than two and a half millenniums, and ever since it was incorporated in the *Shih King* by Confucius, forms part of the canonical books of China. But to prove that literary taste and talent have not died out in the middle country we will quote another poem of a more modern date, which has been translated by Robert K. Douglas, than whom we can scarcely have a better interpreter of Chinese thought and sentiment:*

"THE LOVE-SICK MAIDEN.

"Within a silken curtained bed there lay
A maiden wondrous fair but vaguely ill,
Who cared for nothing in the outside world,
Contented only to lie lone and still.

[1] Legge omits this song in his translation published in the *Sacred Books of the East*. We have utilized the versified versions of William Jennings and Victor von Strauss.

* *Chinese Stories*, pp. 347-8.

"While lying thus her neighbor Mrs. Wang
Stepped lightly o'er to ask her how she fared;
And drawing back the curtains, stood aghast
To see how wan and pale her cheeks appeared.

"'Tell me what ails you, dear,' she kindly said.
'My mind's diseased,' the maiden soft replied:
'I cannot sleep, I loathe the sight of food,
And I'm so weary.' Then she turned and sighed.

"'Shall I a doctor call to see you, dear?'
'A doctor? No; I don't want any such.
They countless questions ask to earn their fees,
And sometimes end by finding out too much.'

"'Shall I call in a priest to pray with you?'
'A priest? Oh no, that would be worse again.
His snuffling chants and dismal tinkling bells
Would rather aggravate than ease my pain.'

"'Shall I go seek a nurse to wait on you?'
'A nurse? Oh no,' the pretty maiden said;
'I could not bear to have her watching me,
And purring like a cat about my bed.'

"'But what's the cause of this distemper, dear?'
The maiden raised herself and blushing said.
'Last spring young Le, who to the wars has gone,
Was wont to saunter over hill and glade.

"'He loved to wander forth amongst the flowers,
To revel in the beauties of the spring,
To watch the blossoms opening to the sun,
And hear the lark and tuneful throstle sing.'

"'But what has that to do with you, my child?'
'Oh blind, oh blind, and can't you really see?
I love him as the wakening dawn loves light;
And let me whisper to you, he loves me.'

"'Then shall I call this Mr. Le to you?'
'What use to call, he's many leagues away.
Oh, if I could but see him once again!'
'You shall, my child, for he comes home to-day.'"

A Chinese lover who woos a young lady of good family visits the house of her parents, where he is expected to show his accomplishments, especially in penmanship. Our illustration shows a young man of the Chinese gentry writing to the daughter of the house a love letter which on the top bears the character "Beauty" in elegant outlines. A little paper-weight in the form of a deer serves to hold the long sheet of paper in place. The young man

of our illustration is apparently busy with the composition of a poem addressed to his "Beauty," consisting of the characters "mountain," "middle," and "high," the sense of which may be, "My beauty!

WRITING A LOVE LETTER. 2260

Among mountains, towering high," etc. A male servant of the house of his lady love is serving him with a cup of tea.

According to old custom six rites are needed to render the mar-

riage ceremony complete, but there is no unanimity as to which these six are. They consist, however, under all circumstances in calls of the go-betweens sent by the party of the suitor to the house

2327 DELIVERING

of the intended bride, partly for exchange of presents, partly to inquire for names, age and circumstances, and to receive the consent of the bride's parents, and finally to fix a marriage day.

We have before us two enumerations, one considered as the original calls the six rites as follows:

1. Na Ts'ai, Sending of presents.

THE TROUSSEAU. 2259

2. Wên Ming, Asking of names.
3. Na Chi, Inquiring for the auspiciousness of marriage.
4 Na Chêng, Indication of consent by presents.

5. Ching Chi, Naming the day.
6. Chin Ying, Calling for the bride.

2252 MARRIAGE

The other enumeration of the six rites is regarded as more modern, and consists of the following acts:

1. Wên Keng, Inquiring for names, which includes age and other conditions.

PROCESSION. 2311

2. Tung Kêng, Answering of questions, consisting of reply of party of the bride.

3. Wên Ting, Determination through divination.
4. Tai Li, Exchange of tokens (of mutual goodwill). This

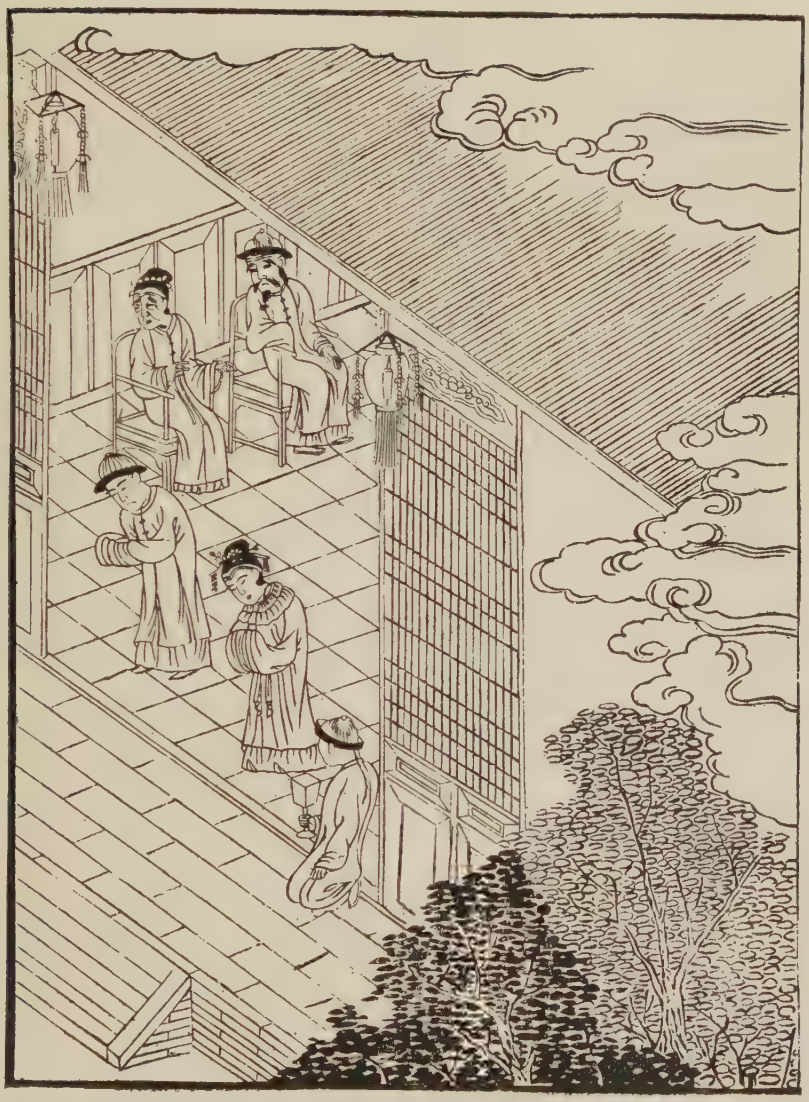
2329 THE YOUNG COUPLE WOR-

is made the opportunity of great display and is deemed an important ceremony.

5. Sung Jih, Naming the day.

6. Chin Ying, Calling for the bride.

These six rites are one or another strictly adhered to, but they



SHIPING HEAVEN AND EARTH. 2319

are not calculated to cut off all intercourse between the lovers or to prevent courtship.

When the marriage contract has been agreed upon by the

parents the trousseau is carried into the future residence of the young couple, and on the day of marriage the groom with his

2315 OFFERING THE

friends betakes himself to the bride's house, where the wedding is solemnized. In the evening he returns with his bride in solemn procession.

The *Shih King*, a classical collection of Chinese poetry edited by Confucius, which must therefore be older than 500 B. C., con-

LOVE CUP. 2257

tains a beautiful little "Bridal Song" which is still popular in China, and is frequently used on marriage festivals. We quote it after the versified translation of Mr. William Jennings as follows:

"Ho, graceful little peach-tree,
Brightly thy blossoms bloom!
The bride goes to her husband;
Adorns his hall, his room.

2246 THE FATHERS OF THE GROOM AND

"Ho, graceful little peach-tree,
Thy fruit abundant fall!

The bride goes to her husband;
Adorns his room, his hall.
"Ho, graceful little peach-tree,
With foliage far and wide!

BRIDE AT THE MARRIAGE FEAST. 2332

The bride goes to her husband;
His household well to guide."

Having arrived at their new residence the young couple worship heaven and earth. Then the bride is seated on a divan and drinks some wine with her husband out of a loving cup consisting of two bowls welded into one.

A few days after the wedding, the fathers of the groom and bride meet at the home of the young couple (which commonly is the house of the groom's parents) to enjoy a visit before the family altar, on which we see the stork and pine-tree, perhaps also the tortoise, all emblems of a long and happy life.

We know what an important part in the Chinese world-conception is played by the idea of the Yang, or the positive principle, and Yin, the negative principle. All things have originated by a mixture of these two elements, and in married life the Yang represents the male and the Yin, the female. Ch'iu Chin (*alias* Wen Chuang) the compiler of a manual of quotations, the *Ch'ang Yü Kao*,[2] expresses the typically Chinese view in these words:

"The Yin or female element in nature by itself would not be productive; the Yang or male element in nature alone would not cause growth: therefore through the Yin and Yang, Heaven and Earth are mated together. The man by the help of the woman makes a household, and the woman by the help of the man makes a family; therefore the human race pair off as husband and wife.

"When the Yin and the Yang are in harmony the fertilizing rain descends. When the husband and wife are at one, the ideal of a family is realized."

From the same source we learn that the husband speaks of his own wife as "the stupid thorn" and also as "the one inside," while he refers to the wife of another as "your honorable lady."

[2] Ch'iu Chin lived A. D. 1419-1495. His book has been published in an English translation together with the original Chinese by J. H. Stewart Lockhart, Hongkong, 1893.

THE MESSAGE OF BUDDHISM TO CHRISTIANITY.

BY THE EDITOR.

RELIGIONS are movements in the development of mankind which possess an individuality of their own. A religion grows and expands,—it sometimes decays and withers. There is a time in almost every religion in which it assimilates the truth wherever it finds it. At any rate it adopts those truths that are congenial to its own doctrines. When a religion has grown strong it frequently becomes intolerant and narrow. Kindred truths instead of being assimilated are persecuted and rejected because the truth itself is no longer insisted on but the formula in which it has been cast. This is the time of dogmatism and ecclesiasticism. The development of religions at present is not quite closed. Even the dominant faith of Europe and America is continually growing, changing, expanding, or perhaps also becoming narrower in certain quarters, and on meeting other religions it specifies or modifies its own tenets. The question of the survival of a religion is mainly based on its capability of growth, and this will be the test when Christianity meets with ethical religions of a different history such as Mazdaism and Buddhism. We do not hesitate to say that Buddhism is the most important rival of Christianity, for not only has it a hold on the greatest Asiatic nations, China and Japan, as well as Siam, Cochin China, and Korea, but has also (and this is perhaps of still greater significance) made inroads into Western countries. There are a goodly number of Buddhists now in Germany, France and the United States, and it is not without importance that it is mainly thinkers who are attracted by it.

One reason why Christianity loses ground in certain spheres, especially among intellectual and earnest people possessed of deep religious sentiment, is the spirit of dogmatism which still dominates almost all the Christian churches and prevents Christianity from

growing and expanding and from assimilating the truth that can be found in other quarters, especially in science and in the faith of a religion like Buddhism, based upon enlightenment.

The question whether Christianity will be able to resist these inroads depends entirely upon its ability to expand and grow. If Buddhism can accept all that is good and true in Christianity it will not only maintain itself in the long run, but outgrow Christianity in significance and power. But if the reverse takes place, if the leaders of Christian churches learn from Buddhism, they will have the advantage of introducing a new era in the history of Christianity, which will be an era in which religion and science would no longer be in conflict.

As an instance of how Buddhism develops and how it is represented in an ancient Buddhist country by one of the the leading clergymen of its faith, we call attention to a collection of sermons* preached by the Lord Abbot of Engakuji, Kamakura, Japan. We have here not a dogmatist and believer in certain formulas, but a philosopher and thinker whose reverential attitude makes him religious, and allows the religious sentiment to pervade his entire intellect, and yet he is Lord Abbot of a sect which is one of the oldest and most orthodox of Eastern Asia, the Zen sect, whose institutions are not unlike those of the Roman Catholic Church.

How true our comments are and how great the need is for Christianity to learn through Buddhism appears from an article in the *Biblical World* (August, 1906), written by Professor E. Washburn Hopkins, of Yale University, who can certainly not be suspected of making propaganda for Buddhism, for even in his article he speaks of it as an alien faith. If he, as a man of science, possesses a bias, it will certainly be in favor of the religion of his own country, but the more valuable is the warning which he expresses in his "Message of Buddhism to Christianity" from which the following quotations speak for themselves.

He says:

"Buddhism has much to learn from Christianity, but what Christianity may learn from Buddhism is that there are many whose emotion cannot be touched till the foundation of their formal religion is laid upon a sharply criticized belief. To win these, an ever-increasing number, Christianity must provide them a place. There will always be enough people to whom the scientific foundation of faith is not essential, or at least less essential than that side of

* *Sermons of a Buddhist Abbot.* By the Rt. Rev. Soyen Shaku. Chicago: The Open Court Publishing Co., 1906.

religion which appeals to feeling and rests upon faith. For these there is abundant provision in Christianity; and there should also be similar provision for those who would like to proclaim themselves Christians, but are debarred from the Church by its lack of full sympathy for liberal thought. Buddhism has never persecuted the adherents of another faith, and it has allowed free room for sectarian interpretation of its own creed. How radical is this attitude may be shown, not only by the philosophic attitude of Buddha himself, but by the edicts of the great emperor who in the third century before our era was converted to Buddhism and became the zealous upholder of the new faith.

"In Buddha's thought there is no incompatibility between the ethical ideal and that devotion to mental training which is prominent in early Buddhism, but is not regarded as a requisite in Christianity. Christianity seldom emphasizes, even when it permits, the utmost intellectual freedom, while Buddhism establishes the faith intellectually from the beginning. This insistence on enlightenment, the building of faith upon intellectual satisfaction, conveys a message to Christianity that cannot wisely be ignored. We may not be content with Buddha's philosophy—there is no reason why we should be; but we need the spirit which co-ordinates philosophy and religion, which admits no separation between science and faith. There are Christians who never correlate their science and religion, who keep their wisdom in one pocket and their faith in another; not to speak of those who look with suspicion on any attempt to regulate faith by science. There are no Buddhists of this sort, not because they have no philosophy or science, but because it is fundamental to their religion that it shall rest upon a correct view of life in general. The overthrow of traditional error is the first element in the religious life, as well as the first element in philosophical wisdom. Everything else, prior to this, only prepares one for the way of salvation. This is the corner-stone of Buddhism, intellectual conviction, as emotion has been said to be the corner-stone of Christianity. It is this which to-day is the attaction drawing intellectual converts away from Christianity to Buddhism. Nothing else of importance is urged by them. What appeals to those who in America and Europe have gone over to this alien faith is the trait of liberality and enlightenment. That the contrast is drawn between Buddhism at its best and Christianity at its worst must be admitted in the case of many of the converts, but the vital fact remains that there is no other religion in which there has been from the beginning

so great intellectual freedom. It is this freedom which thinking men are demanding to-day in Christianity."

The lesson which Professor Hopkins urges is that Christianity should encourage liberal thought, and he insists that this message is one of encouragement to those who believe in intellectual fearlessness, or to reprove those who would suppress critical examination of knowledge.

We repeat a sentiment which we have urged again and again and which we hope will be heeded by the leaders of the Christian faith.

Any faith that is irreconcilable with science is doomed. He who rejects science blights the life of religion. For the spirit of genuine religion is the same as the spirit of genuine science. Science is a divine revelation. Contempt for science and a deliberate suppression of reason is an intellectual sin; it is the sin against the spirit which cannot be forgiven, but must, if persisted in, ultimately lead to eternal perdition.

Professor Hopkins grants that Buddha "bids men be full of sympathy for all living things. 'As a mother guards her son,' it is said, 'with kindness without measure, impartial, without enmity, prevailing throughout the world,' so should the Buddhist guard all living beings." Nevertheless Professor Hopkins claims that "Nothing is farther from the Buddhist ideal than love with its Christian connotation." The practice of universal kindness is merely a religious exercise "to free one's mind of the fifth 'fetter,' ill-will. One sees that the words are correctly rendered, but the significance is deeper than the literal signification. The ideal is different. It is not devotion to the world that the Buddhist aims at; he is to free his mind of ill-will by trying to love the world, then by pitying it, then by calmly considering it with equanimity. To hate is wrong, but to love is also wrong."

That Professor Hopkins is not devoted to Buddhism appears from his conclusion, where he says: "It started as a religion without soul, without the ideal of self-sacrifice, and without God. At its best it was a society for ethical culture. As such it soon perished. What took its place in India and the farther East was a religion which exalted self-sacrifice and decried self-seeking, even in the nobler form, as it did materialism; a religion which virually reinstated a belief in soul, and made of Buddha himself a divine being, upon whose love and pity man can depend, to whose heaven hereafter man may go.....There is revealed one clear fact, namely, that a living church must hold fast to the spiritual, to the very element which primitive Buddhism denied."

MISCELLANEOUS.

KNOWLEDGE.

BY EDWIN EMERSON.

The knowledge of ourselves is priceless lore;
  The "self" is a large volume, strongly bound;
  Its well-wrought clasp with our escutcheon crowned;
If opened, and we read, we should read more.
The larger "book of nature,"—copious store
  Of facts for man's instruction, and the ground
  On which must rest philosophy profound;—
That many do not read, we must deplore.

But these two books should each be rightly read;
  And what they teach should be compared and weighed;
    That we may know ourselves, and where we are.
These volumes thus perused,—we shall be led
  To see the truth, in living forms displayed,
    From central "self" to the remotest star.

LUDWIG BOLTZMANN.

Prof. Ludwig Boltzmann is still remembered by his American friends from his recent visits in the United States, not only as an ingenious physicist, but also on account of his genial and interesting personality, and it is with regret that we report his death which occurred on September 5 in Duino on the Istrian coast of the Adriatic in an attack of melancholia. He felt that his mind would give out, and under this oppressive idea he preferred a voluntary death to the sad fate of mental aberration. His demise is a loss to science, for he was one of the most brilliant investigators, whose clear and masterly expositions carried conviction and counteracted effectively the mystical tendencies which of late have become prominent in Germany. Our readers will remember his articles written in criticism of Ostwald in which he defends with great force the claim of the traditional methods of science against the proposition of his colleague, who would discard some of the most fruitful conceptions in both mathematics and physics without really replacing them by an idea that promised better results. (See *The Open Court,* Vol. XIII, p. 464.)

Professor Boltzmann was born February 20, 1844, in Vienna. He studied in Vienna, Heidelberg and Berlin, and he was greatly influenced by Ernst Mach,

but while Ostwald carried the principle of Mach's world-conception to the extreme, Boltzmann proved conservative and became the most prominent opponent to the philosophy of dynamics. In Berlin he studied with Helmholtz and distinguished himself among Helmholtz's other disciples by the ease with which he treated both mathematics and physics. In fact he may be said to have equalled his master Helmholtz in scientific keenness.

Boltzmann established himself as private docent at the University of Vienna and was soon called to the University of Gratz as professor. His career led him back to Vienna, then to Munich, then to Leipsic, and finally back to his own Vienna where he became the successor of Mach in the chair for the study of scientific method. He published text-books on analytical mechanics and on electricity, on the theory of gazes, and a large number of scientific essays.

When Ernst Mach received an invitation to deliver in America a series of lectures on physics and refused to come on account of his health, he suggested in his place Ludwig Boltzmann. During the St. Louis Exposition Boltzmann received another invitation and traveled across the country to the distant University of California. He was not a good traveler and in many respects found it hard to adapt himself to foreign customs and institutions, but his genial personality made him welcome wherever he went. We will also mention that he was a master on the piano and surprised his friends frequently by his beautiful playing, which was almost that of a virtuoso. Only about a year ago a book of his collected essays was published, in which his expositions of America are not the least interesting part on account of their humor. Toward the end of his life Professor Boltzmann must have suffered greatly, and we can not think of his sad fate without sympathy and sorrow.

A VILLAGE SCHOOL IN CEYLON.

The Anagarika Dharmapala has sent the editor a photograph of his school at Isipatana, Ceylon, which is here reproduced for our readers. The school is located in an historical spot, for Isipatana is the place where Buddha is said to have founded the religion of the Dharma 2494 years ago.

Mr. Dharmapala's school was started in June, 1904, and is in a flourishing condition as the picture shows. An industrial branch was attempted in the city of Colombo because of lack of room in the village, but this city branch was not successful and had to be given up. The building which the school occupies at present will accomodate only about forty children, and the government is suggesting that a larger building be erected or the school given up. If a larger building could be provided, weaving, carving, brass work and other industries might be introduced, and that is the end which those interested in the school have in view, but it would take a thousand dollars at least to provide suitable quarters and the school is very poor. If the government should insist upon its recommendation this little center of pure Buddhism would have to be abolished unless sufficient funds might be forthcoming, and the historic traditions of the village make it an especially desirable place for the continuation of its religious work.

Owing to the generosity of a Mrs. Foster, of Honolulu, a new and adequate building is to be erected for the use of a similar school in Colombo, the Rajagiri school, which was founded in 1898 and has an attendance of about two hundred.

Mr. Dharmapala thinks that the greatest discouragement with which the cause of genuine Buddhism has to contend in Ceylon is the prestige which theosophy has gained there in recent years. The theosophic societies in all their various branches have much more wealth, and in the schools which they

have been able to establish and continue, the Buddhist young men are learning, unconsciously perhaps, doctrines which are inimical to the teachings of traditional Buddhism.

BOOK REVIEWS AND NOTES.

ZARATHUSHTRA, PHILO, THE ACHAEMENIDS, AND ISRAEL. By *Lawrence Heyworth Mills,* Professor of Zend Philology in the University of Oxford. xiii+460 pp. Chicago: The Open Court Publishing Co., 1906.

One of the chief problems which confront the critical student of the Old Testament and of the development of the religion of Israel is the relation of Zoroastrianism to Judaism, while to the philosopher the possible connection between the faith of ancient Iran and Hellenic thought is no less keen in interest. Such scholars as Stave, Söderblom, Böklen, and others have discussed the influence of Zoroastrianism on Judaism, and Darmesteter, on the other hand, advanced the view, later proved erroneous, that the Avesta was written during the early centuries after Christ, and that it was largely moulded by Alexandrine philosophy. Professor Mills, in the first half of the book under consideration, seeks, in detailed form, to disprove the French scholar's theory, and to re-establish the older view that Zoroastrianism preceded the very beginnings of Neo-Platonic and Alexandrine thought so that the doctrine of the Avesta must have been entirely uninfluenced by them. Darmesteter's researches are based in part on the so-called "letter of Tansar" which is supposed to have been written about 226 A. D., although in its earliest form it dates back to 1210. Tradition is plentiful concerning this Tansar, but the only known fact is that he was deputed by the Sassanian monarch Ardashir to make a new redaction of the scattered fragments of the Avesta. Professor Mills has taken up the letter piece by piece, clearly distinguishing between the historic and unauthentic elements contained in it and very clearly proves that the "letter of Tansar" can never again be taken seriously as a working hypothesis. Darmesteter is confuted in his second theory—that Alexandrine philosophy influenced the Avesta—by Professor Mills's study of the development of the doctrine of the Logos in Greek philosophy in which he naturally gives the Philonian concept special prominence in view of its alleged connection with the Avesta. He compares the "six cities for refuge" ("the Divine Logos," "Formative Power," "Kingly Power," "Power of Mercy," "Legislative (City)," and "Intelligible World" of Philo's exposition of Num. xxxv. 6) with the six Avesta Amshaspands, showing that, although there are a few points in which they agree, the spirit and detail are too widely divergent for one system to have influenced the other.

The second part of Professor Mills's book, "Zarathushtra, the Achæmenids and Israel," is of special interest and value to theologians. He first takes up the theory of the relation of the two religions, of Persia and Israel, and shows the harmony of the Biblical edicts of 2 Chronicles and Ezra with the Babylonian texts concerning Cyrus. Continuing his study with an exhaustive investigation of the inscriptions of the Achæmenian kings, Professor Mills shows that they completely substantiate the statements of the Old Testament.

He next takes up the dualism of the Iranian religion which was, in all probability, very early in development and from Isa. xlv. 6-7: "I am the Lord, and there is none else. I form the light and create darkness; I make peace and create evil: I the Lord do all these things," he shows that the dualism which forms so marked a characteristic even of Gathic Zoroastrianism was

sufficiently developed in the days of Isaiah to require a direct, though cautious, denial of it on the part of the great Israelite.

The much debated question of the relation of the Old Persian religion, as represented by the inscriptions of the Achæmenians, to Zoroastrianism is one of the best sections of this work. While most scholars agree in believing that the Achæmenians were Zoroastrians, we find Professor Mills saying that "upon absolute identity we must not waste a thought," for the Zoroastrian and Daric creeds were distinct and separate.

The latter part of the book is devoted to an investigation of the date of the Gathas on the basis of internal evidence, thus furnishing a final and conclusive proof of all that goes before. This date he assumes to be between 620 and 920 B. C., but if Iranian tradition be correct, that Zoroaster was born in 660 B. C. and died in 583, one is, it may be suggested, justified in preferring the later date. He agrees, however, with the best views on the revival of the primitive Iranian faith after the abatement of the reform inaugurated by Zoroaster.

The final pages of Professor Mills's book deal with the relations of Judaism and Zoroastrianism, though here, as he himself says, he is offering an "apocopated report" rather than a detailed presentation. The whole work shows intense thought and study throughout, and it is to be hoped that it is but the precursor of more good things to come from the same able pen.

FLORENCE RIDLEY GRAY.

SERMONS OF A BUDDHIST ABBOT. Some Addresses on Religious Subjects by the *Right Rev. Soyen Shaku,* Lord Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by *Daisetz Teitaro Suzuki.* Chicago: The Open Court Publishing Co., 1906. Pp. 220. Price, $1.00.

Owing to the difference between Occidental and Oriental modes of thinking, Buddhism and Christianity have misunderstood one another and have indulged much in unnecessary controversy and even in mutual denunciation. Especially do those Christian missonaries who are working most actively in the far East often fail to appreciate the significance of the Oriental faiths with which they come in daily contact; and the result is well known to thoughtful observers of the East. These *Sermons of a Buddhist Abbot* do not propose to clear all the obstacles that might prevent a mutual sincere appreciation of the West and the East, but they will help the reader not a little to understand what standpoint is taken by a modern Japanese Buddhist in the relation of his faith to Oriental culture generally and to Christianity. The book is a collection of the most important of the sermons delivered by the Right Reverend Soyen Shaku, Lord Abbot of Kamakura, Japan, during his stay in this country, 1905-1906. He was the most prominent delegate of Buddhism coming from Japan at the time of the World's Congress of Religions, in 1893. When the Russo-Japanese war broke out, he was one of the first Buddhist priests most eminent in their hierarchy who felt the necessity of personally accompanying the Japanese armies in Manchuria. He witnessed some of the bloodiest battles that took place in the Liao-Tung peninsula, and his impressions are graphically described in some of the sermons collected in this book.

Some of the most important topics which are discussed here are the God-conception of Buddhism, the immortality of the soul, the signification

of Buddhist ethics, and the value of thought and work. While these subjects are deeply interesting to all serious-minded people, the manner in which they are here presented is thoroughly in accord with Western modes of thinking; that is, the Buddhist views are so represented as to be easily comprehensible to Christian readers. Allusions are frequently made to the Christian Gospels, and their terminology is adopted with its Buddhist significance. While seeing many points of similarity between the two religious systems, the author does not neglect to assert his own beliefs. He considers that in more than one respect the Gospel of John most closely approaches his interpretation of the spirit of Buddhism.

Abbot Shaku, in one of his addresses, deeply acknowledging the benefits, material and moral, accruing from the American friendship toward Japan, says that it is his sincere wish to repay these obligations by making possible for the Americans a ready comprehension of his faith, which has helped considerably in maturing the present Oriental culture.

The translator, who is familiar with Oriental religions and philosophies, and who has given us some translations of the ancient lore of the East, is well qualified for the work he has undertaken here, and it must be said to his credit that the book before us owes not a little of its merit to his faithful and appreciative rendering of the author's spirit.

CHRISTIAN ORIGINS. By *Otto Pfleiderer*. Translated from the German by *Daniel A. Huebsch*. New York: B. W. Huebsch, 1906. Pp. 295.

Prof. Otto Pfleiderer, whose congenial personality is still remembered by all those who met him personally at the World's Congresses at Chicago, has condensed his views on the origin of Christianity in a book which has recently been translated into English by one of his American students, Dr. Daniel A. Huebsch, and the book now lies before us in an attractive and handy edition published by the translator's brother, an enterprising young publisher. In former publications Professor Pfleiderer has given his arguments with detailed reference to the several sources of his labors, but in the present volume he offers a résumé containing the quintessence of his life's work, set forth in a popular and most direct style. The book is not a book of references but a narration of the origin of Christianity. It is divided into two parts, the first discussing the preparation and foundation of Christianity in Greek philosophy and in Judaism as well as the Jewish-Greek philosophy of Philo. He gives us a pen picture of Jesus and of the Messianic congregation among the Jews. The second part treats of the evolution of early Christianity into the Gentile Church. Professor Pfleiderer characterizes the Apostle Paul, the three older Gospels, the Gnostic movement, the Gospel of John, and the establishment of Church authority.

The whole book may be regarded as the presentation of theological science by one of its best representatives, and it is a remarkable sign of the times that Professor Pfleiderer, who holds the chair of Protestant theology at the Berlin University which is most conspicuously before the public, ventures into some transient historical investigations; and we must remember that he did not start from the liberal camp, but since the beginning of his career has stood for the so-called orthodox party among his colleagues.

And what is the tendency of the present state of knowledge in matters historical as to the origin of Christianity?

Professor Pfleiderer says: "Judging by all past experience and by many a sign of the present, it may well be supposed that the progress of knowledge will not be toward the old tradition, but rather to a greater departure from it. Hence, we will do well to dwell more and more in the thought, that the real subject of our pious belief is not what has been, but what is eternal! 'That alone which never transpired in any place, never becomes timeworn!' That is no reason at all why the history of the past should be held valueless; it contains the signs and guides of the eternal, but not the final and the highest at which we ought to stop."

HUNDREDTH CENTURY PHILOSOPHY. By *Charles Kirkland Wheeler.* Boston: James H. West Company, 1906. Pp. 171. Price, $1.00.

The author of this book proposes to discard "the ideas of the childhood of the race," and replaces them by "those of its maturity," and since he feels that he is ahead of the present age, he entitles his book, *The Hundredth Century Philosophy.* It is accompanied with a diagram which elucidates the mechanical process of the "perception of light and the conception of self." The ether waves fall into the eye and continue as it seems in the same direction into the field of consciousness where the author locates the point of impact of ether vibrations on cerebral agitations, which latter is said to be the point of origin of consciousness. Further down in the brain we come to the place which is denoted "concept self." The book is written in the form of a dialogue between Inquirer and Oracle, and we learn that matter, not matter as such but as something, is the foundation of everything. The final reality is veiled in its activity and is not to be reasoned out. Mind is only act or activity. Matter is the spring of consciousness, and life and mind are only physical forces. The volitional is utterly excluded, and the positive moral as well. Blessings are no evidence of beneficence and are such only in effect. Suffering has no mission and evil no mystery, and to characterize the significance of the individual, the Oracle ends with the exclamation, "I am God in Nature, I am a weed by the wall."

THE SYLLOGISTIC PHILOSOPHY. Or Prolegomena to Science. By *Francis Ellingwood Abbot.* Two volumes. Boston: Little, Brown, & Company, 1906. Pp. 317 and 375.

Francis Ellingwood Abbot is still remembered by students and scholars of this country. He represented in the philosophical world a peculiar theism which he based upon a logical consideration of the intrinsic necessity of science, and defended it under the name of scientific theism. He was not a Hegelian, yet he had many points in common with the great German philosopher. He was not a theologian whose God bore anthropomorphic traits. He was a philosopher of no mean accomplishments and at his death he left his main work in manuscript under the above title. This work, edited by his son, now lies before us and constitutes the most worthy monument in honor of the deceased thinker. The author has dedicated his book to the memory of his wife, who died before him, and whose death so strongly affected him that he followed her very soon after he had compiled the manuscript that now lies before us in its completed form. The wording of the dedication is characteristic, "To the memory of my wife, in whose divine beauty of character, life and soul I found the God I sought." We do not venture to touch

upon the contents of this book as it would lead us too far, and so we are satisfied here to announce it to our readers. It consists of two volumes, each of over 300 pages, starting in the first volume with the discussion of "The Axiom of Philosophy," and in the second volume with "The Syllogistic Must," upon which his philosophy and God-conception has been built.

WHAT'S NEXT OR SHALL MAN LIVE AGAIN? By *Clara Spalding Ellis.* Boston: The Gorham Press, 1906. Pp. 288.

Under this title Clara Spalding Ellis has compiled a book of testimonies as to immortality, from prominent Americans. The book is a labor of love and has been born out of the author's own needs. Her purpose is to build up, not to tear down; and yet she avoids gathering expressions merely of noted ministers or bishops, or to collect classical extracts of references to heaven and eternity. She goes outside of the pulpit and collects her material from the laity, persons of widely differing pursuits, and absorbed in other than ecclesiastical interests. Among the two hundred authors quoted we find such people as W. J. Bryan, Miss M. B. Cleveland, U. S. Grant Jr., President William R. Harper, John Mitchell, President of the United Mine Workers, United States Senator J. H. Mitchell, Rear Admiral W. S. Schley, James H. Hyslop, William James, Gen. Lew Wallace, Miss Lilian Whiting, and many others equally well known.

THE ENGLISH PATENTS OF MONOPOLY. By *William Hyde Price.* Boston: Houghton, Mifflin & Co., 1906. Pp. 261. Price, $1.50.

The Harvard Economic Studies published under the direction of the department of economics of Harvard University, opens its series with this work on the English patents of monopoly, by William Hyde Price, Ph. D., instructor in political economy at the University of Wisconsin. The book contains a history of monopoly in England ever since the times of the several companies which were endowed by the English government with special rights and powers as a kind of protection such as was deemed most effective in those days. The book discusses the mineral companies, the mechanical inventions, the glass patents, the royal alum works, the cloth-finishing project, the iron industry, the salt monopolies, the soap corporations, and is fully supplemented with appendices, biographical notes and an index.

THE OLDEST LAWS IN THE WORLD. Being an Account of the Hammurabi Code and the Sinaitic Legislation with a Complete Translation of the Great Babylonian Inscription Discovered at Susa. By *Chilperic Edwards.* London: Watts, 1906. Pp. 61.

The Rationalist Press Association, Limited, has performed a valuable service in making accessible at a very low price a complete translation of the Code of Hammurabi. This little volume, besides a careful English rendering of the great Babylonian inscription which contains this wonderful code also includes an account of the discovery of the inscription, and a history of King Hammurabi's reign as well as the legal system of the Babylonians, and a discussion of the corresponding Semitic laws of Moses.

LUCEM SEQUOR AND OTHER POEMS. By *Maria Eleanor Vere Cust.* London: Kegan Paul, Trench, Trübner & Co., 1906. Pp. 55.

This little volume of poems indicates not only poetic talent, but also a depth of religious sentiment. In addition to lyric effusions the book contains a few versified legends and translations from the German, including a few from the French. The author's faith is perhaps too narrow. Here are a few instances of her verses:

"Wisdom and Love divine
Grant me, I pray.
That through the darkest day
Thy lamp may shine.

"Lead me till life's last breath
By faith alone
Into the great unknown
Mystery of death."

"Great Abbey in our center,
Dear mother of my youth,
Whene'er thy courts I enter
I learn in thee God's truth,
Through holy Gospel's teaching,
From lips of sage or friend,
Of mercy ever-reaching,
Of love that knows no end."

A translation of one of Heine's best known poems reads as follows:

"A pine-tree is standing lonely
On a barren northern height,
Adrowse, while the snow is wrapping
Him up in a covering white.

"He is dreaming of a palm-tree
Afar in the Orientland,
Alone she is mutely mourning
'Midst the burning desert sand."

The book concludes with a couple of verses translated from the French of Margaret of Navarre.

"My Lord, when comes the day
I long to see,
When drawn by love away
I pass to Thee.

"Calm Thou the troubled breast,
Bid tears to cease,
And give me what is best—
To sleep in peace."

THE TRUTH ABOUT SECULAR EDUCATION. Its History and Results. By *Joseph McCabe.* London: Watts. 1906. Pp. 96.

This little book was written to elucidate several points in connection with the system of English education about which the author thinks very improper

and injurious fallacies are current among the people. Its interest, therefore, is chiefly local, but as its purpose is to give a full and clear statement of facts, it contains much that is of general value on the history of education from several different view-points.

Ueber die Zelle. Von *Alfred Schaper.* Edited by *William Roux.* Leipsic: Engelmann. 1906. Pp. 45.

The present monograph is a posthumous essay by Alfred Schaper, late professor of anatomy and history of evolution at the University of Breslau.

It has been edited after the lamented author's death by his friend William Roux. It is a terse exposition of the history of our present knowledge of the cell beginning with the seventeenth century and bringing it down to the present day, mentioning the investigations of Malpighi, C. F. Wolf, Oken, Treviranus, Turpin, Raspail, Schleiden, Purkinje, Joh. Müller, Henle, Schwann, etc.; the result being that the cell is the ultimate organic unit both in the domain of animal and vegetable life. All higher organisms are mere complicated systems of cells, which may be either cell forms, or cell fusions, or higher combinations of cell combinations of a third order. Perhaps the most important part of Schaper's essay is the chapter on "The Morphological Construction of the Cell," its chemical physical qualities, its form and magnitude, the nucleus, the protoplasm and the structure in the protoplasm, with their several functions. Many physiologists have been laboring on the explanation of the cell, and their labors can by no means be regarded as finished.

The latest publication of the Philosophical Library published by Dürr of Leipsic (*Philosophische Bibliothek,* Bd. 37) is a new edition of *Immanuel Kants Kritik der reinen Vernunft,* which is sold at the price of four marks unbound. The edition has been revised by Dr. Theodor Valentiner, and contains several improvements, the result of the redactor's concentrated study of this classical book on philosophy.

Professor Haeckel's *Last Words on Evolution* was reviewed in these columns when it first appeared in the German edition, and later we mentioned the publication by Owen & Co. of Mr. Joseph McCabe's excellent English translation. We take pleasure in noticing that this is now published in America by Peter Eckler of New York.

Messrs. Dutton & Co., of New York, have obtained from A. Owen & Co., of London, the sole agency in the United States for the English translation of Dr. Conrad Guenther's *Darwinism and the Problems of Life,* which was reviewed in the columns of the July number of *The Open Court.*

ADVERTISEMENT.

Readers of *The Open Court* who have received sample copies of *The Monist* from time to time, and are now in possession of the first number of Vol. VIII of *The Monist* (October 1897), would confer a great favor by returning their copies to the publishers who lack this issue, and will be glad to make suitable compensation. Address The Open Court Publishing Company, 1322 Wabash Avenue, Chicago, Ill.

Karma **A Story of Early Buddhism.** By Dr. Paul Carus. Third Japanese art edition. Crepe paper, tied in silk. Quaintly illustrated. 75c. (3s. 6d.)

"A thing of rare beauty."—*Boston Daily Advertiser.*

"Simply a gem."—*Presbyterian and Reformed Review.*

Says Count Tolstoi, who translated the story into Russian, and hence in its retranslations into French, German and English passed for its author: "I deeply regret not only that such a falsehood was allowed to pass unchallenged, but also the fact that it really was a falsehood, for I should be very happy were I the author of this tale. . . . . It is one of the best products of national wisdom and ought to be bequeathed to all mankind."

Karma **A Story of Buddhist Ethics.** By Dr. Paul Carus. Illustrated by Kwason Suzuki. 1903. American edition. Pp. 47. 15c. (10d.)

In German, same illustrations in outline, 35c.

Nirvana **A Story of Buddhist Psychology.** By Paul Carus. Illustrations by Kwasong Suzuki. 1902. Pp. 93. Board, 60c net. (3s. net.)

Amitabha **A Story of Buddhist Theology.** By Dr. Paul Carus. 1906. Pp. 121. Boards, 50c net.

Amitabha has an historical setting, for the progressive King Kanishka of Gandhara, who lived just before the Christian era, figures prominently in the story, as well as the great Buddhist philosopher of his reign, Acvaghosha.

The plot has unity of interest, but gives ample opportunity in discussion and incident to explain and illustrate some of the cardinal points of Buddhism, especially in regard to the way of salvation and the God-conception represented by Amitabha Buddha, the Source of Infinite Light and the Standard of Being, as distinct from the Brahman idea of a conscious personal deity.

Rare and Inexpensive Holiday Publications

The Old and the New Magic

By Henry Ridgely Evans. With an introduction by Paul Carus. With numerous illustrations and programs of entertainments of leading magicians of all times. Pp. 383. Cloth, gilt top, $1.50 net; mailed, $1.70. (7s. 6d. net.)

"Whoever is anxious to know how severed heads are made to talk, how bodies are made to float in mid-air, how ghosts are made visible and incapable of harm from sword thrust, and how bolts and handcuffs are laughed at, may hopefully 'inquire within.' "—*Watchman, Boston, Mass.*

"Scores of conjurers' tricks are explained, with abundant illustration. In his introduction, Dr. Paul Carus discourses in a readable way about the relations between magic, illusion and miracle, from the point of view of one to whom the miraculous is the impossible."—*The Outlook.*

"Henry Ridgely Evans' writings are always fascinating, and in 'The Old and the New Magic,' his latest and most ambitious effort, he has surpassed himself. The quality of its literary matter is only equaled by its printing. It is the finest mechanical production yet given to any magical work."—*The Wizard, London, England.*

The Napoleon Myth

By Henry Ridgely Evans. Containing a reprint of "The Grand Erratum," by Jean Baptiste Peres, and an introduction by Paul Carus. 1905. Pp. 65. Illustrated. Boards. Cloth back, 75c net. (3s. 6d. net.)

"Concise, well studied in historical sources, and thoughtful in its estimate of human credulity, the paper will not fail to interest any student of the origin and growth of mythologies."—*Scotsman.*

"One of the best satires ever written in the literature of the world is Jean Baptiste Peres' 'Grand Erratum,' which appeared in 1827. Its shafts are aimed at a book of M. Dupuis, a scholar of great erudition, who believed that all religions and the story of Jesus of Nazareth as well could be explained as solar myths."—*The Boston Herald.*

A Pilgrimage to Beethoven

By Richard Wagner. With handsome photogravure of M. Roedig's noted painting of Beethoven. Pp. vii, 40. Extra paper. Boards, 50c net. (2s. 6d.)

Wagner, the great composer, here embodies his early ambitions and artistic ideals in a short sketch of a fictitious visit to the great master Beethoven.

THE OPEN COURT PUBLISHING CO., 1322 Wabash Ave., Chicago

The Chief's Daughter

A Legend of Niagara. By Dr. Paul Carus. Illustrations by Eduard Biedermann. A story in neat, small octavo. Seven photogravures. Thirteen pen-and-ink and half-tone illustrations. Special initials and title-page ornaments. Printed on fine paper in large, clear type. Bound in cloth. Pp. 54. $1.00 net. (4s. 6d. net.)

The fascinating Indian legend of the annual sacrifice to the waters of Niagara of a beautiful maiden has been made in this story the basis of a tale of religious development and emancipation, which freed the Indian tribe of the Oniahgahrahs from the thrall of a debasing superstition, though without dishonor to their consciences and sacred traditions. The scene is laid in the time of the French exploration of the North and Middle West and the chief European role is played by the historic figure of Father Hennepin.

The Lost Manuscript

By Gustav Freytag. A novel. Authorized translation from the sixteenth German edition. Two volumes. Pp. 953. Extra cloth, boxed, gilt top. $4.00. (21s.) The same in one volume, cloth, $1.00. (5s.)

The author writes as a motto for the American edition: "A noble human life does not end on earth with death. It continues in the minds and deeds of friends, as well as in the thought and activity of the nation."

Gustav Freytag did not write his novel with the intention of teaching psychology or preaching ethics. But the impartial description of life does teach ethics, and every poet is a psychologist in the sense that he portrays human souls. This is pre-eminently true of Gustav Freytag and his novel, "The Lost Manuscript."

The Japanese Floral Calendar

By Ernest W. Clement, M. A. Printed on best paper. Profusely illustrated. Pp. 60. Board cover with cloth back. Octavo. 50c. (2s. 6d. net.)

"A beautiful book on a phase of Japanese life of which the Occident knows little."—*Mobile Register.*

"It is one of the most perpetually seasonable gift books."—*The Church Review.*

"Just the information which we Americans like to have about the unique Japanese custom of 'flower viewing' is covered in this little volume."—*The Chautauquan.*

"The book should please and instruct any one who takes it up, and prove especially welcome to students of Eastern forms of simple native worship."—*The Scotsman.*

My Little Book of Prayer

By Muriel Strode. Strathmore Japan paper, cloth, $1.00. (4s. 6d. net.) Alexis paper, boards, 50c. (2s. 6d. net.)

To attempt to tell what a treasure trove for the struggling soul is in this little volume would be impossible without giving it complete, for every paragraph marks a milestone on the higher way. That the best of all modern thought and religion is garnered in it its very creed proclaims:

> Not one holy day, but seven.
> Worshiping not at the call of a bell, but at the call of my soul;
> Singing, not at the baton's sway, but to the rhythm in my heart;
> Loving because I must,
> Doing for the joy of it.

Some one who has "entered in" sends back to us this inspiring prayer book, and to seize its spirit and walk in the light of it would still the moan and bitterness of human lives as the bay wreath ends the toilsome struggle in the hero's path.—*St. Louis Globe-Democrat.*

On Life After Death

By Gustav Theodor Fechner. Translated by Dr. Hugo Wernekke, Head Master of the Realgymnasium at Weimar, 1906. Pp. 133. Cloth, gilt top. 12 mo. 75c net. Postage 8c. (3s. 6d.)

"I wish to congratulate you and the translator upon the beautiful translation of Fechner. It did not seem possible that such a translation, breathing as it did the entire spirit of the original, could have been made by a German. I have seldom seen a more successful bit of translating."—*David Eugene Smith, Ph. D., LL. D., Professor of Mathematics, Teachers' College, New York City.*

"The essay of which this little book is a translation was first published in German in 1835. Its author held that 'the spirits of the dead continue to exist as individuals in the living,' and has worked out this idea in quaint suggestions and meditations which will interest many and perhaps will add somewhat of illumination to their eager gaze into the world beyond death. It is devout, hopeful and confident of a kind of a personal immortality."—*The Congregationalist and Christian World.*

The Crown of Thorns

A Story of the Time of Christ. By Dr. Paul Carus. Illustrations by Eduard Biedermann. Pp. 73. Cloth, 75c net. (3s. 6d. net.)

"The Crown of Thorns" is a story of the time of Christ. It is fiction of the character of legend, utilizing materials preserved in both the canonical scriptures and the Apocryphal traditions, but giving preference to the former. The hopes and beliefs of the main personalities, however, can throughout be verified by documentary evidence. The religious milieu is strictly historical, and is designed to show the way in which Christianity developed from Judaism through the Messianic hopes of the Nazarenes as interpreted by the Apostle Paul of Tarsus.

Friedrich Schiller

A Sketch of His Life and an Appreciation of His Poetry. By Dr. Paul Carus. Profusely illustrated. 1905. Pp. 102, octavo. Boards, cloth back, illustrated cover, 75c net. (3s. 6d.)

"This adequately illustrated and tastefully bound volume by Mr. Paul Carus is an admirable memorial of the recent Schiller Centenary. In addition to a biographical sketch we have two thoughtful essays by Dr. Carus on Schiller as a philosophical poet and on Schiller's poetry. Both have well-chosen selections of considerable extent, and it was a good idea to present these illustrative excerpts in both German and English."—*The Outlook.*

Eros and Psyche

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Retold After Apuleius. By Dr. Paul Carus. Half-tone reproductions, with ornamental borders, of the famous illustrations of Paul Thumann. Printed from pica type on Strathmore deckle-edge paper, elegantly bound, and with classic cover design by E. Biedermann. One of the quaintest stories of the world's folklore. Pp. xv, 108. Souvenir edition with 41 beautiful pen-and-ink drawings and eleven half-tone plates. Strathmore paper, gilt top. $1.50 net. (6s. net.)

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To Jerusalem, Through the Land of Islam,

among Jews, Christians and Moslems. By Madame Emilie Hyacinthe Loyson. Preface by Prince De Polignac. Pp. viii, 375. Cloth, gilt top, octavo, profusely illustrated, $2.50 net. (10s. 6d. net.)

"Her descriptions of places and account of personal experiences in Egypt and Jerusalem and elsewhere are immensely interesting, and make the reader seem to see it all."—*Chicago Even'g Post.*

"This book is the beginning of a reform of Christianity."—*Giraud-Toulon, Political Economist, Lyons.*

"Islam is so little understood, and so often decried, by the general European public, it is as well that from time to time a sympathetic voice is raised in its favor."—*Asiatic Quarterly Review.*

"Her real interests are religious, and the volume should be read as a most attractive text-book in tolerance."—*The World Today.*

"This is one of the handsomest books of Oriental travel which we know. The book pays special attention to the religious conditions of the Copts, Jews and Moslems of the East. It presents a tremendous indictment of the liquor traffic in Malta and elsewhere. Thewhite man's vices are the greatest obstruction to the mission work in the non-Christian world."—*Methodist Magazine and Review.*

Travels in Tartary, Thibet and China,

during the years 1844-5-6. By M. Huc. Translated from the French by W. Hazlitt. Second reprint edition. Illustrated with 100 engravings on wood. In one volume. 1900. Pp. 688. $1.25 net. (5s. net.) Two vols. Pp. 688. $2.00. (10s.)

"For forty years it has been one of the world's greatest books."—*Western Christian Advocate.*

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"The work made a profound sensation. Although China and the other countries of the Orient have been opened to foreigners in larger measure in recent years, few observers as keen and as well qualified to put their observations in finished form have appeared, and M. Huc's story remains among the best sources of information concerning the Thibetans and Mongolians."—*The Watchman.*

"These reprints ought to have a large sale. It would be a good time for the Catholic libraries to add them to their stock of works on travel. They will find that few books will have more readers than the missionary adventures of Abbe Huc and his no less daring companion."—*The Catholic News.*

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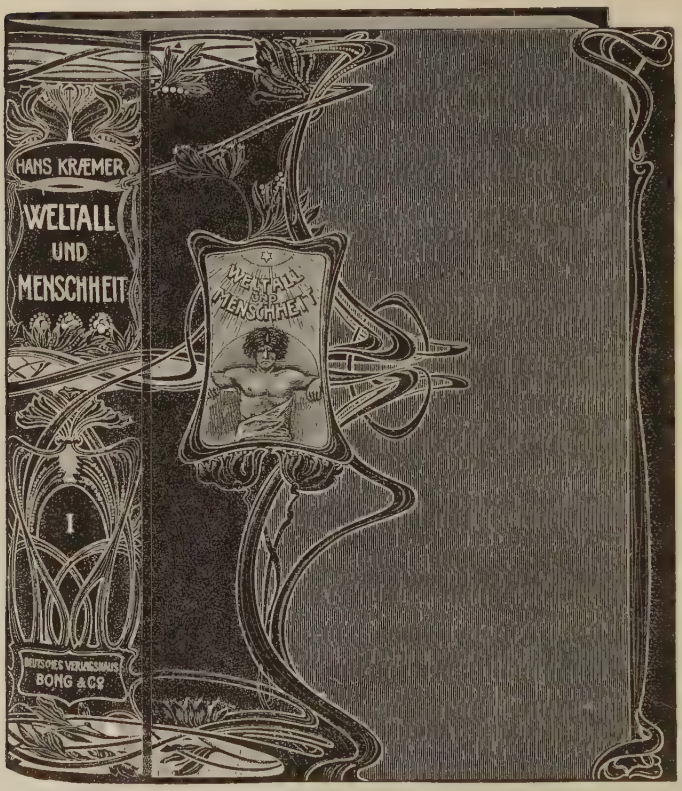
Weltall und Menschheit

Geschichte der Erforschung der Natur und der Verwertung der Naturkraefte im Dienste der Volker. Herausgegeben von Hans Kraemer u. a. 5 vols. Berlin: Bong & Co. Edition de luxe. The Open Court Publishing Co. is prepared to take orders for the work, to be mailed by parcels post from Germany direct to your address on receipt of remittance with order. $20.00 net.



This is one of the best works on the development of life in the universe, the evolution of mankind, and the history of civilization, the sciences and industries. In fact, so far as we know it is the very best, the most scientific, most comprehensive, and at the same time the most popular work of its kind. It consists of five stately volumes in royal octavo, each of nearly 500 pages, and written by different leading German scientists. It is profusely illustrated not only with a view of explaining and elucidating the subject matter treated, but also and especially for the purpose of presenting historical pictures from the history of the sciences and civilization. In addition to innumerable illustrations in the text, there are a large number of colored plates of every description, reproduced from valuable paintings and artistically executed.

The first volume contains essays on the crust of the earth by Karl Sapper, and on terrestrial physics by Adolf Marcuse.

The second volume contains a treatment of the several anthropological problems by Hermann Klaatsch, the development of the flora by H. Potonie, and of the fauna by Louis Beushausen.

In the third volume we find an article on astronomy by W. Foerster; and the first part of one on geography by K. Weule. The latter is continued in the fourth volume, which also contains an essay on the ocean by William Marshall; and a treatise on the shape, magnitude and density of the earth by A. Marcuse. The fifth and last volume discusses the use which man makes of his knowledge of nature, the subject being divided into an essay on the beginning of technology by Max von Eyth and Ernst Krause (perhaps better known as Carus Sterne). Prof. A. Neuburger writes on the general utilization of the natural forces in our industries, physics, chemistry, transportation, etc., and also the use of natural forces in private residences.

Three shorter articles on the difficulties of scientific observation, on the influence of civilization upon the health of man, and a conclusion by the editor, Hans Kraemer, close the last volume of the work. The index is exceptionally well done. An English translation would be highly desirable, but considering the enormous expense which it would involve will scarcely be undertaken.

We will add that this great work is attractive not only because its contents are instructive, but also on account of its numerous and well-executed illustrations, for which reason it will be welcome even to those who do not read German, and we can recommend it to our readers as an appropriate and valuable Christmas present.

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New and Forthcoming Open Court Books

Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry. By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. $1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of metageometry.

The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precurs r of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the Vocation of Man, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man. A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. *circa* 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of The Rise of Man, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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Essay on the Creative Imagination.

By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. $1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled An Essay on the Creative Imagination.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.

Our Children.

Hints from Practical Experience for Parents and Teachers. By Paul Carus. Pp. 207. $1.00 net. (4s. 6d. net.)

In the little book Our Children, Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first inculcation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcefully illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergartners. Hints as to the first acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene, and similar problems.

Yin Chih Wen,

The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the Kan-Ying P'ien in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

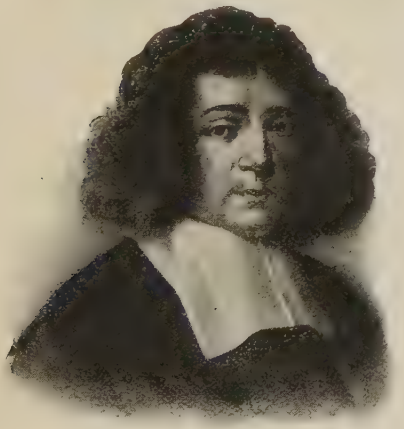
T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. $1.50 net. (7s. 6d.)



Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. $1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,

will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

The Praise of Hypocrisy. An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

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Aristotle on His Predecessors.

Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his Metaphysics; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

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Zarathushtra, Philo, the Achaemenids and Israel.

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. $4.00 net.

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